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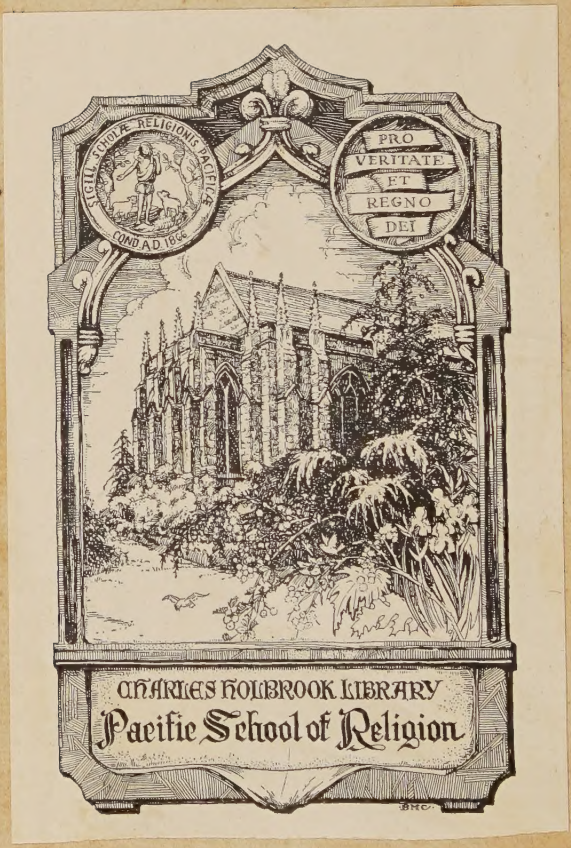
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THE FOLLOWING PERSONS ARE EDITORS OF THE WORK,

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INTRODUCTION.

ACCORDING *to the original plan of this Magazine, it is to contain,*

Essays on the doctrines of Christianity, and on religious, experimental and moral subjects :—Occasional remarks on the fulfilment of scripture prophecies in the present day, and expositions of difficult and doubtful passages of scripture :—Religious intelligence concerning the state of Christ's kingdom, throughout the Christian world, and sketches of the original ecclesiastical concerns of this country : Information respecting Missions to the new settlements in the United States and among Heathen nations :—Narratives of revivals of religion in particular places together with the distinguishing marks of true and false religion :—Accounts of remarkable dispensations of divine Providence :—Biographical sketches of persons eminent for piety :—Original hymns on evangelical subjects :—Together with whatever else on the subject of religion and morals may contribute to the advancement of genuine piety and pure morality.

This work will consist of original pieces and of extracts from the best European and American publications. As the Magazine is designed for the promotion of vital Christianity, and of a knowledge of the great and essential truths of the gospel, Essays which are merely controversial or deeply metaphysical, it will be seen, come not within the object of this publication ; nevertheless, should any such be sent which, in the opinion of the Editors, are highly meritorious, they will be admitted. The Magazine will be open to receive communications from all denominations of Christians who believe in the peculiar principles of Christianity ; but if written upon the distinguishing tenets of their respective sects, they will be excluded. The profits arising from the sale of this publication will be appropriated to the support of Missionaries to the Heathen or among the inhabitants of the new settlements.

THE

Connecticut Evangelical Magazine.

(PUBLISHED ACCORDING TO ACT OF CONGRESS.)

VOL. VI.] JULY, 1805. [NO. 1.

A Missionary Sermon, delivered at Hartford, by the desire of the Trustees of the Missionary Society of Connecticut on the Evening of May 9th, 1805—By Rev. Nehemiah Prudden, Pastor of the Church of Christ in Enfield.

ACTS xxvi. 18.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

THE Almighty displays himsilf to rational and intelligent minds, in all his works, both in the natural and moral worlds, and justly claims of them a tribute of love and praise. By the dispensations of his providence and grace he breaks down Satan's kingdom, and some of his closest adherents are arrested, and made willing openly to declare themselves in favor of Jesus Christ.

Among those of the above description, may be reckoned Saul of Tarsus. He once breathed out threatenings and slaughter, against all engaged in the Christian cause, and while he thirsted for their blood, a light from heaven above the brightness of the sun encompassed him, and a divine voice spoke to his conscience and changed his heart.

Nor is this the only instance to be found in the annals of Christianity; but every age since the apostolic has been productive of such instances, though not with miraculous appearances, yet they were the effects of the same divine agency. Perhaps in no age has been more instances of this nature than in the present, nor one which has given higher evidence that God governs the world, and hath the hearts of all men in his hands.

Such instances are testified in what we see at home; in what we hear from abroad; from the wilderness, and those who were sunk in the lowest grade of savage life. These are among the marvellous works of God, and with lustre and splendor do they display his perfections in the view of the intelligent universe.

Saul of Tarsus was raised up and inspired by the power of divine grace, to go among the Gentiles, and to be the first instrument in the hands of God, to begin the conversion of the heathen, with the promise of divine protection. He went, he entered the very seat of Satan's empire, forced his strongest holds, and was victorious through the strength and grace of Jesus Christ. The work was the Lord's, and it still is; and he is now carrying it on, by the instruments of his own choice in different parts of the world; opening the eyes of the people, turning them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Christ Jesus.

I. Let us attend to what the apostle did in the execution of his divine mission among the Gentiles.

Agreeable to our text, the apostle's business was to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified. What the apostle did in the execution of his divine mission we learn only from his writings; and from them it appears that he laid before those ignorant Gentiles to whom he was sent, those truths of a divine nature, which it was necessary for them to know and experience, that their sins might be forgiven.

In the execution of his mission, the apostle set before those to whom he was sent, this truth, that there is a holy and just God. That this God spread the heavens, laid the foundations of the earth, and built the world—he said let there be light, and there was light.

That such a God did exist before the world was made, or the hills were brought forth, he taught them from the things before their eyes, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." And from this evidence, he draws the conclusion that they were inexcusable not to believe, and glorify him as God. The visible heavens and earth, the rain and sunshine, fruitful and propitious seasons, all proclaim intelligent design. And the evidence, that the first cause was intelligent, rises still higher when we contemplate the powers and faculties of the human mind.

If there be a God, nature's voice is, thou shalt worship him, and revelation hath taught the sons of men, what worship and service are acceptable in his sight.

This led the apostle of the Gentiles to open the volume of revelation, and illustrate to their understandings the purposes, perfections, and glory of Jehovah as they appear in the face of Jesus Christ.

From presenting to their view the character of God, as it was taught in revelation, the apostle, in the next place, proceeded to teach them their own true characters. In his description of this he includes total depravity. That all the natural descendants of apostate Adam are totally destitute of holiness in their hearts. That their depravity consisted in

opposition of heart to God's moral character, and the nature of holiness; that mankind, while in their natural state, do not like the truths contained in the word of God, but are displeased with them, and with all holy things. The truth of these observations is confirmed by what he has left on record in his epistles written to the Romans, Corinthians, Ephesians, and others, also, by the doctrine of the atonement.

After this gloomy view of the sinful state in which all the natural descendants of apostate Adam were, the apostle explained the way of life and salvation through the atonement which Christ had made, consistently with the moral character of God and his holy law. This led him to illustrate the character of the Mediator as the Son of God, and Saviour of the world; that thro' him life and immortality were brought to light, and endless life was promised to all who would receive him, and embrace him as their prophet, priest, and king, their hope and portion. He showed them the purity, spirituality, and extent of the divine law, that it required the whole heart, or supreme love to God, and perfect obedience to the divine commands. That the atonement which Jesus had made did not make void the law, but magnified it, and made it honorable; vindicated the character of God, his justice, and every perfection, and had declared his righteousness, that he might be just, and the justifier of him who believeth in Jesus.

These interesting truths he recommended to every man's conscience, and with more than human energy, urged his audience to embrace them: "My brethren," saith the apostle, "I came not with the excellency of speech or of wisdom, and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

The apostle, in the next place, did not fail to describe in lively colors, that benevolent spirit which was, and still is, and for ever will be the ornament and essence of Christianity. That it not only taught the sons of men to love God supremely, but that the benevolence taught by the author of the Christian religion, required them to love their neighbors as themselves: to regard the prosperity, the peace, happiness and good of others in all respects as they did their own. Let no man seek his own (is the language of inspiration;) but every man another's wealth. It teacheth men to be kindly affectioned one to another, to love without dissimulation; for every man to look not on his own things, but on the things of others; in lowliness of mind, let each esteem others better than themselves. Charity seeketh not her own, charity never faileth.

Repentance toward God, and faith toward our Lord Jesus Christ, as the only method of pardon and salvation for their perishing souls, he urged in a most pathetic and solemn manner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.

The resurrection of Jesus Christ was a favorite doctrine

with the apostle; it was a necessary part of the Christian system, and that which insured the resurrection of all Adam's race. This led him to discourse on future rewards and punishments; and to impress upon their minds the important truths which he had taught, he introduced the last solemn scene of judgment, when the vail which hides an awful eternity should be lifted up, when they and all men should appear before the judgment seat of Christ, that every one might receive the things done in his body, according to that he hath done, whether it be good or bad.

That the sacred truths which he had taught them, or should teach them, might not be forgotten; that they might understand the whole counsel of God, and feel that they were shut up unto the faith; he showed them, that they were in the hands of God, and were absolutely dependant on sovereign, distinguishing grace and mercy. That impenitent sinners were so wilfully opposed to God, and the gospel plan of salvation for their perishing souls, that they would never accept the offer of life.—Therefore divine agency was of necessity used, to prevent them from destroying themselves; to change their stubborn hearts, and bring them into that meek, humble, and benevolent spirit which the gospel enjoins. This must be acknowledged right, just, and truly benevolent. This is goodness in its highest exercise; on this principle it is that Jehovah hath mercy on whom he will, that he might accomplish more good in this way, than could be in any other.

II. To notice the fitness and propriety of those means which the apostle used, to accomplish the benevolent purpose proposed in the text.

Those truths, which the apostle laid before their minds, were well calculated to show them the difference between the true God and their heathen gods;—between idolatry and Christianity. The illustrations which the apostles gave in their hearing, of the character of Jehovah, the simplicity and excellence of the Christian religion, would naturally enlighten their understandings, convince their minds of their folly, and gain their assent to the truth. Truth, addressed to the understanding, affords light and knowledge; it is means the best calculated to open the eyes and turn men from darkness to light, and from the power of Satan unto God, of any which can be named.

When the Gentiles heard the descriptions which the apostle gave of Jehovah's true character, they must be led to consider him preferable to their gods, and that a being of such attributes and perfections was fit to govern the universe; that the religion which he taught was far superior to their idolatrous worship; that it would enlarge and exalt the human mind, and if they would embrace it, would raise them from their low, groveling state, to be kings and priests to God for ever.

It may be observed, also, that those means which the apostle used, were admirably well calculated to accomplish the benevolent purpose mentioned in the text, as they point directly to men's hearts and consciences.—Those truths which the apostle

taught were in the first place addressed to the understandings of his audience; and then pointed to their hearts and consciences, that they might feel what they were, what God is, and what they must become, to enjoy his blissful presence.

When those important and interesting truths of the gospel were illustrated before their eyes, and pressed home upon their consciences, with the apostle's usual, conclusive and forcible manner of reasoning; could they avoid reflecting upon their condition in a moral view? that without an influence from the divine Spirit they should never yield to take their seats at the footstool, and place God on the throne in their affections? The conclusion must be, in their moments of cool reflection, that they were justly in the hands of an holy God, and at his disposal. Are not such means calculated in the best manner to bring sinners to see and feel that they are encompassed on every side by an holy God, and their only hope, is immediately to surrender their whole souls to him, through Jesus Christ? Better means cannot be devised to awaken sinners, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.

Again, the divine blessing and success which have attended the administration of the words of eternal life, show their fitness and propriety. This is a strong evidence that such means were appointed of heaven, therefore were blessed; and they carry their own evidence with them, that they were devised in the highest wisdom to accomplish the purpose mentioned in the text, that they may receive forgiveness of sins, and an inheritance among them which are sanctified. Has not this been the case in a greater or less degree, in every age since the promulgation of Christianity? Does not the history of the church from its commencement sufficiently justify the observations which have been made? Will not the age in which we live, clearly confirm them? Particularly, when we find the same truth taught from the highest authority. So then faith cometh by hearing, and hearing by the word of God.

IMPROVEMENT.

1. We may infer that it is the immediate duty of every one, who has heard the gospel, to embrace it. If the offer of life and salvation has been made to us, to Jews, or heathen, and the conditions upon which they are attainable have been clearly explained and illustrated in our hearing, can it be otherwise than reasonable, and true, that all such ought immediately to comply with those conditions? Is it not their reasonable duty to make a surrendry of their whole souls to God through Jesus Christ immediately; and present their bodies living sacrifices, holy, and acceptable? To repent of sin, to believe on the Lord Jesus Christ, and love God with all their hearts?

A review of our subject naturally shows us the obligations men are under to embrace the gospel plan with the most cordial affection; especially, from this consideration, that the Most High has extended his arm of mercy to rebellious subjects, when there was none to pity, nor any other possible way of escape. Redemption for sinners was pro-

cured, at no less expense than precious blood; in this, was infinite benevolence displayed; a view of which ought to inspire every man with gratitude, and lead all to feel the force of the obligations they are under to become immediately religious.

2. From the light in which this subject hath been considered, and the wonderful events of the present day, may we not conclude there is some resemblance between the present and the apostolic age? From the information given us in our text, men were raised up soon after Christianity had beamed on the world, and sent to preach good tidings of peace and salvation to perishing sinners. Is not this the case at the present day? Those who were raised up in the apostles' days, for this benevolent purpose, were not confined within the limits of Jerusalem nor Judea, but were sent among the Gentiles, to carry them good news from heaven; that good will was proclaimed to mankind through Jesus Christ. Barnabas and Saul appear to have been among the first, who were purposely sent to preach the gospel among the Gentiles. Previously to this there had been a small church formed at Antioch in Syria; and these pious men were members of the same, and by direction of the Holy Ghost, were set apart for this important work. They sailed first to Cyprus, and preached the word of God, at Salamis, then they went to Paphos, to Perga in Pamphilia, from thence to Pisidia. In these places they preached the gospel, but not without much opposition from the Jews who dwelt in those parts. In this manner they proceeded from place to place, from country to country, preaching the word of God with great success, gathering churches and ordaining them Elders in every church. At the appointed time, they returned, and rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. Is there not an high resemblance of these things, in what has, and does still take place in the present age? Particularly in many parts of Christendom, and in parts on which the light of the gospel had never beamed. Many are sent on missions, not only into new and destitute settlements, but into heathen lands. Turn your eyes northerly, southerly, easterly, and westerly; and what pleasing scenes will unfold to view? God is carrying on his work, not only in America and Europe, but in South Africa, and the East Indies. Are not these tidings that God has opened the door of faith unto the heathen?

But another prominent feature in this resemblance is the opposition which the apostles met, and which is now met from the enemies of religion. Is this any thing more than is to be expected from the human heart, if it be as it is described in the pages of inspiration? Has not this always been the case, and will it not continue while the impenitent heart remains the same? Have not error and infidelity always made rapid progress, notwithstanding the increase of light and knowledge, and the clear manner in which divine truth has been illustrated? Was not this the case in the days of the apostles, when the unbelieving Jews stirred up the Gentiles

and made their minds evil affected against the brethren ?

3. When we candidly reflect on the manner in which Christianity has been promulgated among mankind, may we not rest assured, that its author and supporter must be divine, and that all the promises of good to the church, which are found in the record of God, will be accomplished. No other weapons have been used to overcome the opposition made by the depraved heart than light and truth ; and these, attended by the divine efficacy, will eventually prevail and be completely victorious. Many promises of good to the church have been accomplished, and others are now accomplishing, which may be considered as the earnest that those which remain shall be fulfilled.

Has not Jesus come in the flesh, and did not the Jews do unto him as it had been foretold ? Do they not now answer the very description given of them by Moses their leader, and lawgiver under God ? When we cast our eyes upon the heathen world, does not the wilderness begin to blossom, and Ethiopia to stretch out her hands unto God ? Behold, Philistia, and Tyre with Ethiopia, this man was born there. Is it not true that the heathen now testify that they are given to the Son for his inheritance, and the uttermost parts of the earth for his possession ? Is it not evident that he is saying to the north give up, to the south keep not back, bring my sons from far, and my daughters from the ends of the earth ?—That the river Euphrates is drying up, and the way preparing for the kings of the east to come in ? That the time is approaching when the Jews shall have an hearing ear given them, and an understanding heart, and shall be gathered in with the fullness of the Gentiles, and the appearance of this world, in moral things, shall be like a new creation of God ?

From this view of things as they are now directed by infinite wisdom, will not every one be animated with the pleasing prospects of Zion's prosperity, and readily lend his aid by prayer, and giving liberally as God has enabled him, remembering that the earth is the Lord's and the fulness thereof ; that all having freely received ought freely to give ; for the cause is the Lord's, and the boundless bliss belongs to men. May we not when we look forward to the future prosperity of the church, adopt the language of the prophet, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising.

Thoughts on Heb. vi. 4, 5, 6.

No. II.

" FOR it is impossible for those, who have been once enlightened," &c.

IN the thoughts on this passage, which were published in Vol. V. No. 12. Page 448 of this Magazine, an attempt was made to show, that it must be understood, with reference to real saints.

Setting aside the construction there given, it has been urged, that, when saying, in a subsequent verse, Beloved, we are persuaded better things of you,

and things that accompany salvation, though we thus speak, the apostle had reference to being enlightened, tasting the heavenly gift, &c. and was persuaded better things of the Hebrews than these. This seems, however, to have been suggested by the want of more cogent and decisive proof. The better things, of which the apostle was persuaded, most naturally refer to the similitude of the earth, mentioned in the preceding verse, which is said to bring forth briars and thorns, and to be nigh unto cursing, whose end is to be burned; evidently denoting the character and fearful end of the ungodly. Saint Paul, therefore, was persuaded better things, than the apostasy and final destruction of such as had been savingly enlightened; tho' he took occasion to reason with them from a supposition of their falling away, that he might thence illustrate, and enforce on them, in the most impressive manner, the duty and importance of going on unto perfection.—But the contested passage having reference to a peculiar description of persons, who had never known the grace of God, in truth, he must be considered, as laboring at nothing higher, than to guard *such persons* against falling away, from those graceless and unholy attainments, which were not the smallest approach towards saving religion; attainments, which, if rested in, would as surely leave them to perish, as if they had already committed the sin unto death. But can it be imagined, that the apostle should have so soon, and so far departed from the proposition, with which he began the chapter, viz. to go on unto perfection, as to have gone, first of all to prove, that, if men who had made great progress in unholy attainments, should commit the unpardonable sin, they must inevitably perish?

For invalidating the argument in the preceding number, it may be said, the apostle's reasoning seems to imply, that those who had been once enlightened, &c. might fall away; that, therefore, they were not real saints; and that he would, otherwise, have reasoned to no purpose. The conclusiveness of all this depends, however, on its being absurd, and suited to answer no valuable purpose, to have deduced a consequence, from a supposition of what could not consist with the faithfulness of God, and the stability of his gracious covenant with believers. As the alleged impropriety of reasoning in this sort, and its not being readily seen, that any practical use can be made of it, are the main difficulties attending the construction here given, a solution of these difficulties will now be attempted.

Of the impropriety of reasoning in this way, we are not at liberty to judge, from any feelings, or prepossessions of our own, nor from any arguments which are not furnished by an appeal to the word of God. If it appear, on a fair examination, that the Spirit of inspiration has had recourse to the same mode of reasoning with mankind on this, or on other important subjects, the objection, so far as respects propriety, will be sufficiently obviated. We shall begin with what is said, Ezekiel xviii. 24. But when the righteous turneth away from his righteousness, and committeth

iniquity, and doth according to all the abominations, that the wicked man doth, shall he live? All the righteousness that he hath done, shall not be remembered: in the trespass that he hath trespassed, and in the sin which he hath sinned, in them shall he die. In this book of prophecy are two other passages, which are parallel with that now quoted: i. 20, and xxxiii. 13. To the present purpose it seems necessary to show, that, by the *righteous*, in these passages, we must understand real saints; and by their *righteousness*, that holiness of heart and life, which distinguish them from the rest of mankind. The righteous and wicked, in each of the chapters referred to, are accordingly contrasted, as men of opposite characters, in the sight of God; the former, as having a divine promise of eternal life; and the latter, as threatened with that death which is the wages of sin. It is, therefore, written, verse 20, The soul that sinneth, it shall die: but verse 21, If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live; he shall not die. This turning from all his sins, and keeping all God's statutes, which have his promise of life, are explained to mean, not a mere outward reformation, which might be connected with temporal blessings, but that repentance, out of a renewed heart, which is said in the gospel to be unto life. Hence saith the Holy One, verse 31, *Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye die?* It is presumed none will doubt, whether this intends evangelical and saving repentance. On this, and on nothing short of it, is it promised, that men *shall surely live*. The righteous, therefore, to whom this promise is exclusively made, are doubtless subjects of the repentance, which must here be understood. They alone have cast away from them all their transgressions, and turned unto God, in exercise of a new heart, and a new spirit. The promise of living is made on no inferior conditions. Hence it is said in the immediate view of this direction, *Turn ye, for why will ye die?* But still, it is declared, that, *If the righteous turn away from his righteousness, and commit iniquity*, which are of similar import to falling away, after having once been renewed unto repentance, *all his righteousness which he hath done, shall not be remembered;—he shall surely die.* Here then is an example, which is an exact parallel, in point of sentiment and reasoning, with that which has been considered, from the epistle to the Hebrews. Tho' what is here said of the righteous if he shall turn away from his righteousness, is not expressed in precisely the same terms, it is conceived, that it admits the same construction, with what is said of apostates from the Christian faith, viz. that they cannot be renewed again unto repentance. *He shall surely die, he shall not live.* In point of propriety, therefore, there can be no objection to the apostle's having reasoned from a case, which shall never be realized in fact. This is proved, by an appeal to the things which are taught by the Holy Spirit. Other examples may be adduced from the

scriptures of truth, to the same purpose.

When Paul, and those embarked with him, were shipwrecked in their voyage to Rome, and had suffered almost every thing but death, the angel of the Lord appeared unto him, saying, Fear not, Paul, for thou must be brought before Cesar, and, lo, God hath given thee all them that sail with thee. Wherefore, said he, Sirs, be of good cheer, for I believe it shall be even as it was told me. But ver. 30, As the shipmen were about to flee out of the ship, when they had let down the boat into the sea, Paul said to the centurion and the soldiers, *Except these abide in the ship ye cannot be saved.* It was, however, as impossible, that any of them should be lost, as that God should be unfaithful to his promise by the angel. Still, the apostle reasoned with them, from a supposition of what he had just assured them, should not happen. This he did, for evincing the importance of such means and precautions, as were essential to their preservation. This, as to the manner of reasoning, is the same which was used for showing, that the saints, in order to being saved, must continue stedfast in the faith. The centurion did not charge Paul with reasoning absurdly, when alleging the necessity and importance of means, from their connection with the end, nor even for assuring them, that, if these were disregarded, the end would be lost. And shall absurdity be plead against the same apostle, when urging the duty of going on unto perfection, as the necessary means of being saved, and that, by alleging the certain and awful consequence of falling away?

Such reasoning could have been no more improper, in any view of it, than his saying, to the Galatians, If we, (the apostles of Christ,) or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. When we consider, that the apostles of Jesus not only had his spirit for leading them into all truth, but his promise, that he would always be with them, will any regard him, as suggesting the smallest doubt, whether the faithful, and even inspired ministers of Christ, or an angel from heaven, might one day preach another gospel, subversive of that, which they had already preached? All will answer, No. But if this be not admitted, as proving the probability, nor even possibility, of the event supposed; then its being received, as infallibly certain, that none who have been savingly illuminated, shall fall away, or turn from their righteousness, so as to be finally lost, is no good reason why the apostle should not have found a fit occasion, for laying before them, what the fearful consequence must be, supposing them to fall away. Other examples of like reasoning from supposeable, but impossible events, might be adduced from the scriptures; but these are deemed sufficient.

A few things will now be added, for showing the advantage, and thence, more fully illustrating the propriety of reasoning with men, after this sort. Tho' in God's view of it, and as it respects the certainty of all events, the work of redemption was finished, from the foundation of the

world; still, the final salvation of believers is, *in a sort*, suspended on the condition of their enduring unto the end. None, however, who hold the certainty of their final perseverance, will admit, that such suspension implies any uncertainty, as to their being kept, by the power of God, thro' faith unto salvation. This power is exerted in giving efficacy to such proper means, as are appointed, to promote their perseverance; and to those motives, which are set before them, in the word of God, to this end.—Among these, we find the certain consequence of apostatizing from the faith. This which seems to be one special object, in the passage before us, is by no means inconsistent with the general scope of the scriptures. *If* ye do these things, ye shall never fall. In due time we shall reap, *if* we faint not. As the branch cannot bear fruit of itself, *except* it abide in the vine; no more can ye, *except* ye abide in me.

The certainty of preservation to Paul and his companions was no greater, than of the means necessary to their being preserved. For showing the necessity and importance of such means, nothing could have been more *pertinent*, or *forcible*, than a view of the consequence, which must attend the neglect of them. It is certain, that men will live their appointed time, supposing it to be a given number of years. Still it is as certain, such appointment notwithstanding, that no man can live a single year, if he neither eat, drink, nor sleep. Its being a conceded point, therefore, that none will die, till the time appointed, is no reason for not urging the importance of the requisite means of preservation, by alleging the fatal consequence of neglecting them. Men are often stimulated to pursue the measures necessary, to sustaining life, by a conviction, that the neglect of them must be inevitable death. The curse denounced against any one, who should preach another gospel, though the case supposed were an impossible one, was not only a mode of reasoning, which is warranted by the scriptures, and approved by common sense; but was highly pertinent and useful. Perhaps nothing could have better expressed the infinite value of the gospel, in its native purity, nor any thing have more fully realized to the Galatians the importance of adhering to it, inflexibly, and at all hazards. The assurance, that all true believers will persevere unto final salvation, and the implied assurance, that none of them will fall away, are essentially the same; they stand upon the same ground. But will any urge, from this assurance, that there is no occasion for employing means, or for setting motives before men, to promote their perseverance, and to quicken them in the Christian race? Will any, on this ground, urge the inexpediency of setting before them the glorious prize of their high calling, which is sure to all who obtain the victory? They will not. But they might urge these, with as much good reason, as object to the motive, which is deduced for this purpose, from their supposed apostasy. This is peculiarly fitted to realize, both the *duty* and *importance*, of not falling away; for in the event of this, they not only cannot be renewed again unto repentance, so as to

be saved; but will crucify to themselves the Son of God afresh, and put him to an open shame. However, as real saints regard, not merely the salvation of their own souls, but the glory of their Redeemer, and the *latter* more than the *former*, both considerations must be immensely interesting and impressive. No motives could operate with greater effect, for quickening believers, in the race set before them, and for strengthening their confidence in Him, *who is able to keep them from falling, and to present them, faultless, before the presence of his glory, with exceeding and everlasting joy.*

Those who hold that real saints may apostatize, or as their phrase is, *fall from grace*, after being *once* renewed unto repentance, will probably consider the foregoing construction, as agreeable, in part, to their sentiments, and as yielding them some measure of support. The consequence, however, they must admit, with great reluctance, viz. the *impossibility* of renewing them again unto repentance. It is hence proved, as fully as the word of God can prove it, that if believers fall away, so as to lose the divine image and favor, they must inevitably perish. The strong and emphatical term *impossible* is used, to fix the awful certainty, that the state of such must be absolutely hopeless!

But to denote the stability of God's gracious covenant with believers, together with the consolation and hope, which they derive from it, the apostle says, from the 16th to the 20th verse of the context, For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it, by an oath; that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus. The hope here spoken of, which is founded on the two immutable things, the oath and faithfulness of God, is that hope of eternal life, which is enjoyed exclusively by true believers. Which hope *we* have, says the apostle, addressing the Hebrew saints. What is here said of it shows plainly, that it is an infallible hope;—that it shall never lose its hold, within the vail, nor leave the subjects of it, to disappointment and wo.

By the view here taken of the subject, the following inquiries are suggested. First, How is the Christian hope, an anchor of the soul, *both sure and stedfast*, if believers may fall away, and having once fallen, must inevitably perish? This difficulty must remain, to be disposed of, by those who deny, that all true believers are kept, by the power of God, through faith unto salvation. Again, if the saints may fall away, and having once fallen, it is impossible to renew them *again* unto repentance, so that they must surely die, where is the strength of that consolation, which is derived from the oath and faithfulness of God, who cannot lie, as the unfailing support of their hope? One would naturally conclude, that,

instead of strong consolation, and *stedfast* hope, they must be extremely disconsolate; knowing that they were every moment liable to fall away, and that, in the event of falling, they should not only crucify to themselves the Son of God afresh, but must perish without remedy.

TROPHIMUS.

Thoughts on Proverbs xvii. 16.

IN the scriptures of truth wicked men are stiled fools. In the book of Proverbs, *fool* is the usual character of the sinner. Is not this a just character? Will any call it in question? Certainly the highest folly is justly charged upon every wilful, impenitent sinner. But, a price is in the hands of such fools, to get wisdom. By a price here is meant an opportunity and special advantages to get wisdom—to become savingly wise. A price here means much the same that a talent imports in the gospel. By wisdom we are doubtless to understand true piety; agreeably to Psalm xc. 12, "So teach us to number our days, that we may apply our hearts unto wisdom." The folly of the fool appears, in that he has no heart to the price in his hand to get wisdom. He neglects the great salvation; despises the things of his peace. He *has no heart*, i. e. no will to improve his advantages. More may be intended than is here expressed, even that he is totally opposed to God, and the methods of his grace.

Wherefore then is it that God will bestow advantages upon men, and continue a rich price in their hands, to get saving wisdom, when they do not and will not improve it? An answer to this inquiry will be my principal subject.

1. God doth this that he may make a display of his goodness, even to those who despise it. God delights in making a general display of his goodness; and he doth this many ways, both in the gifts of nature and providence. And by his common and general goodness, he enforces such a spirit and practice on us. He would have us imitate him in his extensive goodness, Matt. v. 44, 45. But I say unto you, love your enemies, bless them who curse you, and pray for them who despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. And as God displays his common goodness by sending outward blessings to the children of men; so he doth in bestowing spiritual advantages on foolish man, to teach him wisdom. How much is the goodness of God manifested in bestowing means of knowledge and grace on those who, he foresees, will abuse and misimprove them? He will be good, though man will be bad: He will be kind, though man will be unthankful and unfruitful. This may be a reason why there is a price in the hand of a fool to get wisdom.

2. Another reason why the means of grace are granted and continued where there is no heart to improve them, may be, that those may be benefited, who do in some measure improve them. Were there none who improved

them, perhaps they would have been taken from the world before this; but for the elect's sake they are continued. This is the state of this world; the tares and wheat must grow together; and as it is in the field of the husbandman, the tares will have the same seasons, rains and sunshine as the wheat; and they must grow together till the harvest, and be encompassed with the same common hedge; were it not for the wheat they would be trodden down. So, in this case, because saints and sinners live together, such as have no hearts to improve the means of grace, must have them in common with others, lest the servants of God should be injured. Severity to sinners might be of real disadvantage to the faithful and excellent in the earth. See this stated in the parable, Matt. xiii. 29, &c. But he said nay, lest while ye gather up the tares, ye root up the wheat also with them—let both grow together till the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. As if the great Husbandman had said to his servants, beware what ye do, lest the wheat be hurt—I would rather lengthen out my patience a little longer, and let the sun shine upon the evil and unthankful, than that there should the least disadvantage accrue to my friends. But,

3. Sometimes God continues a price in the hands of such fools, as have no heart to it, in expectation that, at length, they will improve it, so as to get wisdom. Should God abandon all men to ruin upon their first refusal of the offer made them, how few would there be saved? But though men refuse the first offer, it may be they will not refuse for ever; but they may be induced most gladly to comply with articles of peace. And God knows this will be the case with some. By God's patience being lengthened out, how many fools have been won and made wise? Satan's kingdom has been destroyed in the heart, and that of Christ erected on its ruins.—All are not called in at the same hour of the day: some at the sixth, some at the ninth, &c. God will not fail to gather in all his elect, though he wait long. Christ will be sure to bring home all that the Father hath given him, though his patience be lengthened out to long suffering. This is abundantly evident from scripture declarations.

4. God is pleased to grant spiritual advantages to those who do not, and will not, improve them, to glorify his justice in their condemnation. God's justice will be glorified in all those who shall fall under the curses of his law, whether they have been treated with or not about the common salvation. But how glorious will it appear, when men fall into its hands, after a long offer of peace, a day of grace, and much divine patience? How glorious will it be rendered, when in the presence of angels and men it will appear, that they had line upon line, and precept upon precept; had a valuable price in their hands, and were solicited to improve it, but had no heart to it, and turned a deaf ear to all the calls of mercy, obstinately refused compliance, and rejected the counsel of God

against themselves? Jesus wept over Jerusalem, because they had the things of their peace offered them, and they would not comply, but persisted in rejecting, Luke xix. 41, 42. In a word, as all the means which are used with sinners to reclaim them, will aggravate their damnation, if they finally prove ineffectual; so in the end they will advance the glory of divine justice. Every Sabbath, every sermon, every praying opportunity, every motion of the good Spirit, and every awakening providence, will all advance the glory of God's justice in the condemnation of the sinner, who had no heart to improve the price in his hand to get wisdom.

These may be some of the reasons why God puts a price into the hand of a fool to get wisdom.

May we not hence infer, 1st. From men's being continued under special advantages for heaven it does not follow, that they are really profited by them.—There are various false balances in which some men weigh themselves and their state: some may imagine they have the special favor of God, in that they enjoy a course of outward prosperity; but this is false reasoning. The rich man spoken of in the gospel had great prosperity; but when he died, in hell he lift up his eyes.

Some may be ready to conclude in their own favor, because they enjoy great and special spiritual advantages; so had the Jews of old; but they were broken off through unbelief.—They cried, the temple of the Lord, the temple of the Lord; and in that they trusted; but their refuge proved but a refuge of lies. Capernaum was elevated to heaven in privileges, but thrust down to hell for abuse of them. If persons are exalted to heaven in point of privileges they cannot safely conclude in their own favor barely on this account; if they have no better plea than this, they may not expect any part or lot in that matter. The most wicked and abandoned in the whole gospel world may thus make out as good a plea as they. Hence, 2d. We infer the folly of men not to have wisdom and resolution to improve their spiritual advantages. Most men are wiser for this world than the next; If they have a price in their hands to get worldly good things, they will not let it slip for want of a little pains; but when called to the service of God and their souls, the wheels drag heavily—slight excuses will turn them by—small difficulties will divert and hinder them. Their hearts are not set upon these things, though their own immortal souls are at stake. The great design of God in granting these advantages is, that they should be improved. How many are there in the world, who would rejoice at such a price to get wisdom, as those enjoy who have the gospel in their hands, and hear it statedly dispensed? How would many in infant settlements rejoice might they be favored with such a privilege? But many who have a fulness of such external advantages unfeelingly reject and despise them! Yea, how many are there now in misery who, if they had the world at command, would give it, might they have the golden sceptre of mercy held out to them but for one hour? With

what folly then are those chargeable who enjoy these glad tidings, if they refuse compliance now? for shortly, persisting in their present temper, their state will be hopeless. Hence, 3d. We infer that those whom we have been describing, are under a sore judgment. Of all the judgments which light on men in this world, those which are spiritual are the most awful, and to be deprecated. These strike at the root of all good and blessedness; especially, judicial hardness.

How sore a judgment must it be considered, to have means, advantages and talents, and yet no heart to improve them? And with how many is this the case? And numbers we have reason to fear are thus highly favored, who never will improve the price in their hand to any good purpose; their heart is fully set in them to do evil. How awful and great must be human depravity! And how marvellous divine goodness and forbearance, that God should continue a price in the hand of such wretched rebels!!

Israel, it seems, had means used with them, after they were given up to judicial blindness and hardness, Isa. vi. 9, 10. And he said, go and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Hence, 4th. How miserable must those be eventually, who have all their lives had a price in their hands to get wisdom, and yet misimprove it? We are taught that they who know their Lord's will, and do it not, shall be beaten with *many* stripes. All the means and advantages which such have enjoyed will come fresh into their minds. In the world they found no heart to mourn for their sins; but now they will mourn under wrath.—They would not shed a tear for all their abominations of heart and life; but now they must spend an eternity in wailing. Here they have no heart to exert themselves to escape hell; and hereafter there will be an utter impossibility of it. There they must make their abode till they have paid the uttermost farthing of their debt of ten thousand talents to divine justice. Oh, who can dwell in devouring flames, where hope never comes! Let all therefore carefully search their own hearts, and see how they have improved this price in their hands. Have we valued, highly prized, and faithfully improved it? Or is it our unhappy case still, that we have no heart to it? It may be that we have attempted something, but if so, have we not contented ourselves with the bare form of godliness? External performances will never avail to recommend us to God; it is the heart that he looks at and requires; his demand (with which he will not dispense) is, My son give me thy heart. How can we be reconciled to ourselves, to remain without a heart, to those things which are matters of infinite moment and concern? Let all lament it before God, that they have had so little heart to this price. "If our heart condemn us, God is greater than our heart and knoweth all things; but if our heart condemn us not,

(being well informed) then have we confidence towards God."

A View of the following Apostolic Benediction.

"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all."
2 Cor. xiii. 14.

ONE great and distinguishing excellence of Christianity consists in the peculiar nature of that friendship which it dictates and inspires between Christians. The most obvious distinction by which they are to be known from the rest of mankind, is marked by this tender, kind, and mutual affection.

Hence the Divine Author of Christianity left this parting address with his disciples, viz. "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one to another."*

The love of Christians is, in many respects, different from the friendships of this world and the men of this world. And the holy scriptures abundantly teach that it is produced in them by the renewing and sanctifying influences of the Holy Spirit.—Hence, to be in the Spirit, and to be led by the Spirit, and walk by the Spirit, are usual expressions of the holy scriptures, to denote the true grace of God, or that the subject is a true disciple of our Lord Jesus Christ. And for any one to become a truly religious man, is expressed in scripture by being born of the Spirit.

Indeed, the Holy Spirit is represented as being the great blessing which Christ purchased for his redeemed people, and which is bestowed on them; and if any man have not the Spirit of Christ, we are assured, he is none of his.†

As the precious and abiding influences of the Holy Spirit are common to all Christians, and are the distinguishing marks of their discipleship; so these are described in the holy scriptures, as their common privilege, by which they are connected with each other, and distinguished from the world, and by which they have sweet communion among themselves.

This communion consists in their joint participation in one and the same good. As all Christians are born of the Spirit, led by it, and walk in it, this constitutes their common character and felicity.

The Holy Spirit being truly divine, and possessing all divine perfections, and dwelling in true Christians as a principle of divine life and action, produceth in them a spiritual taste for holy and divine objects and enjoyments. From this source arise all their love to God and divine things; all their repentance toward God and faith toward our Lord Jesus Christ; all their humility, weanedness from the world, and heavenly mindedness; all their reverence to God and good will to men; and, from hence arise all their experimental and practical religion,

* John xiii. 34, 35.

† Rom. viii. 9.

and all the felicity experienced by them, in contemplating the divine perfections, displayed in the works of creation and providence, and still more abundantly in the holy scriptures, in the law and gospel; but above all, in the revelation of the mediatorial system. The contemplation of these divine objects, thus manifested, is an unfailing source of holy enjoyment and Christian consolation, ever satisfying, ever new.

We proceed to observe, that as all holy affections are connected with the love of our neighbor, it hence follows, that Christians are prepared and disposed to rejoice in the good of others. From their own experience of the felicity resulting from the exercise of holy affections, terminating on their proper objects, and from their belief that other Christians possess the same good, they participate in their holy enjoyments, as far as they come into view, even as if they were their own. Hence, the holy enjoyment of each one is much increased by the view and contemplation of the felicity of his fellow Christians, in the enjoyment of the same good with himself.

Again, the truly good man, who enjoys the indwelling of the Holy Spirit, sanctifying his affections, and is also happy in contemplating the felicity of his fellow Christians, in the same enjoyment with himself, feels a distinct satisfaction in contemplating that felicity which he considers them as enjoying in the knowledge of his felicity and of that of each other, resulting from like benevolent perceptions. Thus Christians have abundant participation with each other in the Holy Ghost, that unfailing source of all holy affections and enjoyments. The discerning and attentive reader, will expand the thought here suggested, to all Christians, whom he conceives to exist, at present, whether in this world or the world of Spirits, and to all those whom he contemplates as about to exist in future, in the blessed millennium and throughout all duration, together with all holy creatures of the angelic orders; and he will enjoy the happifying prospect. As these all pass in review, he will partake in the happiness of each individual, and in the reciprocation of that happiness, through all that blessed society of saints and angels.

Let it be further observed, with the deepest reverence, humility and gratitude, that this train of thought presents to our view and explains the great scripture doctrine of the communion of Christians *with* the Father and his Son Jesus Christ, *in* the Holy Ghost. Such sinners as we are would be inexcuseable in the highest degree, in the thought of communion with God, had we not his own word to assure us that, in the mediatorial plan, even this wonder is effected, so that "God, in very deed will condescend to dwell and commune with men on the earth."

Hence, in addition to many scripture passages, of like implication, we have the following words of the holy apostle:— "That which we have seen and heard declare we unto you, that ye may have fellowship with us, and truly our fellowship is with

the Father, and with his Son Jesus Christ."*

In the light of this, and similar divine declarations, we are led to contemplate the unity of the Godhead in the three divine Ones, which scripture representations lead us to call persons. A triune Deity ; in whom each divine person is equally possessed of " the fulness of God." So that the one living and true God, enjoys infinitely perfect and independent communion, in himself.

The Father and Son have communion *in* the Holy Ghost, *with* each other, and *with* all holy intelligent creatures, in heaven and earth. The Holy Ghost is the infinitely perfect and blessed centre of union and communion to the Father and the Son, with each other, and with all saints and angels.

This leads our thoughts back to the sacred passage with which this dissertation was introduced. It is the apostolic benediction to the Corinthian church, to whom he was writing, in which he commends them to the love of God, the grace of Christ, and the communion of the Holy Ghost. The import of this communion, as to the object of enjoyment, has been already explained. The holy and venerable name of God may be understood as standing in this place, for the triune Deity ; or it may be used to denote the person of the Father, whom we find in holy scripture, represented as acting in the character of God, in the affair of our redemption. And accordingly, the love of God will mean, either the united counsel of divine goodwill to men in the holy trinity, in the mediatorial system ; or it may rather mean the boundless love of the Father, personally viewed, in the gift of his Son for the redemption of sinners.

The grace of our Lord Jesus Christ, in this text, evidently denotes his divine, free, and boundless mercy to sinners, expressed in his sufferings and death for their redemption, or displayed in his whole mediatorial undertaking and work. However viewed, the communion of the Holy Ghost, is the result and issue of the love of God and the grace of Christ, and it involves the whole of that infinite good which comes to the saved from among men, through the mediatorial plan, and shows that, in design and execution, it is the united work of the Father, the Son, and the Holy Ghost, and that " these three are one," in nature and in all divine attributes, designs and works.

From the preceding view of this subject, we may infer the following truths, viz.

1. Professing Christians have sensible or visible communion with each other ; or those who profess and appear to be Christians have visible fellowship in Christian society, in prayer, and in all the institutions of social religion and worship, especially in the Lord's supper. We speak not of the means by which they are enabled to make this favorable judgment of each other. Admitting that they esteem each other as such, they have visible communion in prayer, the Lord's supper, and other institutions of social religion.— This constitutes what is called *the communion of saints*. This

* 1 John i. 3.

communion respects only those Christians who are united in the truth, and so far as they are united; Christians, however, of different and opposite opinions on some of the less important branches of Christianity, may have both real and visible communion together, in those things in which they are agreed.

Thus it appears that as the real communion of Christians, *in* the one Holy Spirit, implies the existence of that Spirit and their communion *with* the Father and the Son *in* the Holy Ghost, implies the existence of the Father and the Son, or the truth of the great doctrine of the divine Trinity in unity; even so the visible communion of Christians *with* the Father and the Son *in* the Holy Ghost, implies the joint belief of this divine truth. Hence, visible communion of professing Christians, implies a mutual esteem of each other as sound in the faith, so far as is essential to their Christian character. It also follows, that Christians, disagreeing in some things, not destroying their mutual evidence in favor of each other as Christians, may and ought to hold visible communion with each other in those things in which they are agreed. It is equally manifest that all attempts for visible communion beyond the bounds of their agreement are improper, absurd, and vain.

2. The communion of churches, consists in their visible and professed agreement in the faith and order of the gospel; consequently it may and ought to be as extensive as that agreement, and the agreeableness of their respective walk to the rules of the gospel.

They ought to hold visible fellowship in the institutions of social religion in general, in prayer, in especial ordinances, and in mutual assistance, in all cases of need when divine providence may give opportunity and call, to the practice.

3. Ministerial communion, is, in some respects, different from either of these. It, indeed, implies mutual esteem of each other, between the ministers of Christ, as his disciples and followers, and that they are in regular standing in the Christian church; and it furthermore, implies that they are viewed as possessed of the qualifications for the office of the gospel ministry, specified in holy scripture, and are in regular standing as officers in the Christian church.

The communion of gospel ministers consists in mutual advice, encouragement, or warning, as the case requires; assistance in their official duties, and joint ministerial labors, for the order and benefit of the churches, and the advance of the glory of God and the salvation of men, in the promotion of the Christian religion, in connection with the expressions of fellowship which are common to the practice of Christians with each other. In all these cases of communion between private Christians, churches and ministers of the word; it must be carefully remembered that no attempt should be made to extend their visible fellowship beyond the bounds of their agreement in the truth, and their real communion.

CONCLUSION.

We close this dissertation with the following observations.

1. All Christians ought to love as brethren, and hold com-

munion with each other in all branches of social religion in which they are agreed. This observation equally applies to private Christians, to churches, and to ministers of the word; and is the manifest result of the preceding discourse.

Such is the imperfection of the present state of good men in knowledge and piety, that more or less error in the less essential branches of Christianity, is to be expected; and as many circumstances concur to lead them into different errors and mistakes, their conceptions, on these things, will, of course, be different and opposite. They ought, therefore, with great candor and much humility and brotherly love, to receive each other in the spirit of the gospel.

In the primitive age of Christianity, the Jewish and Gentile converts had great disputes on many things respecting the ceremonial institutions of the Mosaic ritual; the former believed them to be obligatory on Christians, and the latter not, and the danger of division on this occasion was not small. The apostle therefore addressed them in the following manner: "Him who is weak in the faith receive ye, but not to doubtful disputations; for one believeth that he may eat all things, another who is weak, eateth herbs. Let not him who eateth, despise him who eateth not, and let not him who eateth not, judge him who eateth, for God hath received him;"* with much more to the same purpose, inculcating the spirit of peace and mutual condescension. How much for the benefit of Christianity had this spirit of Paul possessed all the leaders and members of the Christian Church!

Let professing Christians learn to "bear one another's burdens, and so fulfil the law of Christ."

Let none suspect, by what is here observed, that there is a design to favor or encourage that fatal indifference in religion, which teaches that it is no matter what men believe, if their lives are but good. Far from this—there are certain truths of the Christian religion in which all Christians of common capacity and opportunity are, in fact, agreed; and a denial of these, in common circumstances, renders a person's profession of Christianity very suspicious, and destroys the visibility of his Christianity. Therefore, in what has been observed, we have no respect to such, but speak of those only, who are agreed in the essentials of Christianity, and exhibit proper evidence of their love of the truth, as it is in Jesus, though differing in less matters.

I add, what is very obvious, that in many cases, though not in all, Christians are divided from each other, not on the essentials of religion, but on matters of comparatively small moment, and are really better united in things of importance than they themselves imagine.

These things ought not to be. Let those who are united in the belief and love of the truth, as it is in Jesus, be united in the visible expressions of that union, by the communion of saints, and edify one another, and let not visible communion be extended to those who do not apparently believe and love the truth.—These observations apply with

* Rom. xiv. 1, 2, 3.

equal force and propriety to the communion of private Christians, of churches, and of ministers of the word.

2. The subject cannot be dismissed without reminding the reader that it teaches the unrivalled excellence of the Christian religion, generally, but especially in this respect, viz. That it is adapted to form a perfect and happy society, on the basis of mutual, kind affection.

Christianity teaches that true religion consists in the love of God and our neighbor; or, which is the same, in union of heart to the general good; that by being born and led by the Spirit, or by communion in him, good men are inspired with that noble and disinterested affection; of course, they all desire and possess the same good, and the more this is enjoyed by one, is the happiness of others promoted—for the good of one is the good of all, which good is the glory of God and the perfection of his kingdom, as distinguished from every private good. Hence all the members of this holy society are united in one, not only with each other, but with the ever blessed God, agreeably to the prayer of our Lord Jesus Christ. "That they all may be one, as thou Father art in me and I in thee, that they may be one in us."* And the perfection and blessedness of the redeemed church consists in the fellowship of all its members in the Holy Ghost, with each other, and with the Father, and with his Son Jesus Christ.†

Such is the peculiar excellence of the Christian religion, it unites in one all the redeemed; they have one common good with each other, with the holy angels, and with the ever blessed, the triune Deity. How widely distinguished from all other religions among men, and how abundantly evident, that this is divine, as it is excellent in itself, worthy of God, and adapted to the best, the whole interest of men! How precious and glorious is that divine Saviour who has founded this religion in the sufferings of the cross! How glorious is that Holy Spirit in whom the redeemed are united! What love of the Father of mercies, which devised and gave this plan of redemption! Let saints and angels lie for ever low, in adoring praise to the triune Deity, for the love of God, the grace of our Lord Jesus Christ, and the communion of the Holy Ghost.

Let perishing sinners of this mortal race on earth, look from their depths of human guilt and misery, and behold the sceptre of mercy extended from heaven, that sinners may touch it and live for ever; and be lost in the fathomless abyss, the height and depth, the length and breadth, of the love of God, which passeth knowledge; and the writer and the reader join with one accord, in the new song to him who loved them and washed them from their sins in his own blood.

* John xvii. 21. † 1 John i. 3.

The Lord's Supper.

A plain, practical explanation of an important passage in Paul's first epistle to the Corinthians, chap. xi. 27—32.

"WHEREFORE, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body

and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world."

SOME words in this passage have an awful sound. And they really contain a solemn caution and warning to professing Christians, against eating the bread and drinking the cup of the Lord, in an irreverent, carnal, and improper manner; and to do it with views, motives, and ends corresponding to the nature and design of the sacred institution. But the passage, rightly viewed, presents to honest hearted Christians, who are sincerely desirous of discharging their duty according to the will of Christ, no real ground of discouragement, or of disheartening and dismaying fear, to deter them from obeying his command in this particular.

The passage has such relation to, and dependence on what the apostle had been relating in the preceding context, that its true meaning and import cannot be readily apprehended, without a summary view of the things contained in several of the foregoing verses.

The church at Corinth, at least some members of it, were unhappily and criminally actuated by a contentious party spirit, which produced divisions among them, as appears by verses 17, 18, 19. This unbecoming, unchristian temper had a pernicious influence on their conduct, in their meetings for religious exercises, and particularly, for attending the sacred ordinance of the Lord's supper; and in connection with other defects produced such irregularities, that their conduct, on these occasions, was not in reality eating the Lord's supper, according to the divine institution, however they might view it. This may be seen by verses 20, 21, 22.

To correct these mistakes—to convince them of their great irregularity and guilt, and to bring them back to right views of the nature and design of the Lord's supper, the apostle repeated what he had received of the Lord by special revelation, and formerly delivered to them, concerning the original institution of this sacred ordinance. He said, "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: and when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—Verses 23, 24, 25, 26.

By this account of the original institution of the ordinance they were taught, among other things, that the Lord's supper is not designed for the refreshment of animal nature,

like a common meal at an ordinary feast—that they were to eat of the bread, and drink of the cup, not for the sake of sustaining their natural lives, or feeding and nourishing their bodies, or gratifying their animal appetites; but with a believing, obediential, and fiducial regard to, and dependence on Christ crucified—that they were to eat of the bread, as a divinely appointed memorial or symbol of his crucified body; and to drink of the cup, as a divinely appointed symbol of his blood shed to atone for their sins, and to confirm the new covenant and secure its blessings to all that are Christ's; and that as often as they ate of this bread and drank of this cup, in a manner answerable to the design of the institution, they visibly showed and practically avowed their grateful remembrance of Christ's death, and declared themselves the disciples of that Jesus who was crucified, and their dependence on his death as the procuring cause of forgiveness with God and all spiritual blessings; and that in this way Christ's people were to show forth his death, through all successive periods, till his second coming.

"Wherefore," said the apostle, "whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." That is, such as now stated, being the nature, import and design of the Lord's supper, it is a clear case, that whoever shall eat of this bread, and drink of this cup, which are appointed to represent the body and blood of the Lord, in an ignorant, stupid, inconsiderate, irreverent, contentious, and carnal manner, not distinguishing between the bread and wine in this ordinance, and the provisions of an ordinary supper or feast, and without any of those views and affections, which correspond to the nature and design of the sacred institution, shall be guilty of treating "the sin-bearing body and the atoning blood" of the Lord Jesus Christ with disrespect and contempt.

To prevent such scandalous conduct, and avoid the contracting of such enormous guilt, the apostle gave the following directions, viz. "But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup."—The word rendered *examine*, signifies to examine, and also to prove and make evident. And the whole context naturally suggests, that the examination, to which every man, desiring to eat the Lord's supper in a proper manner, as here directed, has for its object, his understanding of the signification and end of the ordinance, and his views, motives, and ends in attending it. Let a man—let every one, who would come in a proper manner to the Lord's table, examine—let him make proof of himself, with respect to his understanding and knowledge of the nature and design of this divine institution, and see, that he understands that the bread and cup are to be considered not as common food, but as divinely appointed memorials or symbols of Christ's body and blood, broken and shed to atone for sin and confirm the new covenant with all its blessings; and that they are to be eaten and drunk with a religious, believing, fiducial respect to Christ crucified, in obedience to his command, with a

grateful remembrance of his atoning death, as a practical exhibition of it and declaration of his own reception of, and subjection to, and trust in him as his Lord and all-sufficient Saviour. Let him also examine and make proof of himself with respect to his temper and spirit, views and motives in this transaction, and see that they be such as answer and correspond to its nature, design, and import—that he hath such a sense of sin, and sorrow for it, and hatred of it, and desire of deliverance from it, as to perceive and feel, and cordially acknowledge his need of Christ's atonement—that he believes and trusts in his death as a complete propitiation for sin, and securing all new covenant blessings to his people—that he desires, in the way of Christ's appointment, to testify and express a grateful remembrance of his sufferings, and his own reception of, and obedience to, and dependence on him as his Lord and Saviour. And so let him eat—having thus examined and made proof of himself, let him, with these suitable views and affections, aims and ends, eat of the bread, and drink of the cup, which represent the body and blood of the Lord.

To enforce a due attention to this direction, and to impress their minds with a sense of the awful consequences of a careless, irreverent, and carnal use of the sacramental bread and cup, the apostle added, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." That is, he who, without understanding or duly considering the nature, import, and design of this divine institution, eats and drinks with such an uncharitable, dividing, contentious spirit, as some of the Corinthians did, or in a carnal and sensual manner, as though he was eating for the refreshment of the body, and without a religious regard to Christ's body and blood as symbolically represented by the bread and wine—such a one, instead of discharging his duty towards Christ, and deriving any spiritual advantage to himself, contracts such guilt in eating and drinking, as exposes him to the righteous rebukes of the Lord in the way of his chastening judgments, as he doth not discern the Lord's body in the divinely appointed representations of it, or distinguish and make a proper difference between the divinely appointed symbols and memorials of his body and blood, and common food.

The word translated *discerning*, signifies to discern, to separate, to make a difference, to judge between, &c. and the whole context leads us to understand it, in this place, of distinguishing and making a difference. He who eats and drinks in the unworthy manner here intended, doth not discern the Lord's body; that is, he doth not distinguish or make any proper difference between the bread and cup which represent the Lord's body, and the provisions of an ordinary supper or feast; but eats of the bread and drinks of the cup, as he would of the provisions of an entertainment for the refreshment of animal nature. By eating and drinking at the Lord's table, in this unworthy, ignorant, irreverent, and carnal manner, even though he be a true believer in Christ, he eats and drinks judgment to him-

self—not certain eternal damnation, as some honest hearted Christians have feared, to the destroying of their comfort in the discharge of an important duty, or preventing their approach to an ordinance calculated to strengthen their faith, inflame their love, and increase their joy. But by the judgment directly intended in this verse, the apostle, in the following verses, explained himself to mean, such *chastenings* of the Lord, as are opposed to final condemnation, and calculated to prevent it, by operating as means of repentance and amendment.

"For this cause," said he, "many are weak and sickly among you, and many sleep."—Such was the judgment which some of them ate and drank to themselves. The apostle added, "For if we would judge ourselves, we should not be judged." That is, if we would uprightly and impartially examine our hearts and conduct, and judge and condemn ourselves for all that is wrong in us, and penitently turn from it, and perform this and other duties, with right views and in a right manner, we should be exempted from those judgments, which God, in righteous displeasure at our sins, brings upon us for our unworthy and criminal temper, and behaviour; and especially, from the condemnation, under which the finally impenitent will fall.

Still further to explain the case of eating and drinking judgment to themselves, and to encourage and excite them to judge, to condemn, and correct what was so grossly amiss in themselves, the apostle subjoined, "But when we are judged we are chastened of the Lord, that we should not be condemned with the world." As a father chastens his children when they prove stupid, careless, and disobedient, to bring them to a sense of their sin and duty, and to excite them, with penitential sorrow, to renounce the one and perform the other, in order to prevent their utter ruin, and secure their happiness: so the Lord, when his people neglect their duty, and go astray in the ways of error and wickedness, chastens them with his judgments in this life, to convince and humble and reclaim them, and prevent their continuing in such evil ways, as, if persisted in, would issue in their condemnation at the great day, with the men of the world.

This shows that the judgment, which they who eat and drink unworthily at the Lord's supper, eat and drink to themselves, is different from final condemnation, and may be incurred, in some cases at least, where final condemnation is avoided. Indeed, if they who eat and drink unworthily, with improper views and dispositions, in an ignorant, irreverent, and sensual manner, are not true believers in Christ, and never become true penitents, they will undoubtedly be condemned with the rest of the ungodly, and suffer the wrath of God in the world to come, for their sin in eating and drinking unworthily, as well as in all other particulars. But what I conceive to be evident from the whole passage taken together, is, that eating and drinking unworthily doth not certainly seal or insure final condemnation or eternal misery—that this is not an unpardonable sin, that it may be forgiven, as well as other offen-

ces—that the judgment which such are *here said* to eat and drink to themselves, is a different thing from eternal damnation or future punishment. It primarily signifies the judgment with which God chastens his people, that they may not share in the condemnation of the world. Though it be highly probable that some, who eat and drink thus unworthily, are wholly destitute of true saving faith in Christ, and continue so to the last, and perish in their sins; yet it is a very possible case—a case that hath really happened, that some real though very imperfect Christians, through ignorance and the influence of a carnal temper, may eat and drink unworthily, in the sense intended in the text, and yet being judged, that is, chastened of the Lord, may repent, and escape the condemnation of the ungodly, and be finally saved.

Wherefore, let care be taken, not to put such a strained construction on the wholesome and salutary instructions and warnings of the apostle, as would fill a sincere but diffident Christian with dismaying fear, and terrify him from obeying the commands of Christ, to eat of the bread and drink of the cup of the Lord in remembrance of him, as though in case he failed of doing it in a right and acceptable manner, he would insure his own eternal damnation. And on the other hand, Let all duly consider and be thoroughly sensible of the great evil, and terrible consequences, of attending this sacred ordinance in an ignorant, stupid, careless, irreverent, and carnal manner, without any suitable regard to the crucified Saviour, or making any proper distinction between the divinely appointed memorials of his body and blood, and the provisions of an ordinary entertainment; and guard against bringing such heinous guilt upon their souls. Let them examine and prove themselves with respect to their understanding and sense of the nature, design, and import of this divine institution, and of their conduct in celebrating it; and with respect to their temper, views, and motives in this transaction; and see to it, that they be suitable to the design and import of the ordinance:—and so let them eat of the bread and drink of the cup of the Lord, as divinely instituted symbols of his body and blood in remembrance of him, and of his sufferings and death for the redemption of his people, and in obedience to his command, as a practical declaration that they receive, submit to, and trust in him, as their Lord and Saviour. And let them see to it, that all this be done from the heart, with all those internal exercises of repentance, faith, hope, love, gratitude, praise, and self-dedication, which correspond to the import of such a practical declaration.

God grant, that through the gracious influence of the spirit of truth and holiness, all who name the name of Christ, may *so* eat and drink, to the glory of his name and their own spiritual and everlasting benefit.

PAREPIDEMOS.

An Infidel converted.

AS it is not proper that the real name of the subject of the following account should

be known, we will call him Philander.

His natural endowments were good; and his prospects in life, pleasing. Being but partially instructed in the things of religion; and placing unwarrantable dependence upon reason as a guide; he began to entertain doubts concerning the truth of the scriptures. In them, he found many things which neither cherished his hopes, nor flattered his desires; but spoke to him in the unwelcome language of prohibition. These doubts were strengthened, and increased, and confirmed by native depravity. He easily disbelieved, what he most ardently wished to be false. Hence he became not only a confirmed infidel; but a champion of infidelity. Against religion he hardened his heart; disputed with success; and gained a number of proselytes.

But notwithstanding these flattering and effectual endeavors; his conscience would sometimes reprove, and make him sorely uneasy. Such disturbances however, he considered as the expiring effects of education. By laying aside the Bible, and neglecting public, as well as private worship, he became more easy, and more strong in his infatuation.

The loose opinions, and consequent loose conduct of Philander, were a grief of mind, to his wife; a woman of piety and worth. She often addressed him on the subject; and endeavored in a tender and affectionate manner to win him to the ways of truth and righteousness. But in vain. He ever heard her, indeed, with politeness and attention; but esteemed religion a fable, suited to engage the hearts, and regulate the conduct of women; he even thought it made them mild and amiable; but still, considered it as entirely beneath the regard of men; who are to be of an unmoved, and independent spirit. Thus he now lived free from the restraints of religion; and free from concern. But by his wife prayer was made to God for him without ceasing. There took place at length, a remarkable providence, which could not be viewed with indifference by any mortal, however stupid. This his pious companion pressed upon his mind earnestly, but with kindness. It had taken strong hold of his heart; but he dissembled his feelings, and resolved to throw off his convictions if possible.—In this attempt he strove hard; labored to keep up his accustomed cheerfulness and gaiety; and to his wife, who would now and then mention the surprising event, observed, "My dear, I wish you would never speak of that foolish —— to me again." But notwithstanding his appearance of intrepidity, his conscience was at this very time, speaking to him in the language of terror. He now more than ever, sought earnestly for substantial proof in favor of infidelity; but—he found none. In this racking perplexity of mind, he often said to himself; if the Bible is true—if religion is a reality—— To yield is hard. What would his acquaintance, what especially would his disciples say if he should now submit; after having boasted so much fortitude, and fearlessness of God and death? He therefore exerted himself to quiet his spirit, as the mariners did to bring Jonah to

land; but the more he strove the more was his spirit like the troubled sea when it cannot rest; whose waters cast up mire and dirt. Sleep departed from him. The force of his conviction, and his fearful looking for of judgment, were as a fire shut up in his bones; he was weary with refraining; and he could not forbear. Unable to prevent or any longer to conceal the anguish of his heart; he made it known to his dear partner. She could realize his feelings, and heartily sympathize with him in the distress of his mind. This discovery excited in her heart the mingled emotions of joy, hope, and fear. She rejoiced with trembling. But his torments were not abated. His soul was now thoroughly roused from the dream of infidelity. He saw that deistical notions are groundless; that they are as contrary to sound reason as they are to the scriptures, and that if not forsaken, they will terminate in the sure and everlasting destruction of the soul. His anguish of spirit was exceedingly great. Is there mercy? Is there any hope for a transgressor so great and so abandoned, as I have been? This enquiry he made over and over, with a solicitude that surprised his neighbors, and shocked his companions in infidelity.

But his convictions became more and more pungent; and his distress rose higher and higher; until he was unable to attend to his worldly business; he went mourning from day to day; and was ready to give up himself for lost. In this state of mind, bowed down with grief, he continued about a quarter of a year. When Philander had been thus awfully shown the folly of his ways, and his utter inability to help himself; God was pleased in sovereign mercy to bring him up out of the horrible pit and miry clay; and place his feet, as it is hoped, on a rock; on the sure foundation stone of the gospel. If his change from infidelity to conviction was great; his change from conviction to a hope in Christ was unspeakably greater. In his view the Bible became at once a new book; the gospel scheme of salvation was plain, consistent, and glorious. He wondered exceedingly that any person should ever favor infidelity for a moment. His heart would often enquire, what evidence has deism to boast; what rewards has it to offer, when compared with the gospel?

To those whom he had made infidels he now went, with confidence that he could turn them all to Christianity. But in his reception he was disappointed. They who had listened with so much eagerness to arguments in favor of infidelity, had now no ears to hear; and no heart to receive the reasons which he alleged in behalf of religion.—Seeing this he was grieved at his heart. Here he found by experience that it is easy to kindle a fire; but when the flames have been once enkindled, to extinguish them is a task which very few ever have the success to accomplish. But in his own conduct an entire and universal change was made; he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. He commenced religious duties, and has to this day practised them in his family; walking in

a good measure according to the gospel.

The briefness of these remarks prevents that particularity which in accounts of this kind is indeed desirable; it must also be confessed that the account itself comes far below the reality. But in review of this subject we see,

1. The exceeding greatness of divine mercy. The blaspheming and injurious infidel, who has long provoked God, and been contrary to all men, is not beyond the reach of sovereign grace.

2. Let not the Christian who has an unbelieving companion despair. Though past labors may have been fruitless, yet the human heart is in the hand of God; he turneth it as the rivers of water are turned.

R.

An Explanation of Scriptural Types.

NO. VI.

MELCHISEDEC a type of CHRIST.

OF Melchisedec we have the historical account in very concise terms, Gen. xiv. Amraphel king of Shinar with his associates, having overcome the kings of Sodom and Gomorrah, took Lot prisoner and carried him away with the other captives. Abraham being informed of the calamity of his nephew, divinely directed no doubt, pursued the victorious king with his confederates, defeated them and recovered Lot with the spoil. On his return he was met by Melchisedec, who brought forth bread and wine for his refreshment, and blessed him and his God.—To this the apostle refers, Heb. vii. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him. Avoiding all questions concerning this very extraordinary man, as foreign from the present design, the scriptures very obviously exhibiting him as an eminent type of Christ, let us consider wherein the typical representation consists.—Does it not consist in the following particulars?

I. His person.

He was without father, without mother, without descent, having neither beginning of days, nor end of life. In this did he not peculiarly represent him *whose goings forth have been from of old, from everlasting?*—The eternity and self-existence of the divine nature of Jesus Christ, who affirms of himself, Prov. viii. 27, When he prepared the heavens I was there—when he established the clouds above, then was I by him, as *one brought up with him*, I was daily his delight—who, respecting the two natures, divine and human, which were united in his person as Mediator, as God, had no mother, and no father as man?

II. In his offices.

1. As king in a twofold respect.

(1.) His name was *Melchisedec*, by interpretation, *king of righteousness*, and his character corresponded with his name. Eminently righteous in his person, he administered justice and judgment on the throne, and promoted truth and righteousness among all his subjects. In this office was he not an illustrious type of that *righteous branch*

which God raised up to the house of David? Who, perfectly righteous in his person, did no sin, neither was guile found in his mouth—and by fulfilling all righteousness, becomes *the Lord, the righteousness of his people*, and who of God is made to them, wisdom and *righteousness*. Of whom it was proclaimed, Behold, a king shall reign in righteousness, and princes shall rule in judgment.

(2.) He was king of *Salem*, that is, *king of peace*.

As a peaceful king and supporting a peaceable kingdom, did he not peculiarly typify him whose name should be called, *the everlasting father, the prince of peace*—upon whose appearance in the world it was proclaimed, *Glory to God in the highest, on earth peace, good will toward men?* Who is *our peace* as the great agent of restoring peace between God and men—of slaying the enmity and introducing peace between Jews and Gentiles;—whose benign and peaceful influence tames the ferocious passions of men, so that figuratively, the wolf dwells with the lamb, and the leopard lies down with the kid—who blesseth peace-makers—in whom his people find rest and peace amidst all the tribulations of this present evil world—and to whom he hath bequeathed divine, holy, heavenly peace, for their daily refreshment and everlasting consolation? Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you, let not your heart be troubled, neither let it be afraid.

2. As priest.

As his interview with Abraham appears to have been divinely directed, and the apostle produces him, Heb. vii. for the purpose of exhibiting him as an eminent type of the priesthood of Jesus Christ, let us consider this typical representation of him more minutely.

(1.) He was without descent, had no progenitor, no predecessor in the priesthood—and Christ viewed in his mediatorial, spiritual priesthood, was without father, without mother; and viewed according to the flesh he was of the seed of *David* and the tribe of *Judah*, of which tribe Moses said nothing concerning the priesthood.

(2.) Melchisedec was priest of the most high God. God raised him up, qualified him for the office, installed him in it, and he performed the various services of it according to immediate divine direction. In this did he not eminently typify the priesthood of our divine Redeemer, who was provided and set forth of God, to whom he communicated the spirit without measure, furnishing him with those gifts and graces which perfectly fitted him for the sacerdotal office, consecrated him to the work, by anointing him with his holy oil—prescribed the manner in which he should perform it—who presented the sacrifice which he had appointed, and performed the various services of it, *as the father gave him commandment?*

(3.) In the immutability and perpetuity of his office.

Melchisedec had no successor in office. His was an unchangeable priesthood. In this did he not peculiarly represent the sacerdotal character of him who *is consecrated forevermore*, according to the word of the oath, *The Lord sware and*

will perform it, thou art a priest for ever after the order of Melchisedec?

From the transactions between Melchisedec and Abraham, the apostle draws two inferences which are so important and instructive, that it will not be impertinent briefly to suggest them.

1. The dignity and excellence of Christ's person and priesthood. From Melchisedec even Abraham the renowned patriarch, the constituted father of all them that believe, received the blessing; and without all contradiction the less is blessed of the better. To him also Abraham gave tithes as a tribute due to his character and pre-eminence; consider then how great Melchisedec was; but Melchisedec, great as he was, was only a type, a shadow of Christ. What high and honorable thoughts should we entertain of the substance, of Christ himself, who is exalted far above all heavens and filleth all things? Wherefore, holy brethren, consider the apostle and high priest of our profession, Christ Jesus.

2. He is infinite in ability to save.

Possessing an unchangeable and everlasting priesthood, and officiating efficaciously in it, he is able to save to the uttermost all them that come to God by him, seeing he *ever lives* to make intercession for them.

III. When Abraham was returning from the slaughter of the kings, Melchisedec brought forth bread and wine for the refreshment of the patriarch and his weary troops. May we not understand this bread and wine to represent that royal bounty, that meat indeed, and that wine which he hath mingled, the riches of grace, with which Christ daily refreshes his fainting people, amidst the trials and conflicts of this present evil world—or that divine repast which will satiate their weary souls, when, returning to heaven victorious, yea more than conquerors over all their spiritual enemies, through him who has loved them and died for them, he will give them to eat of the tree of life, the hidden manna, as their honorable reward and everlasting portion?

IV. When Melchisedec met Abraham, he said, Blessed be Abram of the most high God, possessor of heaven and earth. —And doth not Christ bless his people, with all spiritual blessings in heavenly places? and will he not peculiarly bless them when he will make them kings and priests unto God, that they may live and reign with him for ever and ever?

Extract.

IT was Sunday, as I travelled thro' the county of Orange, that my eye was caught by a cluster of horses tied near a ruinous old wooden house, in the forest not far from the road side. Devotion alone should have stopped me to join in the duties of the congregation; but I confess that curiosity to hear the preacher of such a wilderness, was not the least of my motives. On entering I was struck with his preternatural appearance.—He was a tall and very spare old man; his head which was covered with a white linen cap, his shrivelled hands, and his voice, all shaking under the influence of a palsy, in a few moments ascertained to me that he was perfectly blind. The first

emotions which touched my breast were those of mingled piety and veneration.—It was a day of the administration of the sacrament, and his subject was the passion of our saviour.—As he decended from the pulpit to distribute the mystic symbols, there was a peculiar, a more than human solemnity in his air and manner, which made my blood to run cold and my whole frame to shiver. He then drew a picture of our Saviour— his trial before Pilate— his ascent to Calvary—his Crucifixion, and his death. His enunciation was so deliberate, that his voice trembled on every syllable ; and every heart trembled in unison.—His peculiar phrases had that force of description, that the original scene appeared to be at that moment acting before our eyes. We saw the very faces of the Jews—the starting, frightful distortions of malice and rage. We saw the buffet—my soul kindled with a flame of indignation, and my hands were involuntarily and convulsively clenched. But when he came to describe the patience, the forgiving meekness of our Saviour—when he drew to the life, his blessed eyes streaming in tears, turned to heaven—his voice breathing to God a soft and gentle prayer of pardon on his enemies,—" Father, forgive them, for they know not what they do" —the voice of the preacher, which had grown fainter and fainter, until his utterance being entirely obstructed by the force of his feelings, he raised his handkerchief to his eyes, and burst into a loud and irresistible flood of grief. The first sentence with which he broke the awful silence, was a quotation from Rousseau : " Socrates died like a philosopher, but Jesus Christ died like a God ! !" Never before did I completely understand what Demosthenes meant by laying such a stress on delivery.— You are to remember the pitch of passion and enthusiasm to which the congregation were raised—and then the few minutes of portentous, death like silence, which reigned throughout the house—the preacher removed his white handkerchief from his face--and slowly stretching forth the palsied hand that holds it, begins the sentence— " Socrates died like a philosopher,"—then pausing, raising the other, pressing them both clasped together, with warmth and energy to his breast, lifting his " sightless balls" to heaven, and pouring his whole soul into his tremulous voice—"but Jesus Christ like a God !" The flood which, just before, had rushed in a torrent upon my brains, and in the violence and agony of my feelings, held my whole system in suspense ; now ran back into my heart with a sensation which I cannot describe, a kind of shuddering, delicious horror ! The paroxysm of blended pity and indignation to which I had been transported, subsided into the deepest self abasement, humility and adoration ! I had just been lacerated and dissolved by sympathy for our Saviour as a fellow creature ; but now, with fear and trembling, I adored him—" a God !'

Extracts from the Preface to the Christian Observer.

THE Christian Observer has been vehemently accused of having an Antinomian tenden-

cy. We believe that this is the charge, of all others, against which it is most easy to make our defence. To be an Antinomian, in the proper sense of the word, is to derive from the doctrine of the grace of God encouragement to sin. To our readers it seems superfluous to state, that we, on the contrary, have uniformly represented the undeserved mercy of God in Jesus Christ as the grand motive to obedience; affirming that a true faith in the Redeemer necessarily produces love to him who died for us; and that if God hath so loved us, we ought also to love one another.

We have intimated that we are enemies to Antinomianism. This pestilent heresy has many shapes, and we are hostile to it under every form. First, we would resist that Antinomianism which professes, in plain terms, that the law of God is no rule of conduct for the believer, a sentiment, indeed, which we trust is not very common; and we would likewise oppose every doctrine and expression bordering on this sentiment. We would inculcate carefully, zealously, and plainly, that the man, who being justified by faith is freed from the condemnation of the law, is still "under the law to Christ;" and that his faith will be made manifest, both to himself and to the world, by his obedience.

We would also contend against an Antinomianism of another kind, which is somewhat more prevalent. Many persons embrace a system of evangelical doctrine, and even connect with it a certain degree of moral practice; but a practice, at the same time, by no means sufficiently Christian: they bestow only a small proportion of their attention on this important part of their religion. We wish to place before the eyes of such persons the universal excellence of that life to which they should aspire, and to delineate that Christian temper in which, perhaps, they are more particularly apt to fail. We wish to remind them, that when evangelical doctrines are popular among large bodies of men, as they unquestionably are at this period, a growing laxity of practice is very likely to accompany a considerable degree of religious knowledge: and that a man may feel much complacency in the consciousness of the orthodoxy of his faith, even while his life is not superior to that of many whom he condemns as unbelievers. He learns, perhaps, to deplore his sins instead of forsaking them: and to acknowledge the corruption of his nature, instead of heartily resisting it. He, at the same time, confidently repels the charge of Antinomianism which men ignorant of the gospel bring against him; and because he knows that there is nothing lax or licentious in his creed, he does not suspect the latent Antinomianism of his heart. Meanwhile his faith is not productive of good works. It is therefore, that faith which the Scriptures denominate "dead, being alone," and which cannot save him.

But there is an Antinomianism which is still more common, and which calls, perhaps still more loudly, for the attention of The Christian Observer. We now allude to that multitude of persons, who, though little acquainted either with the doctrines or practice of Christianity, nevertheless confidently lay claim to a participation of its eternal rewards,

and assume that they are believers because they do not, with Infidels and Atheists, deny the authenticity of the Scriptures. We may be thought guilty of some inaccuracy in thus applying to the mixed mass of the vain, the thoughtless, the covetous, the ambitious, the dissipated, and the worldly Christians, of the present age, the name of Antinomians. We apprehend, however, that, in truth, there is no impropriety in fixing on them this appellation. Do they not take credit for being Christians, on the ground of an unproductive and merely nominal faith in Christ? Do they not account themselves members of Christ, children of God, and inheritors of the kingdom of Heaven, while they manifestly and habitually disobey the precepts of the Gospel, and while some of them are utter strangers, and others are even declared enemies, to that life of purity and holiness which Christianity requires? They, nevertheless, indulge no small degree of hope in a Saviour. Has not Christ, say they, died for us? and are we not as Christians entitled to the benefits of his redemption?

We feel exceeding desirous of exposing this wretched and ruinous delusion; this too common but corrupt species of Christianity; a Christianity, if it deserves the name, which has in it nothing worthy of its author, nothing great or noble, nothing spiritual or holy, nothing raised above the world, nothing, in short, which sanctions its exclusive pretensions to a divine origin, or puts to shame the rival claims of infidelity. We wish to remind these thoughtless, and, we will add, these unbelieving men, whose case we are now contemplating, that it is not enough to admit the general authenticity of the Gospel; that it is not sufficient to have been baptized, to be a member of the Church, and on motives of reputation, to pay some decent regard to morality. Their religion, if it carry them no farther than this, will prove utterly unavailing. A FAITH FRUITFUL IN GOOD WORKS, in works far exceeding, both in kind and degree, what they seem to have any conception of, IS THE ONLY TRUE FAITH OF THE GOSPEL.

A general statement of the sales, profits, &c. of the four first volumes of the Connecticut Evangelical Magazine, and of the six first numbers of the fifth volume.

Whole number printed, Vol. 1.	54 792	single Numbers.	
Vol. 2.	48.000		
Vol. 3.	48.000		
Vol. 4.	36 000		186.792
Sold at 9 pence each		149.174	
8 pence		10 348	
Delivered gratis to Subscribers,		9.176	
Delivered to Lincoln & Gleason, the new publishers,		18 010	
Lost, sent to Rev. E. Steele, and allowed in his account,		84	186.792
Whole number printed, vol. 5. the six first numbers,			18.900
Sold at 9 pence,		15.014	
8 pence,		878	
Delivered gratis to Subscribers,		984	
Delivered to Lincoln & Gleason,		2.024	18.900

Sales of the four first Volumes.

149.174	at 9 pence,	Dol. 18.646 75
10.348	at 8 pence,	1.149 78
Amount of sales of the four first Volumes,		Dol. 19.796 53
Expenses, Printing 186.792 at 66 Mills,	Dol. 12.328 27	
Sundry contingent Expenses, Postage, &c.	127 44	

Amount of Expenses, - - -	12.455 71
Profits of four first Vols. exclusive of Magazines on hand,	Dol. 7.340 82

Sales of Vol. 5. the six first Numbers.		
15.014 at 9 Pence, -	Dol. 1.876 75	
878 at 8 Pence, -	97 56	
Amount of sales of the six first Numbers of Vol. 5.		Dol. 1.974 31
Expenses, Printing 18.900 at 66 Mills, - - -		1.247 40
Profits of the 6 first Nos. of Vol. 5. exclusive of Mag. on hand,		Dol. 726 91

Profits of four first Volumes,	Dol. 7.340 82	
Do. fifth Vol.	726 91	
Interest received of Israel Newton,	2 33	
Amount of Profits, exclusive of 20.034 Magazines delivered Lincoln & Gleason,		Dol. 8 070 06
Of this paid by Hudson & Goodwin, the former publishers,	4.687 61	
Due from Subscribers, May 14, 1805, -	1.390 74	
from Hudson & Goodwin, May 14, 1805,	1.992 71	D.8.070 06

The sum of 1.992 dollars and 71 cents mentioned above as due from Hudson & Goodwin, was paid by them, May 31, 1805, to the honorable Messrs. John Treadwell and Jonathan Brace, a Committee appointed by the Trustees of the Missionary Society of Connecticut to receive the same; and by said Committee was paid to the Treasurer of the Society, as appears by the Treasurer's Receipt, as follows:

Hartford, May 31, 1805.

Received from the Honorable John Treadwell and Jonathan Brace, Esquires, the sum of One Thousand, Nine Hundred and Ninety-two Dollars and 71 Cents, for which I am accountable as Treasurer to the Missionary Society, having given a duplicate of this receipt therefor; being avails of the sale of the Connecticut Evangelical Magazine.

A. KINGSBURY.

Donations to the Missionary Society of Connecticut.

May 28.	Erastus Merrill, Winchester, - - -	— 25
31.	John Treadwell and Jonathan Brace, Esqrs. for sale of Magazines, - - -	1992 71
June 5.	A Friend of Missions - - -	5 —
24.	Abigail Chandler, North Woodstock, -	1 —
27.	Rev. Timothy Dwight, avails of copy right of Psalms and Hymns, per Hudson & Goodwin,	100 —
		$.2098 96

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On the Duty of Prayer.

PRAYER, both secret and social, is ridiculed by many, reluctantly practised by others, and greatly neglected by all. With a view to give instruction in, and excite to the right discharge of the duty of prayer, the following essay was written.

IT is an exhortation of St. Paul —in every thing, by prayer and supplication with thanksgiving let your requests be made known unto God. These words naturally suggest to our minds several important thoughts on the nature, object, requisites, and reasonableness of prayer. As it is proposed to insist principally on the two last, a few observations on the former will suffice.

By prayer, is not intended a mere request or petition, but a solemn address made to the omniscient God, consisting of various branches, as occasions may require. It is generally divided into seven parts, viz. *Adoration or Invocation*—In this, we immediately call on God, ascribe to him all perfection, glory, and honor; and ask his gracious hearing. *Confession*—In this, we confess and enumerate our sins, and professedly humble ourselves before God. *Petition*—This arises out of a sense of our wants, and belief of sufficiency, power, and willingness in the Deity to relieve us. In this division we spread all our complaints before him, and make our requests unto him. *Intercession*—In this, we ask for mercies, and deprecate God's judgments, for others as well as for ourselves. *Thanksgiving*—In this, we acknowledge our dependence on God, enumerate his mercies to ourselves and others, and express our thankfulness and gratitude. *Conclusion* is the last part of prayer. In this, we sum up the whole in the name and for the sake of Jesus Christ, and submit it to the Divine Will; and, as at the beginning, ascribe all praise, honor, and glory to the Father, Son, and Holy Spirit.

These are the several parts of prayer. Different persons will dwell more or less on each as

circumstances may require.—Much has been said respecting the propriety of written forms, and extempore prayer. Either, if properly expressed and accompanied with the heart, will doubtless be acceptable to God. A known and orderly arrangement is best adapted to social prayer, because the audience can more readily and understandingly assent to, and join with the speaker. Yet, the speaker should not be confined to a form, so but that he may adapt himself with propriety to occasions and special occurrences. In private prayer, the regular arrangement of the several parts is not so necessary. Every one may express his own personal feelings and desires at the time, and as in the presence of the omniscient God. But not to enlarge. The nature and design of prayer are the same, both in public and private: It is a making known our requests unto God, and spreading our joys and sorrows before him, acknowledging his property in us and sovereignty over us.

That God is a proper, and the *only* proper object of our prayers needs no labored proof. As omniscient and omnipresent, he is always with us, knows every thought of our hearts, and hears every word of our lips—we can never pray unnoticed. As omnipotent, he can do every thing for us, which is fit to be done. As infinitely wise, he can do for us in the best possible time, and in the best possible manner. And, as infinitely just and good, he can and will hear and answer our requests, so far as will promote his glory and our good.

Thus God is perfectly qualified for a prayer-hearing God: Yet, however, we are not to expect that all our requests will be answered. The matter, time, manner, and temper must be attended to, in all our addresses to the throne of grace. So far as we are deficient in either of these, we have cause to fear a denial of our requests. This consideration brings us to enquire into the *requisites* of prayer.

It is of high importance, that we pay serious attention to what we ask of God in prayer. The matter should be important and solemn, suited to his character and our own; and, our minds seriously attentive to whatever we supplicate of him. We ought not to rush with inattention into the presence of the high and lofty One, who inhabiteth eternity; nor address him with levity, or on trifling subjects. If our prayer does not engage our own attention, we cannot reasonably expect it will engage the attention of the great Jehovah, unless, to punish us for insulting him with solemn trifling.

What then can be said, for the conduct of most people, in their social worship, in the family, and in the house of God? While the master of a family reads a chapter in the Bible, and addresses the throne of grace, how many members are permitted to be absent? How many are busied in family concerns or amusements. There is no proper attention to religion in such conduct—we cannot serve God and mammon.

And no less reprehensible is the conduct of many, when they go to the house of God. With what trifling and inattention do they rush into the Divine pre-

sence? While the throne of grace is addressed, how many indulge wandering thoughts? And in some places there are those who allow themselves to laugh, talk, and gaze on various objects. Thus, they draw near to God with their mouths, while their hearts are afar off. These things ought not so to be. Lip worship and formality will never bring us unto God.

As we must pay solemn attention to God, and the things we bring before him in prayer, so must we feel a hearty desire for the things we ask. God demands the heart; he sees it, and will not be deceived. Prayer without the heart, is solemn mockery. Should a neighbor, in solemn show, importune us for things, we knew he did not desire, we should resent it as a base insult: yet, how many do thus treat the God who made them? How many in prayer, ask for grace to live holy and godly lives—for grace to deliver them from evil, and keep them out of temptation; yet, immediately, and even of forethought, allow themselves in the profanest vices? Such persons lie unto God; they do not mean what they say. And did they believe God would answer their requests, they would feel offended—they would view it a curse, rather than a blessing. It is no wonder such persons continue stupid in the ways of sin. And, have we not reason to fear, that many such are left of God to strong delusion, to believe a lie? We should take heed how we attempt to deceive, and trifle with the omniscient God. He requires truth in the inner parts. He is a jealous God, and will not give his honor to another.

To render our prayers acceptable to God, we must, also, entertain an unwavering trust and confidence in him. We cannot seriously ask of God things, for which, we trust in ourselves; or which, we believe he is unwilling to grant us; nor, so long as we continue wavering and undetermined in our minds, can we pray acceptably. Want of confidence in the divine goodness, is want of sincerity in asking; and bars a probability of receiving. Agreeably to which, St. James writes—*If any of you lack wisdom, let him ask of God, and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.* It is the will of God that we trust and confide in him; but the fearful, the doubting, and the unbelieving are no friends to him and his cause;—they have no love to his character.

Thus, trust and confidence in God are indispensibly necessary to the acceptableness of prayer. But how shall sinners, condemned sinners, trust in a God of inflexible justice! How can they look to him, as a prayer-hearing and sin-forgiving God—a God of infinite mercies!—Here then we turn to the gospel provision, to Jesus Christ the great high priest of our profession; (God, out of him, is a consuming fire.) Christ hath offered himself an atonement and sacrifice for sin, and by his own blood, entered in once into the holy place, having obtained eternal redemption; and having broken down the middle wall of partition between God and us, we now have access

to the throne of grace through faith in his blood. All that come unto God by *Him*, will be accepted. For this we have the words of eternal truth ;—*Seek and ye shall find ; and whatsoever ye shall ask in my name, ye shall receive.* This foundation is sure. The heavens and the earth shall pass away ; but not one jot or tittle of God's word shall pass till all be fulfilled. Let us then draw near to God in prayer, with firm trust and confidence in him ; for Jesus Christ is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

It is worthy of remark, again, that a temper of humble submission to the will of God, is absolutely necessary to the right discharge of the duty of prayer. The proud look and the haughty spirit God hateth. Pride is never becoming, in such sinners as we are—our sins are an abomination unto God. And it is infinite mercy and condescension in him, that he permits us, even in the name of Jesus Christ, to make our requests known to him, in prayer. To lie low at the footstool of sovereign grace, is the highest position sinners may take. That man who dares to thank God, that he is not so bad as other men, thinks higher of himself than he ought to think ; and has yet to learn, that *the heart is deceitful above all things, and desperately wicked.*

As our prayers should be offered to God in deep humility, so should they be in entire submission to his will. We may not prescribe to him, either the matter, the time, or the manner of the grace we ask. The whole should be submitted to the Divine Will ; for we have no right to claim any blessing from him. Nor do we know what his glory may require ; or, what may be best for ourselves, and the general good. We should always set Christ's example before our eyes. He was meek and lowly in heart, and prayed, saying, *Father, if thou be willing, remove this cup from me ; nevertheless, not my will, but thine, be done.* Such, always, should be our temper and manner in prayer.—God's will should be our will.

Under this article of submission to the Divine Will, it should be observed, that in our prayers, we are not to expect or aim to alter his purposes concerning us. He is of one mind, and who can turn him ? God is absolutely unchangeable. Prayer has been compared to a key to unlock the door of heaven : it is necessary for us, though not for God. It does not bring him down to us, but raises us up to him. He will be enquired of for his blessings ; and we know it is his ordinary way to bestow mercies in the use of means. Our prayer does not, indeed, change the purpose of God, but it is an act of obedience to him, acknowledging his sovereignty and our dependence ; and so puts us in a way of receiving, according to his will, what otherwise we could not receive, because he had determined otherwise not to give it.

It will not be amiss to observe again, that in prayer, perseverance is necessary for the right discharge of that important duty. The apostolic direction is, *Pray and faint not—Pray without ceasing—Pray with all prayer.* To pray acceptably, we should entertain a spirit of prayer at all

times, and actually pray on all proper occasions.

Private and public prayer include all prayers, and are expressly required of us; and, as public prayer is social, so it extends its requirements to social prayer of all kinds, and on all occasions. Family prayer is specially inculcated. By the evening and morning sacrifice, this duty was taught to God's ancient church; and our Saviour also taught his disciples a social prayer, and frequently prayed with them as his family. To which we add, prayer with the sick and afflicted. It is not enough that we pray for our families, and for the afflicted, but we must pray *with* them; it must be a social prayer.

Innumerable are the occasions for secret and social prayer; hence, said the apostle, in *every thing*, by prayer let your requests be made known unto God. We can be in no situation, nor under any circumstance in life, but some kind of prayer will be proper for us. It is, therefore, of high importance that we maintain a spirit of supplication at all times; and persevere in its exercises, both secret and social, as occasions shall require. This will afford us a good evidence of a right temper of mind; but he who prays only on particular occasions, will discover his deficiency, let his gifts of expression be as they may, for the very spirit of prayer is wanting. The life of a real Christian, is a life of prayer. He not only has set seasons for secret and social prayer; but breathes out to God ejaculations all the day long, in adoration, confession, petition, thanksgivings, or intercessions. Almost every occurrence in life puts in motion this spirit; and thus, he grows in grace, and finds a heaven begun in his soul. Thus should we all persevere in this duty, for we are taught that the effectual, fervent prayer of the righteous man availeth much with God.

I will conclude this essay with a few observations on the reasonableness and privilege of prayer. Our daily wants, both spiritual and temporal, teach us the reasonableness of prayer. We cannot do any thing of ourselves, as we ought to do; and have no claim on God, for any needful good. We can neither do, speak, or think any good, but by divine assistance. As sinners, we deserve God's wrath, and that only—we lie wholly at his mercy, whether we shall have any happiness here, or hereafter. How reasonable then is it, that we should, with all diligence, address the throne of grace, in the name of Jesus Christ, for divine influences and saving mercies? There can be no help from any other quarter, and without help, we must perish. *This privilege* God gives us, and no creature can deprive us of it; which is not the case with other means. How then should we prize this! How diligent should we be in the use of it! A little delay may be our ruin: God may say, *they are joined to idols, let them alone; and I will see what their end shall be.*

As our spiritual, so our temporal wants should excite us to the duty of prayer. "In God we live, and move, and have our being." All things come from the Lord of Hosts, who is wonderful in counsel, and excellent in working. God is the fountain of all our blessings. How

reasonable then is it, that in *every thing, by prayer and supplication, with thanksgiving, we make known our requests unto him?*

I will only add—Prayer is a great and high privilege. There is no mean of salvation exceeds it. In prayer, we have the nearest approach to God we can have on earth; and the sweetest communion and fellowship with the Father and the Son. It is a powerful mean to humble man, and exalt God—to restrain us from sinning, and draw down divine blessings. The habitual practice of prayer, will keep up a feeling sense of our dependence on God, and of his goodness towards us. And such a solemn sense of divine goodness, notwithstanding our ill desert, will tend to excite our gratitude, love, and obedience. Prayer will lead us so to contemplate the attributes of the Deity, that we shall be ready to cry out with David, How excellent is thy name in all the earth! Or else, with Job, Our heart will tremble, and be moved out of his place, because we are as nothing before him. Thus it tends to set God on the throne, and to keep us in our proper place, low at the footstool of his grace.

Prayer will also excite us to the exercise of charity and forgiveness. How else shall we pray, *Father, forgive us our debts, as we forgive our debtors?* If we forgive not men their trespasses, we shall ask a curse rather than a blessing. The spirit of prayer, is a spirit of forgiveness; and the more we have of it, the more readily we shall forgive one another; and so obtain an evidence, that we are children of our Father who is in heaven.

Finally, Prayer, always puts us in the way of a blessing. It is Gods appointment.—He is with us, while we are careful to be with him; and it is his ordinary way to bestow blessings in the use of means. This duty has been wonderfully followed with spiritual and temporal mercies, which is evident from the word of God; and from the experience of men. But where people have not a spirit of prayer, they appear to have little sense of religion; and soon grow corrupt in faith and morals.—We should, therefore, prize this as one of our best and highest privileges; and daily exercise ourselves in it before the throne of grace.

Let us remember we are sinners on probation, and shall soon be called to account for the things done in the body. All our good things for time and eternity must come from God. Let us, therefore, constantly look to him for them, in the name and for the sake of Jesus Christ; and always depend upon the aids of the Holy Spirit, for without him we can do nothing. This will be our only sure way to happiness here, and glory hereafter.

ISRAEL.

Duty of seeking Religious Knowledge.

Messrs. Editors,

IF the following observations on the obtaining of religious knowledge, be thought worth inserting in your Magazine, they are at your disposal.

IT is no uncommon thing to hear people alledging, in exculpation of their deficiency in

religious knowledge their want of sufficient time to devote to that purpose. "During six days of the week," say they, "we are occupied with our secular concerns. On the Sabbath, considerable time is spent in works of necessity, and much in preparing for public worship. After deducting what is necessarily consumed, the time which remains is inadequate for obtaining that knowledge of religion, which we could wish.—But we cannot believe that, on this account, much blame can be attached to us. It is our duty to labor on week-days, for the scriptures themselves teach us that we ought to provide a competency for ourselves and families; and surely God is not so hard a master as to exact of us what we cannot perform."

How much soever this mode of justification may satisfy the minds of some, it is unwarranted by facts, and owes its origin, I fear, to something worse than mere error in opinion. That I am correct, can be demonstrated, I think, by a very simple computation.

I suppose that five minutes of time, in an ordinary way, is amply sufficient for one to read and understand, an octavo page with such a type as is commonly used. To read twenty five pages, would occupy two hours and five minutes. That this allowance is abundant, will appear from a moment's attention to the business. Who is there, who might not, extraordinary cases out of the question, devote two hours and five minutes, out of twenty-four hours, to reading on the Sabbath? Were this reading to afford a *pecuniary* reward of six-pence a page, we should never be troubled for an answer?

Allowing then twenty-five pages to a Sabbath, a person will read twelve hundred pages in one year. Suppose that a man begins this course when he is twenty years of age; at thirty, he will have read twelve thousand pages. Should he live to be forty years old, he will have read twenty-four thousand pages; if fifty, thirty-six thousand; if sixty, forty-eight thousand; if seventy, sixty thousand, which are equal to one hundred and fifty octavo volumes, of four hundred pages each.

In addition to this, suppose that a person hears two sermons every Sabbath. If each sermon contain sixteen pages, in a year's time he will hear the amount of one thousand, six hundred and sixty four pages.

But this is not all. The advantages derivable from religious conversation, are by no means inconsiderable for obtaining religious knowledge. In a vast variety of cases, no method is more successful. Add to these, meditations, the dispensations of Providence in a thousand forms, and all the nameless sources whence a view of the divine character is obtainable, and who would not adore his heavenly Father, who has kindly required of his creatures, what one would think they could hardly avoid performing.

According to the calculation which has been made, I think it cannot now be denied that almost every man, may, if he please, become extensively acquainted with religious truth.—Every aged man might be a divine, and every young man continually and rapidly advancing

from the first rudiments in the school of Christ, on to perfection.

If any one, after such a view of the subject, be disposed to excuse his ignorance of religion, it is evident that the excuse will not have its origin in truth, but in the disposition of the excuser's heart. Until that disposition be removed, he must be ignorant still. Though such a man have eyes, he seeth not; and ears, yet he heareth not; neither doth he understand with his heart. When a person who professes himself to be a disciple of Christ, makes this excuse, he must, to say the least, be strangely deficient in an ardent love of divine attainments. He it is, who has the strongest motives to search those scriptures in which, we think, are contained the words of eternal life. The inactive disciple should, in a peculiar manner, take heed to his ways, lest having a promise of entering into the heavenly rest, he should seem to come short. His calling and election are not, now, made so sure, as not to need, from a holy practice, the evidence of their confirmation.

There are many people who are contented with their ignorance, because, as they say, they have no opportunity to be otherwise. Their work, or their amusements encroach on the evening of Saturday. They retire to sleep at a very early hour, and arise at a very late one in the morning. For a considerable time before the close of the Sabbath, they are talking of matters to be done that evening or the ensuing week; or are busied in dispatching various domestic concerns, that they may have leisure in the evening for either making or receiving visits, or attending to some other matters. If they profess to keep the evening succeeding the Sabbath, they retire to rest early on that evening; receive visits from those who do not keep it, and are ingenious in devising methods to relax from the pain of confinement on that day.—Thus at any rate, the Sabbath is shortened, and the remainder is employed to little better purpose. At meeting, they are perhaps asleep; or are thinking on something widely different from the word of God. At home, the conversation is turned on trivial subjects, or matters of mere secular business, or any thing to the exclusion of religion; or if religion be a topic of discourse, it is not unfrequently in such a manner, that its Author is but little honored.

These things being so, what becomes of the apology for ignorance; for, it should be remarked, the persons who thus conduct, are the very ones by whom the apology is made. Is not ignorance their choice? Is it to them a pleasant thing, to retain God in their knowledge? Let them come forth and confess the truth, that they are lovers of pleasure more than lovers of God; that they cannot say, How amiable are thy tabernacles, O Lord of hosts; a day spent in thy courts is better than a thousand? I was glad when they said unto me let us go into the house of the Lord. With my whole heart have I sought thee; Oh, how I love thy law; it is my meditation all the day.

To these persons I will only add, that their probationary state is rapidly closing; that eternal scenes will soon be un-

folded ; that the judgment will sit, the books be opened ; they will then learn from Him, at whose presence Sinai quaked, that unnecessary ignorance cannot apologize for sin ; but that because he has called and they refused, has stretched out his hand, and they have not regarded, but have set at nought his counsel, and refused his reproof, he now will laugh at their calamity and mock when their fear cometh. To avoid the amazing terror of this dreadful scene, let them flee to the strong hold of safety ; let them diligently search the scriptures, and see if these things are not so ; let them cry after knowledge, and lift up their voice for understanding, seeking for her as for silver, and searching for her as for hidden treasures. Then shall they understand the fear of the Lord, and find the knowledge of God.

RURICOLA.

Thoughts on John xii. 25, *last clause.*

" And he that hateth his life in this world shall keep it unto life eternal."

TWO questions will here be considered, viz.

I. What may be understood by a person's life in this world ?

II. What is that hatred of this life which will be attended with life eternal ?

1. The life in this world may include the animal or natural life—the union of soul and body. When the soul and body are separated, this union is dissolved, and the body that was animated by the soul, is reduced to its first principles.

2. By this life all worldly enjoyments may be intended—the goods and blessings of the present state ; some of which are the natural supports of life, and the things to which many sacrifice their lives. Here particularly,

(1.) Worldly riches may be comprehended in the phrase, our *life in this world.* These are the darling pursuit of the men of this world. In obtaining those how many have sacrificed their ease, peace, and comfort, if not their lives ?

(2.) Worldly honor may be comprehended in the *life in this world.*

In the hearts of multitudes, honor has been deified, and is it not too much caressed by a great part of mankind ? With some is not that honor that cometh from man, their very life ? Thus it was with Haman : when the king smiled, and advanced him to any dignity, he was exalted beyond expression ; and how highly did he resent it, that Mordecai the Jew would not rise before him, and do him honor ?—Are there not many, the feelings of whose hearts are consentaneous to his ? Now this worldly honor, which is so much idolized, is one thing included in the *life in this world.*

(3.) By this phrase may also be signified sensual and sinful pleasures. Many, like the beasts of the field, seem to be governed by their appetites rather than by reason and religion. This life is a life of sense ; and therefore sensitive enjoyments may be comprised in our *life in this world.*

May not all these things be included in a person's *life in this world ?* Let us now pay some attention to the,

II. And more important ques-

tion viz. What is that hatred of this life which will be attended with life eternal?

1. Negatively, it is not an absolute hatred, that is here intended; for a real hatred of life, and its comforts, would be contrary to right reason and the laws of God; and altogether inconsistent with the duties we owe ourselves. Our Saviour himself hath set us an example of love of life: when he was in danger in one place, he would depart to another. So he counselled his disciples, when they were persecuted in one city, to flee to another. It is said, he who will love life, and see good days, let him refrain his tongue from evil. Life is a great blessing; and to be cut off in the midst of days, is threatened as the proper punishment of the wicked. Hence it appears, that it is not an absolute hatred of life that is here intended. Nor, is it an absolute hatred of the comforts of this life; because, these are divine blessings, which we ought not to hate and despise; but for which we should give God thanks.

Indeed, worldly honor is but an empty thing, and not worthy an immoderate strife to obtain: Yet it is God who exalts to honor, and men are obligated to improve an eminent station to his glory. Hence it is easily seen, that it is not an absolute hatred that this phrase imports.

2. This hatred is to be understood in a comparative view. We are to hate this life in comparison with the love and concern with which we should exercise for a better. Though absolute hatred of life, and the things of it, be unwarrantable, yet we may comparatively hate them; i. e. disesteem them, when compared with spiritual blessings. In this sense, by the laws of Christ, we are obliged to hate our friends and near relatives; not absolutely, but comparatively, Luke xiv. 26. Every good man loves his relatives, as in duty he is bound; and yet must, and will hate them, in a sense, i. e. love them less than Christ; as Leah is said to be hated, because Rachel was loved better.

3. By hating the things of this life, is here meant, the esteeming them insufficient to make us happy. How many place their chief happiness in worldly enjoyments? Who will show us any worldly good? is the language of their hearts: but such are so far from hating their lives, in the sense of this passage, that they love life and the things of it, to that degree, as to endanger their eternal life. But those who esteem all things under the sun insufficient to make them happy, or satisfy their souls, have a kind of hatred of life in comparison with those who esteem sublunary things sufficient to make them happy, or place their affections on these things.

4. To hate this life, so as to obtain salvation is, cheerfully to part with it, when evidently called thereto, for the life of the soul. He who so hates the life of the body, as to venture that, for the securing the life of the soul, from a principle of love to God, shall find both, to unspeakable advantage, in the world to come.

We cannot be Christ's disciples, unless we love him better than our own lives—unless we had rather suffer the most cruel bondage, nay, death itself, than

to desert Christ, and his sacred truths.

This trial takes place in times of persecution in the cause of God, and for righteousness' sake. When men's lives are threatened, if they will not deny Christ, they *should hate life*, by willingly laying it down as a sacrifice to the honor of their divine Lord and Master. Thus did many of the primitive Christians—they loved not their lives to the death. But,

5. This hatred of life includes a cheerful parting with every thing that comes in competition with the service and favor of Christ. All worldly things and enjoyments which are incompatible with the favor and enjoyment of Christ, are so hated by the true Christian, that they appear as nothing. Those who are the true followers of the Lamb, when their graces are in due exercise, are willing, according to divine requirement, to part with every thing that stands in competition with the honor and service of their dear Lord, being willing to spend and be spent for the glory of God and the interest of Christ's cause and kingdom. Such a hatred the great apostle had, and glorified Christ by it, Acts xx. 24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Also chapter xxi. verse 13. Then Paul answered, what mean ye to weep, and to break my heart? For I am ready, not to be bound only, but also to *die* at Jerusalem for the name of the Lord Jesus. So also Revelation xii. 11, "For the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony, and *they loved not their lives unto the death.*" Such a hatred of life as has been briefly pointed out, is accompanied with eternal life: for he who loves and desires Christ more than every thing, and is willing to give up every thing for him when called to it, shall enjoy him against all opposition from earth and hell. Those who honor Christ with their lives, or estates, or any way suffer in his cause, from attachment to him, he will honor with a crown of righteousness. It is impossible that Christ should hate or forsake those, who thus hate life for his sake. His own unfailing promise is, Be thou faithful unto death, and I will give thee a crown of life. Every one who hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall *inherit everlasting life*.

I will close with a few reflections.

1. To overrate this life, and the things of it, is very prejudicial to the welfare of the soul. How many have perished at this door! Says one, many lose their lives by overloving them. He who is so much in love with the life of the body, and the ornaments and delights of it, as, for fear of exposing them, to deny Christ, he shall *lose it*; i. e. lose a real happiness in the other world, while he thinks to secure an imaginary one in this. *Skin for skin* a man may give for his life, but he who gives his soul, his

God, his heaven for it, buys life too dear, and is guilty of the same folly, as he who *sold a birthright for a mess of pottage*.

2. Hence, it is a dark symptom, when persons prefer the concerns of *this life*, to those of a future. Do not some persons, (if we may judge from appearances) consider that time to be lost, which is not spent in an attention to worldly matters? As though we were sent into the world, only to serve our bodies, and not God and our souls. Let it be for a lamentation!—Oh, tell it not in Gath! that there are so many, even professors of religion, whose seats are often empty in the house of God on the Lord's day, and other seasons of worship. Is this to hate this life in a scripture sense? Is it not rather an expression of hatred of eternal life?

A proper regard for heavenly and eternal things will abundantly support us under the trials of this life, and carry us above the fears of death; it will enable us cheerfully to endure trials, which, in a short time, will issue in eternal life; and to pass through the dark valley which will introduce us to marvellous light, and unutterable and inconceivable joys.

Are these things so? Then let us not love the world and its enjoyments immoderately. Let us not *so* love our *animal* life, as to indulge our carnal appetites, and make provision for the flesh, to fulfil the lusts thereof.

Let us, instead of looking at the things which are seen and temporal, look at those which are unseen and eternal. Let us prefer the favor of God and an interest in Christ, to our *life in this world*; remembering that it is the great design of Christ's religion, to wean us from this world, by setting before us a better and more enduring substance.

In a word, let us make it apparent, that we cordially embrace Christ, and espouse his cause and interest by faithfully and constantly serving him, and in suffering for him, if called to it in divine Providence. And for our animation and comfort we may consider, that if we suffer, we shall reign with him.

A Letter to a Son at S——.

My Dear Son,

YOU know, that I believe in the Christian religion, and have carefully instructed you in its doctrines and duties. You have lately come to an age, to act for yourself; and in all earthly things, you are settled to my mind. Your character is untarnished, your circumstances easy, and your employment and connections respectable. Your moral character has been fair, and I hear with pleasure, that since you have settled at S——, you are esteemed honest, humane, and serious; and that you regularly attend the public and private worship of God. I wish I had equal evidence, that you are acquainted with experimental religion, and live by faith on the Son of God. But alas! I fear it is otherwise. My concern for your welfare has not diminished since you left me, and I am persuaded, you will allow me to continue my affectionate admonitions.

I consider you as peculiarly exposed to fall into a dangerous

error. Your inoffensive character may become a temptation, and lead you to neglect Christ, and depend on yourself for eternal life. I know very well, that it will be hard, and contrary to the pride of your heart, with your applauded morals, to cast yourself as a poor, vile, guilty, hell-deserving wretch, upon the mere mercy of God in Christ. My fears for you are the greater, because I hear, that there are several respectable and influential men, in the town where you live, of considerable abilities, who avow, and warmly advocate the sentiment, that '*If men are upright in their dealings with all, and regular and inoffensive in their outward morality, they will inherit eternal life, and have no reason to be anxious concerning the events of another world.*' My affection has prompted me to write this letter, with a design to guard you against this dangerous error, by candid and scriptural remarks.

I hope it will have no weight with you, that this has been the avowed opinion of the heathen philosophers, and of the Pharisees among the Jews, as it has been also of infidels of the last and present age. I think that this consideration will incline you to be on your guard against it, and examine it well, and compare it with the scriptures, before you think of receiving or approving it. This false opinion was never expressed in a more engaging manner, than by a young ruler of the Jews, to our Saviour. By his address to Christ, he seems to have possessed amiable and obliging manners. He was serious and thoughtful, and applied to Christ on no earthly, or trivial subject, but with an enquiry which respected his eternal welfare. 'Good Master, what good thing shall I do that I may inherit eternal life?' Christ, in his answer, intimated to him his error, by checking him for calling any one good, whom he did not acknowledge to be God. He in effect told him, that there was no mere man on earth, that could be accounted good, in the sight of the divine law, so that on this ground, they might be entitled to inherit eternal life. 'Why callest thou me good? there is none good but one, that is God.' But as he saw this did not satisfy him, that he might offer him further conviction, he bade him, 'keep the commandments;' and particularly mentioned the commands of the second table. The young man, like his fathers, the Pharisees, considered these as only of external obligation, and replied with a modest simplicity, 'All these have I kept from my youth up. What lack I yet? Is any thing further required, that I may inherit eternal life?' Thus it seems, he was fully in sentiment with some of your neighbors, and may be considered as one of the most amiable supporters of this opinion. But when you read what is further recorded of him, I think his opinion can have but little weight with you. But that which especially alarms my apprehensions for your safety, is this, the sentiment flatters the pride and independent spirit of the human heart, which you doubtless possess in common with the rest of mankind. I fear this pride will stand in the room of a thousand arguments, to persuade you that the sentiment is true. I will offer you a few considerations,

which, I hope, through grace, will effectually guard you against this error.

This doctrine proposes eternal life on terms very different from the gospel. The gospel doctrine of justification is not on the ground of a legal obedience, and external conformity to the law, nor yet are men to be justified, even on account of any real holiness, which they may have. But on the credit of the righteousness of Christ alone, who is the sinner's only way of access to God, to which righteousness he becomes entitled, not by his own works but by faith alone. But the other opinion places the hope of salvation in the sinner's unblemished morals.

To this your neighbors will probably reply, 'We do not contend that external morality is the ground of justification, and we expect to be saved by Christ. We depend on him, for the pardon of our sins. But far be it from us, to think so unworthily of Christ, as to suppose that he will suffer any to perish, who are upright and useful in their lives, for want of an interest in his redemption.' But you will easily discover, that in such a reply, they manifestly show, that their dependence is fixed where the young ruler's was. The statement is only varied a little, to accommodate it to the Christian name. You will see that their dependence for being accepted by Christ, and justified through him, is on their own supposed goodness. At the best, they join their own goodness with the redemption of Christ, as the ground of acceptance and salvation: you will not find however, that the scriptures speak of any such union. They set forth Christ, as the only Saviour, and the end of the law for righteousness, to such as believe. Thus you see, that the opinion which they hold very much lessens the glory of Christ, as the Saviour of sinners, and our obligations to him and dependence on him for salvation. According to this, Christ is only a sharer with the sinner in the merit of his justification with God; or, at least, the sinner has by his own goodness made it very specially suitable, that Christ should entitle him to his merits.

This proud sentiment also debases the law of God, and the nature of holiness. It insinuates, that holiness consists principally, in a regular life, and an inoffensive conduct, and that God requires, and can with propriety require very little more than this of his creatures. This external morality many affect, who even deny the Christian religion. Is this, my son, the pure spirit of divine love, so feelingly described, and so illustriously exemplified, in the holy scriptures? Are holiness, and the law of God, after all that is said about them in the holy scriptures, reduced to this? If so, I confess I cannot see why the question of the young ruler was not quite pertinent—'What lack I yet?'

In the same proportion as this sentiment debases holiness, and the law of God, it diminishes the idea of the extreme evil and vileness of sin. On this principle sin is less contrary to the law of God, which is a standard of holiness, than has been supposed, and arises not from enmity against God, or aversion to, and rebellion against his government; but rather from ignorance, bad education and com-

panions, and violent appetites, or some accidental cause; and is deserving of a much less punishment, than that which is threatened.

It also places sin and holiness essentially in things, in which the word of God does not principally place them. This principle makes the essential things of religion to consist in apparent honesty, humanity, and a fair morality. But the scriptures place them in the heart; and they speak of these amiable morals, as being but the natural productions of an holy heart. God demands the heart. 'My son, give me thy heart.' And this is what the sinner must yield, or perish; for God seeth not as man seeth. Man judgeth according to appearance; but the Lord looketh on the heart.

This principle also denies the scriptural doctrine of the entire depravity of the sinner's heart. For according to it, there can scarce be found in a whole nation, half a dozen abandoned wretches in an age, who, are more than half depraved. The external conduct of almost all, is under such powerful restraints that they act decently, and appear but partially depraved, in the sense of this opinion; whereas you know, that the scriptures represent the carnal heart, as utterly corrupt,—at enmity against God,—not subject to his law—and so dead in trespasses and sins, that every imagination of it is only evil continually.

This erroneous opinion goes also to the denial of the necessity of regeneration, or represents it as a very different thing from the description given of it in the scriptures. These, represent regeneration as a real change of heart—a new creation—life from the dead—being brought out of darkness into marvellous light—and from being like unto their father the devil, to become one with Christ. And must all this be construed away, into a mere ceremonial regularity, which may arise only from circumstances, and accidental causes? It cannot be reasonably believed.

I hope that in writing to you, I need not enlarge much on this subject. You see that this opinion flatters human pride—offers eternal life on terms different from the gospel—robs Christ of the glory of being an whole Saviour—debases the law, and the nature of holiness—takes away the evil of sin—describes sin and holiness principally in things in which the scriptures do not principally place them—denies the entire depravity of men—regeneration, and all the peculiar doctrines by which the gospel is distinguished from the philosophical opinions of such, as either deny revealed religion, or deprive it of all those doctrines, which do not comport with their sinful desires.

You will easily discover, that however agreeable such opinions may be to your heart, you must give up the bible, before you can embrace them; for they are altogether irreconcilable with each other. And however specious the arguments may appear, by which they may be urged upon you, (and much is said, and with much subtilty in their support) one answer will always be sufficient—*They are offered in behalf of unscriptural opinions.*

I cannot forbear suggesting my fears, that the flattering address of these sentiments, to the

natural pride and corruptions of your heart, and to the fair character which you sustain for external morality, will insensibly gain upon your reason and conscience, and that you will gradually become a kind of infidel in fact, while you retain the Christian name. Let me intreat you to study the bible, and refuse to listen to those, who would persuade you to disbelieve its fundamental truths, lest you bring ruin on yourself, and grieve

Your affectionate father,
July 1, 1805. L.

From the Christian Observer.

On the Connection between the Grace of God and a Holy Life.

THERE is in many a strange desire of separating what God hath joined together—the grace of God and the righteousness of man. One set of persons exalt the grace of God, and speak in the loftiest terms of the gospel of Jesus Christ; but say little of the duties of man and the obedience which is required of him: as if the bare knowledge of the gospel scheme were to be substituted in the place of true holiness; or as if it were wholly unnecessary to enter into the detail of that obedience which man ought to perform. Others, equally unreasonable, insist exclusively upon the importance of moral practice, and view with jealousy every attempt to give prominence to the doctrines of grace; as if a blow were thereby aimed at morality, and as if the obligation to a righteous life were thereby undermined. Both are equally in error. The grace of God supplies a most efficacious motive to holiness; and holiness is the inseparable result of the grace of God, when it is received into the heart. The one is the means, the other the end. Can the end be answered without the means? Look at the success of those philosophising schemes of reformation which inculcated the beauty and the excellency of virtue, but applied no adequate motive to the mind. On the other hand, can the doctrines of Christianity be of any use, except as they conduce to their proper end? To allege this would be to degrade the gospel, since its superority above every other moral system arises from its more powerful effects in meliorating the character and conduct of those who embrace it. In perfect harmony with this view of the subject, we are told in scripture, that the Son of God gave himself for us for the express purpose of *redeeming us from all iniquity, and purifying unto himself a peculiar people zealous of good works.*

In order, therefore, to acquire a just view of the Christian dispensation, we must regard a right system of faith, and a righteous and holy life as indissolubly connected. We must consider it as a vain attempt effectually to reform our conduct, unless we embrace the holy principles which Christianity inspires. And on the other hand, we must deem it unnatural, and even impious, to hold the truth in unrighteousness; to exalt the doctrines of the gospel, and to neglect the practical effects which these doctrines were intended to produce. Few indeed avowedly separate the doctrines

of the grace of God from a righteous and holy life, but many do it practically. Many, who will fully admit the holy influence of the gospel, yet act as if the bare reception of its truths were a kind of compensation for, at least, what they would call the lesser sins of man. Hence, with a strange inconsistency, they will say, such a person is, without doubt, a religious man, but he is passionate. Another is exceedingly pious, but he is sullen and morose. A third is very devout, but he is worldly. Is it not plain that a separation is here made between religion and its practical influence? It is supposed that a man can be religious, and yet not gentle: pious, and yet not benevolent: devout, and yet not detached from the world. In the same inconsistent manner do multitudes reason, who are religious on the Sunday while they are wholly engrossed with the world through the week: who can attend with the same punctuality the church and the theatre: who would not on any account neglect the preaching of the gospel, but in their families discover nothing of its benign influence: who very carefully settle the articles of their faith, and hold them strenuously; but take little pains to regulate their temper, evidently overlooking that necessary duty, as if it were no essential branch of religion. In a word, we are chargeable with the same inconsistency whenever the holy doctrines which we believe are not embraced as principles of action, influencing and regulating our whole conduct, teaching us how to feel, to act, to suffer, in our families, in our shops, in our retirements, in our converse with the world; in short, in all the various circumstances of life.

The inconsistency which I have been condemning, is greatly supported by our resting in general ideas of religion without entering minutely into the detail of its duties; and by our being satisfied with approving generally of its doctrines without a particular application of them to our own cases and circumstances. On the other hand, nothing shews more decidedly a truly upright spirit than the full and complete manner in which religion is applied, with distinctness and particularity, to a man's own case, carried through all the business of life, and made to regulate every part of the conduct. It is an easy thing to express an admiration of the scriptures, to speak in high terms of an excellent treatise on religion, or to be loud in commendation of a pious discourse. But the only solid proof which we can give in either case of *cordial* approbation, consists in the close and faithful application of what we have read or heard to our own consciences; in the alteration we are induced to make in those parts of our temper and conduct which have been shewn to be wrong; and in the abiding nature of the effects which, thro' the blessing of God, have been produced in us. Herod knew that John was a just and holy man: he heard him gladly and did many things because of him. But when John plainly applied his preaching to Herod's own case, and said it is not lawful for thee to have thy brother's wife, then the insincerity of his heart appeared; he could not bear the

application of the doctrine which he had previously professed to approve; and he put John to death.

The true remedy for this evil is the practice of close and diligent and daily self-examination; and the habit, not merely of reading the scriptures and hearing sermons, but of applying both, with fidelity, to our own circumstances. The words of a particular text are soon repeated: the propriety of the conduct it inculcates is easily acknowledged. But to examine its contents in detail, and to consider with attention, and with a view to ourselves, the temper and the practice which it enjoins, is a work of no small labor and self-denial. I trust, Mr. Editor, that neither you, nor your readers, will think me presumptuous, if, with a view of lessening the difficulty, I should venture to propose a few questions which every individual may advantageously put to himself; and on his fair and honest reply to which, as in the presence of God, ought to depend his judgment of his own state.

We acknowledge that man is a sinful and guilty creature, and that naturally his heart is "enmity against God." But are we conformably to this doctrine resisting that desire which we feel to be independent of God; and are we striving to bring every rebellious thought into subjection to the rules of his holy word? Do we feel that there is in ourselves an evil heart of unbelief which leads us to depart from God; and are we, therefore, afraid of loving other things better than God, of trusting to human support rather than to him, of honoring man more than God, and of valuing the world more than his favor? Is it our grief that we have hitherto served and obeyed God so imperfectly; and is it our serious wish and our sincere endeavor to honor him for the future, by setting him ever before our eyes, by making his will the rule of our actions, and his glory our end? What pains then are we taking to do this; and wherein do we show that we are in earnest about it? Unless we are daily and earnestly engaged in resisting and subduing that enmity against God, his law, government, and authority, which so much prevails in all by nature; what proof can we have of being right in our faith? Too many there are who, wholly selfish in their views and desires, seek no farther to serve God than they think will be sufficient to prevent their incurring the dreadful effects of his displeasure. But are these true Christians? Certainly not. The object of the gospel is to teach us to strive against sin, to love God with all our heart, and soul, and strength, and to make his glory our aim in all that we do. This will readily be acknowledged. But let me ask, is it our unvarying endeavor to exercise that habitual regard to God which will influence us in all we say, do, or think? Does every thing bow in our esteem to the will and command of God? Do we adopt those principles and live that kind of life which we know God will approve; or is there nothing in either which we can alter for his sake? Do we labor to maintain in our minds a lively sense of his presence? Do we exercise a constant submission to his will, a constant dependence on his power, wisdom, and goodness?

Are we habitually thanking him for the mercies we enjoy, ascribing them only to his free and unmerited grace in Christ Jesus; and are we striving by some more substantial proofs than words to testify our gratitude to him? In our troubles, do we look to him alone for deliverance, resigning ourselves to his holy will, and even bearing affliction cheerfully for his sake? Do we value him as our chief good, as the only proper object of our happiness; and do we prove that we do so by preferring no gratification to his favor, by making every requisite sacrifice, and renouncing every evil habit, readily, for his sake? In short, do we set him before us as the witness of our actions, the judge of our conduct, the end of all that we do?

But let me now request your readers to take another view of the subject. They acknowledge, I doubt not, that this is a sinful world, and that therefore a Christian is not to be of the world even as Christ is not of the world, but is to make it his study to "mortify his members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for the which thing's sake the wrath of God cometh on the children of disobedience." Now allow me to enquire, do we really believe this doctrine? Let us bring the matter to a point with our consciences. Are we renouncing the spirit of that world whose friendship is represented as enmity against God? Are we crucifying the flesh with its affections and lusts? Are we engaged in a secret warfare with all our evil inclinations, and laboring to bring them into subjection, that our hearts may be as a temple sacred only to Christ? If this is the case, how do we show it? Are we daily examining ourselves? With what perverse dispositions are we maintaining this struggle? Are we as much and as earnestly engaged in subduing ourselves, as in pursuing honor, wealth, or worldly comfort? In what do we deny ourselves? I ask not what open and public sacrifices we are making—vanity may prompt to these: nor whether we are imposing penance on ourselves—that is comparatively an easy task. But are we mortifying our vanity, curbing our pride, subduing our self-will, renouncing our love of consequence and power, giving up our own pleasure; and especially are we resisting our besetting sin? Many of the commandments of God, let it be remembered, it is both easy and creditable to fulfil. Herod himself seems to have executed these. But he would not give up the gratification of a criminal passion, from regard to those doctrines of which he acknowledged, generally, the truth.

The due reception of the gospel farther implies the attainment of a meek and quiet spirit. Do we then control our anger? Is the power of religion clearly visible in the restraint which we put upon those ebullitions of passion, and expressions of peevishness, which would otherwise break forth? Can we govern ourselves under provocation? If others are angry with us, are we calm with them? But perhaps some one may say, "My passion is soon over." Yes, this is natural to you: but why was it not restrained by religion? "But

has religion," it may be asked, "any thing to do with our petty quarrels and resentments, which are soon excited and soon allayed?" Yes, for religion consists in restraining these from a regard to God, and reverence to his law. True religion is an habitual restraint on every evil temper: a powerful principle which keeps under and subdues every other which stands opposed to it. It is a principle derived from God, and it should be exercised in the resemblance of him who was meek and lowly in heart, and who, when he was reviled, reviled not again, when he suffered, threatened not.

Then as to covetousness: are our desires of worldly things moderate? Are we contented with our present station, or are we *impatiently* striving to be delivered from its difficulties? Are we apt to be cast down when we meet with disappointment, and easily elated by worldly success? Are we making the wealth or the happiness of this world our principal objects: or are these wholly subordinate to religion? In a word, are we more anxious to possess the favor of God and his peace in our souls, than to possess any earthly treasures? Religion, it is true, does not require that we should relax in the just and proper duties of our calling, or be less diligent, industrious, and frugal than others; but then, if we are living as men whose conversation is in heaven, and whose hearts are chiefly set on things above, we shall pursue our business with far less eagerness than others do: we shall be far more anxious that our children should be holy than that they should be rich: we shall take far more pains to give them a heavenly inheritance than an earthly one. Our children themselves should be able to perceive that it would make us more happy to see them religious than accomplished or rich.

I would further ask, what it is from which we derive our pleasures? Knowing how impure and polluting many of the sources of earthly pleasure are, and how apt to draw away our hearts from God; are we so indifferent to them, as to renounce them entirely whenever the interests of our souls require it? Are our pleasures derived from other and purer sources, sources pointed out and sanctioned by the law of God, which in this, as in every other particular, ought to be our guide and director? Do we consider eating and drinking as principal sources of gratification; or do we regard them in their true light, as necessary indeed to the support of our bodies, but at the same time as liable to become instruments of temptation, and hindrances to a holy and spiritual life, and therefore requiring to be regulated by the rules of strict temperance?

Thus also are we to guard against the inordinate love of any earthly object. We are to beware lest we should love even a wife, a husband, or a child to such a degree, as to forget that God requires the chief place in our affections. In short, we must be habitually employed, would we really be christians, in watching over and subduing every evil propensity; so that all the thoughts of our hearts may be brought into subjection to the will of God. To hear the gospel preached, to acknowledge its truth, to enjoy a measure of

its comforts, is but a small thing. The essential business of religion consists much more in the secret warfare which I have described; in carrying our knowledge into practice, and regulating by it our daily conduct.

There is a class of duties which still remains to be noticed, I mean the duties of justice between man and man. The law of God with respect to these is, that we should do unto others as we would they should do unto us; nay more, that we should seek our neighbor's welfare as truly as our own, and in some points even in preference to our own. Now how are we acting in this respect? We acknowl- the rule: are we following it? Can we withstand the temptation of profiting by the ignorance or carelessness of our neighbor? Shall we be able to say at the day of judgment, "it has been my rule in life to take no advantage of another?" There will be daily occasions of exercising the principle of true righteousness, if we are influenced by it. It will lead us to judge favorably of our neighbor's actions, and to defend him when unjustly accused; to rejoice in his prosperity, to sympathize in his distress, to supply his wants as far as we are able; and, above all, it will teach us to promote the welfare of his soul. It will pervent our flattering him to his hurt, or ministering to his corrupt passions; and it will induce us faithfully, but kindly, to oppose him when he is in the wrong, though we incur his ill-will by it. There is nothing, perhaps, in which men are apt so much to pride themselves as in the discharge of their duty to their neighbor; and yet, when tried by the word of God, there is nothing in which they are generally more deficient.

I have already extended this paper to an unreasonable length, otherwise the enquiry which I have proposed might be branched out into a variety of other particulars. What I have said, however, will suffice to shew the manner in which the genuineness of our faith may be brought to the test, even in cases to which I have not adverted.

If any one of your readers, Mr. Editor, should object to this paper as legal, and as manifesting an ignorance of the grace of the gospel, I would intreat him to peruse, among many similar passages which might be pointed out, the second chapter of St. Paul's Epistle to Titus. "Speak thou," says the venerable apostle, "the things which become sound doctrine." But what were the things becoming *sound doctrine* respecting which Titus was instructed to preach? They were the distinct and particular duties of aged men and aged women, of young women and young men, of servants and subjects. We see then how practical the preaching of Titus was required to be, and how particular also: not merely dwelling in generals, as too many are apt to do, and recommending holiness in a loose and vague way; but entering into the detail of the tempers which his hearers ought to possess, of the duties which they ought to practise, of the sins they ought to avoid: bringing religion home to their families and extending its influence to the ordinary business of life: regulating their whole conduct in such a manner as to adorn the doctrine of God our Saviour, and to com-

mand the admiration even of heathens. And to confirm this view of the matter, the apostle states it to be the very design of the gospel to produce in all men such a conduct as he had recommended. *For the grace of God hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly* in the government of our appetites and passions; *righteously* in the due discharge of the duties we owe to our neighbor; *and godly* in the conscientious fulfilment of the duties we owe to God: and that we should be ever looking forward, as the object of all our expectations and hopes, to the second coming of Jesus Christ, our God and Saviour *who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.* M. A.

Some account of the Martyrdom of Polycarp, in the Second Century.

IN the year 167, the persecution which had commenced some years before, raged with increased violence. In Smyrna, many fell victims to its fury, who by their magnanimity, their patience, and their love of the Lord excited general admiration: for though torn with whips till their bodies were laid open even to their veins and arteries; though tormented with fire, condemned to the wild beasts, and exposed to various other tortures; they endured these extremities of suffering with a meekness which astonished the beholders.

After many had sealed their confession of Christ with their blood, the multitude, with insatiable rage, began to call out for Polycarp, who when he received the intelligence was quite unmoved by it. Induced, however, by the intreaties of his people he retired to a small distance from the city, and with a few friends spent day and night in praying for the peace of all the churches in the world. A dream which he had at this time, he told his friends, was a prophetic presage that he should be burnt alive for the cause of Christ.

The place of his retreat being discovered by means of a young man of his household, who was forced by stripes to a confession; his enemies went out at night with arms in their hands to seize him. They found him lying in an upper room whence he might easily have made his escape: but he would not; saying, "the will of the Lord be done." He came down and entered into conversation with those who were present, all of whom greatly admired his age and his composure. Some said, "What need all this stir to apprehend so old a man?" He immediately ordered some refreshment to be set before his pursuers, and requested that in the meanwhile they would allow him time for prayer; which being granted, he continued praying near two hours together, fervently recommending to God the cases of all his friends in every station of life, and the state of the Catholic church throughout the world, to the great astonishment of his hearers, who now began to repent of having any hand in apprehending so divine a character.

His prayer being ended, he was set upon an ass, and led into the city. On the road Herod the Irenarch, or keeper of the peace, and Nicetus his father-in-law, who indeed were the main-springs of the persecution, met him, and taking him up into their chariot, endeavored, by plausible insinuations, to undermine his constancy, asking,—"What harm is it to say, *Lord Cesar*, and to sacrifice, that you may escape?"

Polycarp was silent at first, but being importunately urged, he told them that he could not follow their counsel. On this they loaded him with vehement abuse; and thrust him out of the chariot with such violence that in falling he bruised his thigh. Unmoved, however, by this treatment, he proceeded cheerfully under the conduct of his guard to the hall of judgment. During the tumult which took place on his appearing before the tribunal, a voice from heaven (none seeing the speaker, but many hearing the voice) said, "Polycarp be strong, and play the man." The pro-consul began to persuade him to recant. "Consider thy great age. Swear by the genius of Cesar, and say, take away the atheists." The holy martyr, with his hand directed to the surrounding multitude, and his eyes to heaven, said, "Take away the atheists." The pro-consul still urged him, "Swear, and I will release thee: reproach Christ."—"Fourscore and six years," said Polycarp, "have I served him, and he hath never wronged me; how then shall I blaspheme my king and my Saviour?" The other still urging him, Polycarp replied, "I am a Christian." The pro-consul finding it in vain to use persuasion, observed, "I have wild beasts to whom I will expose you, unless you recant."—"Call them," answered Polycarp, "we are not to be changed from better to worse, for we hold it only good to turn from vice to virtue."—"Since you make light of the wild beasts," says the pro-consul, "I will tame you with fire, if you repent not."—"You threaten me," replied the martyr, "with a fire which burns only for a moment, but art ignorant of the eternal fire reserved for the wicked. But why do you delay? Bring forth what you please." This and much more he spoke with a cheerful confidence, undaunted by menaces, while grace shone in his countenance; so that even the pro-consul himself was astonished at it. The herald then proclaimed that Polycarp had professed himself a Christian; on which the multitude, both of Jews and Gentiles, shouted out, "This is the great doctor of Asia, and the father of the Christians. This is the destroyer of our gods, who teacheth men not to sacrifice or adore."

They now desired Philip, the Asiarch, to let loose a lion upon him; but he refused, the shews of the wild beasts having been finished. They then demanded that he should be burnt alive; which was done with all possible speed, many of the people, but especially the Jews, being active in procuring fuel. The fire being prepared, Polycarp undressed himself, an office to which he had been unaccustomed, as those around him had, from affection and reverence, always been assiduous in performing it for him. When the execution-

ers, according to custom, were going to nail him to the stake, he begged to remain as he was, for he who gave him strength to endure the fire would enable him to remain unmoved in it: on which they only bound him. He, now standing as a sheep ready for the slaughter, and clasping his hands which were bound behind him, poured out a prayer, in which he gave thanks to God, even the Father of our Lord Jesus Christ, for having counted him worthy to receive a portion with the holy martyrs who had gone before, and to drink of Christ's cup; praying also to be received as an acceptable sacrifice, prepared by God himself, "Wherefore," he adds, "I praise thee for all thy mercies; I bless thee, I glorify thee, through the eternal high priest Jesus Christ, thy beloved Son; with whom to thyself and the Holy Ghost be glory both now and for ever. Amen."

When he had finished praying, the executioners lighted the fire, and a great flame burst out, "But behold a wonder," says the church of Smyrna, "seen by many of us! The flames assuming the form of an arch, like the sails of a ship swelled by the breeze, encircled the body of Polycarp, who was in the midst, not as burning flesh but as gold or silver, purified in the furnace, while his body sent forth a delightful fragrancy as of costly spices." The surrounding croud, however, instead of being convinced were exasperated by the miracle, and commanded a spearman to plunge a sword into his body: on which so much blood flowed from the wound as to extinguish the fire, to the astonishment of the spectators.

But the malice of Satan did not end here; for by means of the Jews, he prompted Nicetus to advise the pro-consul not to grant his body to the Christians, who were desirous of giving it an honorable burial, lest leaving their crucified Master they should begin to worship Polycarp. "They little knew," observes the church of Smyrna, "how impossible it is that we should forsake Christ who died for the salvation of the whole world, or ever worship any other. We adore him as the Son of God; but we love the martyrs on account of their distinguished affection towards their Lord and Master. May we be numbered with them!"

The centurion perceiving the malevolence of the Jews, caused the body to be burnt in the usual manner. The Christians gathered up the bones as a valuable treasure, and interred them, resolving to meet annually at his burying-place to commemorate his martyrdom, and to encourage others to bear a similar testimony to the faith: a circumstance that gave rise to those solemn anniversary commemorations of the martyrs which were generally kept in the first ages, and which were eventually productive of much superstitious abuse.

Thus died Polycarp about the hundredth year of his age; eleven brethren from Philadelphia suffering with him. "But he alone," says the letter already alluded to, "is particularly celebrated by all. He was in truth not only an illustrious teacher, but also an eminent martyr, whose martyrdom all desire to imitate, because it was regulated exactly by evangelical principles.

For by patience he conquered the unjust magistrate, and thus received the crown of immortality; and now exulting with apostles and all the righteous, he glorifies God, even the Father, and blesses our Lord, even the ruler of our bodies, and the shepherd of his church dispersed through the world."

"I cannot but observe," says the learned Dr. Cave, in his account of this eminent saint, "how heavy the divine displeasure, not long after St. Polycarp's death, fell, as upon other places, so more particularly upon this city, by plague, fire, and earthquakes," —"by which means their city, before one of the glories and ornaments of Asia, was turned into rubbish and dust, their stately houses overturned, their temples ruined;"—"their traffic spoiled, their marts and ports laid waste, besides the great number of people that lost their lives." The account of the holy Polycarp cannot be better closed than by transcribing a passage from Mr. Milner's excellent history, of which free use has been made on the present occasion.

"A comparative view," says that pious and judicious writer, "of a Christian suffering as we have seen Polycarp, with a Romon stoic, or untutored Indian undergoing afflictions, where we have an opportunity to survey all the circumstances, might shew, in a practical light, the peculiar genius and spirit of Christianity, and its divine superiority. At the same time, those who now content themselves with a cold rationality in religion may ask themselves, how it would have fitted them to endure what Polycarp did, and whether something of what is falsely called enthusiasm, and which the foregoing account breathes so profusely, be not really and solidly divine.

Q.

To the Editors of the Connecticut Evangelical Magazine.

REV. GENTLEMEN,

HAVING taken peculiar satisfaction in perusing the accounts, which have been published in your Magazine, from time to time, concerning the great work of God upon the hearts of sinners, which accounts are calculated both to cheer the hearts of God's people, and call the attention of sinners to the infinite concerns of eternity; I am induced to cast in my mite to promote so desirable an object. I was first delayed in sending the following account because the work among us has been small compared with others which have been published; but when I considered that the work of divine grace, in convincing, renewing, and sanctifying sinners, is a greater display of the divine perfections, than the creation of the whole world, I found no propriety in calling any thing of that nature small. Also I wished to have opportunity for proof concerning this work, whether it was genuine, before it was brought into public view. Being repeatedly solicited by many of my Christian friends, I now send you the following narrative of the work of God in this place; which is submitted to your candid perusal, and, if thought expedient, you are at liberty to make it public.

FOR a number of years after my settlement in the work of the gospel ministry in this place, there was a great degree of indifference and stupidity, respecting those things which accompany salvation, both in the minds of professors and others. In this time of declension among us and the adjacent towns, errors of various kinds increased, especially those of the Arians, Socinians, Arminians, and Universalists. Our articles of faith were expressed in very short and general terms, to which, those embracing the above-mentioned errors, as they said, could consistently subscribe; it was thought, therefore, expedient to regulate and revise them, that we might be the better guarded against heresy in the church.

In the year 1800 it was proposed to the church, whether it would not be adviseable to revise their articles of faith, and make them more explicit and intelligible; not faulting the old confession for what it did express, but for what it did not.

The proposition met with a favorable reception, in the minds of the brethren present; and they requested me to bring forward such a revision as I should think proper.

According to the desire of the church, I soon presented them with such articles of the Christian faith as I conceived to be agreeable to the tenor of the holy scriptures, in which, I endeavored to bring clearly into view, the leading and fundamental doctrines of the gospel: such as original sin; the total depravity of the human heart; the sovereignty of God; the divinity of Jesus Christ, and God's electing love through him; the necessity and efficacy of divine grace in the regeneration, sanctification, and the perseverance of the saints; the inexcusableness and criminality of impenitents; and the endless punishment of the wicked in the coming world.

When these articles were laid before the church, for their consideration and remarks, it appeared, that they either were not fully understood, or were absolutely opposed by some of the members. It was, therefore, proposed by some of the brethren, and unanimously voted, to request me to illustrate and vindicate those articles, which I had presented to the church, in public sermons on the Sabbath. I felt it my duty to comply with so reasonable a request: desiring at the same time that they would hear me patiently, till a fair opportunity was given, fully to discuss those important and fundamental principles of the Christian religion.

Having this request granted, I entered upon the arduous undertaking, which I conceived would be the more difficult, as I was satisfied, there were those among us, who were fixedly opposed to some of the leading articles contained in the confession. While I continued in my public discourses on the Sabbath, to illustrate the truths expressed in the articles proposed to be adopted by the church, it proved the occasion of great controversy and contention, and was the common subject of debate among the people of almost every class, both on the Lord's day, when out of public worship, and through the week. The contention was so great, that it was truly alarming in the view

of some, who professed to be friendly both to me and the doctrines which were delivered.—They thought it adviseable, for the present, to desist from preaching them. But as they were considered to be the truths of God, and the great pillars of the gospel, in which the divine honor was peculiarly concerned, and without the vindication of which, we, as God's dependent creatures, could not expect his divine interposition and grace in the conviction and salvation of sinners; I was decided in my own opinion, that it was my indispensible duty to proceed, till I should have gone through the whole system, according to the request of the church.

Agreeably to this resolution, I continued to labor and illustrate, in regular order, those truths expressed in the revised articles of faith, every Lord's day, for more than a year, only when some special occasion required a different subject. But before I had accomplished this laborious undertaking, I found to my unspeakable joy and satisfaction, that, indeed, the Lord was on our side, by his special grace, applying to the hearts and consciences of the people, those gospel truths which I had been laboring to illustrate and enforce, and which some had been equally opposing.

The first appearance of the work was upon a man of about forty-five years of age, who was not more friendly to the cause of truth than all natural men; yet he did not attend to, or regard the subject of religion sufficiently to oppose it. His heart and mind were wholly swallowed up in the pursuit of worldly wealth. It might be said of him, that 'The cares of this world and the deceitfulness of riches, choaked the word, that it became unfruitful.' By his own account, it appeared, that he had been under serious impressions, for about two years; although this was not known by any person, even the wife of his bosom, until after he thought he was made a subject of divine grace.

This was very unexpected and therefore very surprising to the people. It was on Lord's day, March 15, 1801. As the temper of his heart was apparently renewed, so his conversation was upon new subjects, even spiritual and divine things, which from his mouth, were never heard before.

It is hardly conceivable with what astonishment, his friends and neighbors would stand and admire to hear the gracious words which dropped from his lips; while he spake to them of the infinite value of their souls, and the importance of being interested in that happiness, which Christ had purchased, for poor perishing sinners. He from experience, admonished them of the danger of having their souls ensnared with worldly subjects, to the neglect of that good part which cannot be taken away from them. This called up the attention of some, particularly, to the subject of experimental religion, and led them to conceive it to be a reality.

About a month after this there was another very unexpected conversion. An old gentleman who had entered upon the seventy-sixth year of his age; and had spent his days to that advanced period, in the service of sin. He was particularly noticed for profaneness and irreligion. Be-

ing rationally convinced, that he was in the last part of his life, he began to think it necessary to have some religion, when he died, or he must be wretched. For about three years previous to his conversion, he embraced the scheme of universal salvation. He had been taught, that Christ had died to effect the salvation of all men, that his work was done, his happiness secure, and he had nothing to fear; that if he would believe the doctrine, he might take the comfort of it, and die in peace. Such preaching as this, being perfectly agreeable to a heart long accustomed to the love and practice of sin, he most cordially embraced and rested thereon, as the only foundation of his hope, in which he expected to live and die. But at this time, one stronger than the strong man armed, came upon him, and overcame him, and took from him all his armour, wherein he trusted and divided his spoils. When he brought eternal things into view, his hope fled like chaff before the wind. He found himself in a lost and wretched condition, without God, and without hope in the world, and eternity just before him.

But it pleased God, of his abundant mercy, to appear for him, in this critical moment, and pluck him as a brand from the burning, and give his soul to rejoice at the manifestation of God's glorious character, as a righteous and just God, who would eternally vindicate his own law and character, against wicked men and devils. This proved, to a demonstration, to observing minds, among his acquaintance, that a man, when he was old, both in years and sin, could be born again. His following life and conversation bespake, that he was created anew in Christ Jesus; and that his great aim was to live to the glory of God. To use his own words, being asked how old he was? about eighteen or twenty months after his conversion, he replied, 'Through divine goodness, I have had an existence in God's world seventy-seven years; but I have not lived two.'

This very singular instance was the occasion of seriously impressing the minds of those who were within the circle of his particular acquaintance.

There was an unusual collection on the Sabbath, and attention to the word preached, with an increased application for public lectures, in different quarters of the town, through the course of the week.

About this time, it pleased the great dispenser of divine grace to call two others, out of the kingdom of darkness, into his marvellous light.

One was a woman, who, in the view of some of her most intimate acquaintance was thought a Christian, and at certain times she was ready to conclude the same of herself, which opinion was grounded upon her external morality. But now she was brought to realize that her former hope would be as the spider's web, and the giving up of the ghost. She found by diligent self-examination, as she expressed herself, 'That she had lived forty years in the world, and had never given her heart to the Lord.'

At a public conference held at the meeting-house, where was a large assembly collected, after this woman had obtained a wonderful relief in her mind, at

the desire of a number of Christian friends, she related before them all the great trials through which she had passed; and the mistaken opinion which she, and perhaps others might have entertained, concerning her Christian character; and also the way and manner in which God had been manifested to her soul. She expressed her strong attachment to, and delight in the Saviour of lost men, as being superior to every worldly object and human character. She most urgently invited all who were strangers to Christ and the excellency of the gospel salvation, to come, taste and see that the Lord is good. Those, who might have had a hope that they were Christians, she exhorted, to give all diligence, and see that their hearts were right with God. All which was done in such an interesting, pathetic and feeling manner, that there was scarcely a tearless eye in the whole assembly. This being accompanied by the power of divine grace, proved an occasion of giving the work a more general and thorough spread thro' the different parts of the town, both among professors and non-professors. This was truly a very searching time. Many awoke from their sleepy profession, and shaking themselves as from the dust, expressed a new zeal and engagedness for the prosperity of Zion. Others were shaken, even from their foundation, being constrained to give up their former hopes, as refuges of deception and lies, and were led to begin their work anew, laying the foundation of their hope alone upon Christ their rock. And others who had expressed the greatest indifference, both in respect to their own, and the salvation of others, now were brought with attention and anxiety to enquire, 'What shall we do to be saved?'

For several months it was a very serious time among us. The mind of almost every one, was struck with an unusual solemnity. The attention of many was called up to the momentous concerns of eternity. We have reason to fear, however, but few were the chosen subjects of regenerating grace. The number of thirty have been added to the church, in this revival. Others retain their serious impressions, and still give evidence, that they are friendly to Christ and his cause; yet neglect publicly to profess his name, thro' self-diffidence, and a jealousy over the deceitfulness of their own hearts, lest they should proclaim that to the world, which they had never done heartily to the Lord. I cannot, however, but hope, that ere long, the darkness will be dispelled, and their doubts removed, which at present seem to obstruct their way in coming forward publicly, to profess Christ before this adulterous generation.

This work of the Holy Spirit seemed to affect, principally, the minds of parents and heads of families, although the minds of youth were arrested for a time, to consider what these things meant. There were but one or two instances of hopeful conversion among the youth: This I conceive to be different from revivals in general.

Among those whose minds were the most seriously impressed, it was a common observation, The present call, from God to them by his Holy Spirit, was, most probably, the last they

should ever receive, and should they resist and grieve away the heavenly messenger, they should never expect again to have their attention called to spiritual concerns; but be left to hardness of heart and blindness of mind, till they were ripe for endless ruin. Thus, in their own view, they could say as it respected themselves, *Behold, now is the accepted time: Behold, now is the day of salvation!* Nothing was more terrifying to them, than returning back to their former state of thoughtless security. The trials of many, while under convictions, were peculiarly great and pressing. I recollect the observation of one while under the pressure of her own guilt, and the threatening of the divine law; she said, 'I could cheerfully be burnt at the stake, if thereby, I might be liberated from my present distress for my soul.' The reply was, The sacrifice of the body cannot atone for the sin of the soul. Nothing but the precious blood of the immaculate Jesus can cleanse the soul from sin, and liberate us from the condemning sentence of that law, which is holy, just and good.

Some persons, at first, seemed to discover great beauty in the divine character, and to be greatly transported with joy and delight; but, in process of time, were ready to give up their hope, from a view of the great wickedness of their own hearts. Many were ready to say, 'Can it be, that a heart, so vile as mine, was ever renewed by the Holy Ghost?' From this consideration, there was a great backwardness, in the minds of many, in coming forward to join themselves to the visible church of Christ, lest, by their irregular conduct, they should wound the cause of their dear Lord; and coming unworthily to the Lord's table, they should eat and drink judgment to themselves.

The work, so far as we are able to discern, was genuine. Not a single instance of apostacy has appeared among those who have given us charitable ground to hope they were the subjects of regenerating grace.

Those doctrines of divine grace, which met with such violent opposition among the people, previously to the awakening, were now witnessed and confirmed by the experience and declaration of those who were hopefully enlightened and sanctified by the spirit of truth. When the Lord opened their hearts, they no longer disputed their total vileness, and the necessity of the powerful and energetic influences of the Holy Spirit to create them anew; and that it was of the Lord to have mercy on whom he would have mercy. The doctrine of election, in particular, which some could not endure but with abhorrence, and which they were wont to esteem very discouraging to sinners, now became their only encouragement and hope; and was sweeter to them than honey and the honey comb.

This however, is not the case with all. The beauty of those doctrines, to some, appears to be hid, as was said by an inspired apostle. *If our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them, who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

But if it may be agreeable to the purpose of God, it is our earnest prayer and constant labor that they might be savingly acquainted with God and themselves, and the truth as it is in Jesus Christ.

From my own experience and observation I am fully persuaded, that my labor the year preceding the revival, in illustrating and enforcing the important and fundamental doctrines of the gospel, which, in their own nature, tend to exalt God, and abase the feelings of corrupt men, was as great a mean in the hands of God, of producing that spiritual harvest, which we received the year following, as richly manuring and faithfully cultivating the natural soil, is a direct mean of producing a plentiful harvest in the field. It was like breaking up the fallow ground, and did so convince the understandings of carnal and selfish minds, that when the gentle dews of divine grace descended, they were prepared for the reception of the good seed of the word; and it sprang up and bare fruit thirty fold, to the praise of God's efficacious grace.

ELIJAH LYMAN.

Brookfield, (Vt.)
May 20, 1805.

An Explanation of Scriptural Types.

NO. VII.

The destruction of Sodom Typical. Gen. xix.

EXTREMELY various have been the judgments with which an holy God hath punished a wicked world, and the sinful nations of the earth. Among these the destruction of Sodom, Gomorrah, and the cities about them, occupies a distinguished and awful rank. The region of those cities appears to have exceeded in pleasantness of situation, and fertility of soil. It was as the garden of the Lord, as the land of Egypt as thou comest to Zoar. Gen. xiii. 10. the amenity of the situation and luxuriance of the soil produced in the inhabitants, that pride, fulness of bread and abundance of idleness, that voluptuousness, dissipation, and those abominable vices which procured their destruction. The history tells us, figuratively speaking, that the enormity of their wickedness was incredible in heaven. The Lord said, Because the cry of Sodom and Gomorrah is great—I will go down now and see whether they have done altogether according to the cry of it, and if not, I will know. Chap. xviii. 20, 21.—The men of Sodom were wicked, and sinners before the Lord exceedingly: and God determined to make them monuments of his righteous vengeance. But righteous Lot resided among the corrupt inhabitants, and God would not destroy the righteous with the wicked. He therefore directed him to escape to Zoar. No sooner had this holy man retired from the polluted city, than the Lord rained fire and brimstone upon it from heaven and destroyed it with a terrible, a perpetual destruction—That this dispensation was designedly typical, is evident from the frequent application of it to spiritual subjects in the inspired writings.—For if God spared not the angels that sinned—and turning the cities of Sodom and

Gomorrah into ashes, condemned them with an overthrow, making them an ensample (type) to those that after should live ungodly; and delivered just Lot, &c. 2. Pet. ii. Is not Christ's description of future punishment by casting into the lake that burns with fire and brimstone, taken from it? Perhaps no two scriptural types are so analogous to each other as the destruction of the old world by a deluge of water, and the destruction of Sodom by fire and brimstone from heaven; for which reason we find them repeatedly combined for the same purpose. Matt. xxiv. 2 Pet. ii. In this dispensation are not the following evangelical subjects impressively represented?

I. The destruction of the wicked inhabitants of Sodom by fire and brimstone from heaven, typifying the eternal destruction of the wicked in hell.

The wickedness of the inhabitants of Sodom, and particularly their persecution of righteous Lot, immediately procured their destruction; and the wickedness of the world, and particularly the persecution of the godly, will immediately procure the dissolution of the heavens and earth.* The Lord rained fire and brimstone from the Lord out of heaven and destroyed those cities; and upon the wicked God will rain snares, fire and brimstone and an horrible tempest. In Sodom and Gomorrah thus destroyed, turned into a lake and subjected to a perpetual destruction, so said to suffer the vengeance of eternal fire, Jude v. have we not a very impressive and glowing description of the eternal perdition of the wicked in hell, the lake that burns with fire and brimstone for ever and ever?

II. In the city of Zoar, have we not a direct representation of Christ, that hiding place from the storm and covert from the heat, which God hath most graciously provided for his people, when the heavens shall be rolled together as a scroll; but especially from that horrible tempest which he will rain upon the wicked, when he shall come in flaming fire to take vengeance on them that obey not the gospel of his Son?

III. In the flight of Lot to Zoar, and his preservation from the destructive flames of Sodom, have we not an instructive representation of believers fleeing to Christ from the wrath to come, and their preservation from eternal ruin by him?

And the men said to Lot, We will destroy this place. And the angels hastened Lot, saying, Arise, lest thou be consumed in the iniquity of the city: And while he lingered the men laid hold upon his hand, the Lord being merciful to him, and brought him forth without the city and said, Escape for thy life; look not behind thee, lest thou be consumed. In a similar manner, hath not God ad-

* Gen. xix. The men of the city compassed the house, both old and young, all the people from every quarter—then the Lord rained fire and brimstone from heaven and destroyed those cities. How parallel with this is Rev. xx. 7, Satan, shall go out into the four quarters of the world, Gog and Magog to gather them together to battle: and they went up and compassed the camp of the saints and the beloved city, and fire came down from God out of heaven and destroyed them? Was not the latter description apparently taken from the former?

monished his people of the destruction which he will execute upon the wicked, and warned them to flee from a sinful, guilty state, and impending ruin? But attached to the pleasures of sin and earthly pursuits, they contemplate abandoning sensual gratifications and delights with reluctance, and delaying and lingering, the Lord, being gracious to them, by his almighty hand, lays hold of them and brings them from their guilty and dangerous condition, constrains them to escape for their lives, and flee for refuge to Christ, the blessed hope set before them—and being finally gathered together into the heavenly chambers, they will be effectually secured from the fiery indignation, and for ever preserved in perfect safety and peace—while upon the wicked, disregarding divine admonitions, as idle tales, the day of the Lord will come, which will burn as an oven and consume them that it leave them neither root nor branch.

Lot escaped the destruction of Sodom but as with the skin of his teeth; and the righteous are scarcely saved from final ruin—but his wife looked back from behind him and became a pillar of salt: and how many who are awakened to a conviction of their danger, and as it were fleeing from the wrath to come, for looking back with lustful eyes upon the pleasures of sense and sin, and delaying to forsake all for Christ and salvation, are given over to a reprobate mind, and become vessels of wrath fitted to destruction? *Remember Lot's wife.*

The sun was risen upon the earth when Lot entered into Zoar, and the inhabitants of Sodom were probably preparing to indulge themselves in their habitual voluptuousness and dissipation;—but this fair and pleasant morning was succeeded by a tempestuous and stormy day, which brought destruction upon them as a whirlwind: and how many in the ardent pursuits of sensual delights, are unexpectly surprised and arrested by death, and go quick down to the pit? And when a stupid world shall cry, Peace and safety, then will sudden destruction come upon them, and *they shall not escape.*

In this awful dispensation, how much is there to instruct and comfort the godly? The unlawful deeds of the filthy Sodomites vexed the righteous soul of Lot, from day to day. Abraham had interceded for him, and when God destroyed them, he remembered (the intercession of) Abraham, and mercifully provided for the safety of Lot by sending him to Zoar. The Lord said *I cannot do any thing till thou be come thither.* The Lord knoweth as well how to deliver the godly, as to reserve the wicked to the day of judgment to be punished.—The men with their slaughter weapons, Ezek. ix. might not smite till a *mark was set upon the forehead of those who sighed for the abominations* of Jerusalem, and then they were to slay old and young and not spare. *They* shall be *mine*, says God, in the day that I make up my jewels. How much to admonish the wicked! Let them turn to their strong hold in a day of acceptance and time of salvation. Amen.

Character and Writings of Justin Martyr.

HE was unquestionably a man of exalted piety and holiness, deeply affected by a concern for the honor of God and the interests of true religion, and ardently desirous of promoting the salvation of men. He had embraced Christianity after a long and serious examination; having found in this divine revelation, what he had in vain searched after in the various systems of human philosophy, the knowledge of the only true God, and the way to obtain both present and eternal happiness. The influence of Christian principles upon his dispositions and conduct is strikingly evident in his life and writings. His love to the souls of men prompted him to receive all who came to him for instruction; and was probably the reason of his persevering in the profession of philosophy, instead of assuming the ecclesiastical character. He thought, perhaps, that his former habits of life might tend to abate the prejudices of other philosophers, and induce them to examine and embrace Christianity: and though, in the case of Justin, this expectation proved fallacious, we cannot but approve the motive from which he acted; and we recommend to those who, like him, possess much of human learning, to consecrate it to the service of God, by similar endeavors to gain the wise and the great of this world to the gospel of Christ. How earnestly this learned and pious father was engaged in propagating the truth, appears not only from the pathetic exhortation which he delivered to his friends upon his conversion to Christianity, but from the boldness and freedom with which he addressed the Roman Emperors and Senate in his Apologies. He told them how much it was their duty to esteem the truth; that his object was not to flatter them, but to persuade them to examine the question impartially, and to determine justly; that if they did not, they would be inexcusable before God, and could not possibly escape his future judgment. In a similar manner he declares, in his conference with Trypho, that he regarded nothing but the truth, not caring whom he disobliged in this great and important pursuit. Yet all this zeal in the cause of Christianity was tempered with the most cordial love to all mankind, and even to his bitterest enemies. From none did he and his brethren suffer greater enmity and opposition than from the Jews: yet he tells Trypho that they heartily prayed for the Jews, and all other persecutors, that they might repent, and ceasing to blaspheme Christ, might believe in him, and be saved from eternal vengeance at his glorious appearing; that though the Jews were wont solemnly to curse them in their synagogues, and to join with any that would persecute them unto death, yet they returned no other answer than this—"You are our brethren, we beseech you to own and embrace the truth of God." And in his Apology to the Emperor and Senate, he thus concludes—"I have nothing more to add, but that so far as in us lies, we shall endeavor, and heartily pray, that the whole world may be blessed with the knowledge and belief of the truth."

Such are the leading features in the character of this great man, so far as his piety is concerned. With respect to his natural endowments, and his acquired learning and abilities, more especially as they appear in his writings, something remains to be said. He was evidently possessed both of considerable genius and of sound judgment. These talents he had carefully cultivated and improved by the diligent study and pursuit of human learning and philosophy; so that, according to the testimony of Photius, he had arrived at the very height, and abounded in every kind of knowledge. His learning, however, as might naturally be expected from his birth and education, was chiefly confined to the writings of the Heathen philosophers. Of the Hebrew language, like many of the early fathers, he knew but little; as appears from some inaccuracies which are to be met with in his dialogue with Trypho. But with this exception, his great abilities and learning are plainly discernible in his writings which are yet extant (to say nothing of those which are lost,) and which, as Eusebius observes, remain as monuments of his singular endowments;—of a mind studiously conversant about divine things, and richly fraught with excellent and useful knowledge. These are all intended either to defend Christianity against both the Jews and Gentiles, or to oppose that common religion and those profane and absurd rites of worship which then governed the world; or to prescribe rules for the ordinary conduct of the Christian life.

The opinions of Justin were, in general, perfectly consistent with what are usually termed the orthodox doctrines. In his Dialogue with Trypho he explains and defends, against the objections of the Jew, the doctrine of our Lord's divinity, in a clear and decisive manner; considering it as plainly revealed both in the Old and New Testament.—In his first Apology, also, he expressly acknowledges the Catholic doctrine of the Trinity, telling the Emperor, in explanation of the common charge against Christians, of Atheism, that they did not, indeed, worship the gods commonly so called, but that they worshipped and adored the true God and his Son, and the prophetic Spirit, honoring them in word and in truth. This learned father strongly inculcates in his writings the necessity of the enlightening influence of divine grace, to enable any one to understand the truth. He explains, also, in his first Apology, his views concerning regeneration, and the forgiveness of past sins through Jesus Christ. In the Dialogue with Trypho, he states the doctrine of justification in the same manner as we find it in the Epistle to the Galatians, that is, as opposed to any dependence on the works of the law, and as entirely the gift of God by faith in Jesus Christ.

Religious Intelligence.

Abstract of the account of the protestant missions in the East Indies for the year 1803, *published by the Society for promoting Christian Knowledge in their last annual report.*

THE Rev. Messrs. Kolhoff and Holzberg, in a letter dated

at Tanjore, 29 Dec. 1802, state that they had attended to the congregations and schools in that place, and that they and their native assistants had also made several journies to publish the word of God in various towns and villages of the Tanjore province, and that by the blessing of God, several new congregations had been lately formed.—At Kanandagudi, a village 18 miles from Tanjore, about 40 families had come to the resolution of renouncing the worship of their dumb idols, and turning unto God; and having been carefully instructed they were admitted into the congregation by baptism. At Adanjour a village 17 miles from Tanjore, 9 families had received baptism; and, there being several Christian families near it, they had erected a temporary building for divine worship, and had stationed there a catechist assistant, who had been found faithful in the discharge of his duty. At Leraloor, five miles from Tanjore, 7 families had been brought to the knowledge of the gospel; and there being some Christian families in the neighboring villages, a neat brick and tiled chapel had been erected by a member of their congregation, named Sandoshee Pulley, who held an employment in the company's service. The chapel was finished during Mr. Gericke's progress through the country, and it was opened by him on the 5th of November, 1802, by prayer, and a sermon from Rom. xii. 1, 2.—After the sermon, 24 persons received the holy sacrament, 9 of whom were members of this new congregation; and 19 catechumens, who had been ten weeks under instruction, were baptized. It is with much satisfaction the missionaries report that the far greater number of these converts were not ashamed to confess the name of Christ, but endeavored to honor the holy religion they had embraced, by a conformity to those sacred truths and duties, in which they had been instructed. They also inform the Society, that, by God's gracious Providence, they had finished the school-house at Tanjore, which would accommodate above 1000 children.—There being a large congregation at Pudapatts, situated westward of Tanjore, a chapel had been erected there, and opened last July. An able catechist, educated by the late Mr. Swartz, was stationed at that place, and had hitherto given satisfaction to the Missionaries, by attention to his duty. At Kanandagudi, a small spot of ground had been purchased, and a temporary building for divine worship was intended to be erected as soon as possible.

The increase of the Tamulian congregation had been considerable. In the year 1801, they baptized 366, among whom were 50 infants born of Christian parents; they had received 21 from the popish communion; they administered the Sacrament to 599 persons; they had married 12 couples, and buried 29 bodies. In the year 1802, they had baptized 328, among whom were 63 born of Christian parents; they had received from Popery 34; they had administered the Sacrament to 585 persons; they had married 21 couples, and buried 36 bodies.

There were 8 scholars in the English school, and in the Provincial schools of Tanjore and Cum-

bagonam, about 40. In the Tamulian school, consisting only of children born in the congregation, 33 seminarists were in training to serve as catechists, besides whom, there were 85 charity boys, 28 day scholars, and 36 girls.

The Missionaries at Tranquebar, and Mr. Gericke at Madras, had kindly furnished them with Tamulian books, to the utmost of their power, but not adequately to their wants; and they had been supplied with bibles from Tranquebar, for the Tanjore and Palamcotta Missions.

In the month of September, they had been visited by Mr. Pohle, of whose state of health they gave a very indifferent account.

The Rev. Mr. Gericke, in a letter dated at Vepery, 14 Feb. 1803, informs the Society that he had recently been through the Mysore country, and thence to Palamcotta, visiting all their congregations, and that it had pleased God to awaken a sense of religion in the inhabitants of whole villages, insomuch that of their own accord they had sought instruction from the neighboring Christians, and their catechists, and from Sattianaden, and had wished anxiously for his coming, to be farther instructed and baptized. The first of these villages, to which he had been called, was newly built by Catechumens, who had before lived in neighboring places, and their church was finished when he arrived to preach and baptize in it. In four other villages, the inhabitants being unanimous in their resolution of embracing the Christian faith, put away their idols, and converted their temples into Christian churches, and were instructed and baptized in them. For another new village, and church for Catechumens, that lived dispersed, he had bought a piece of ground, and instructed and baptized in it, under a temporary shade. On his departure from the Tinnavelly country, where this had happened, messages were received from many villages, requesting him to stay a few months longer, and to do in their villages what had been done in others. Not conceiving himself at liberty to do so, he had recommended them to Sattianaden, the old catechists, and the new assistants. By these means, there had been instructed, and baptized, about twice the number that he had baptized, which were above 1300. But, extraordinary as these conversions of several thousands were, no less extraordinary was the persecution suffered from their heathen neighbors, and particularly from some men in office under the Collector. The very night on which he returned to Vepery, he received a letter on the melancholy subject; and nothing prevented his return to that part of the country, but serious indisposition. Mr. Kolhoff, however, had resolved to visit the new congregations, and with the assistance of Mr. Gericke's letters, he trusted relief would be afforded; and the presence of so good a pastor as Mr. K. would tend, by God's grace, to comfort them all, and to confirm and strengthen the weak among them. Sattianaden seemed to be quite depressed at the cruelties exercised upon the Christians, and the reports daily brought to him from all quarters. One of the congregations had lately written to Mr. Gericke,

that were it not for the fear of hell, and the hope of heaven, such were their sufferings, that they should all throw themselves into the sea.

In the different congregations under Mr. G. near Madras, about 200 persons had been baptized, of whom 42 were adults.

Mr. Gericke, in another letter, dated at Vepery, 7th May, 1803, states that he had made such arrangements with respect to the stationing of the Missionaries, that he hoped Mr. Kolhoff might be able to go through his various and arduous duties, until it should please God to send them help from Europe.

'It seems,' Mr. G. observes, 'that if we had faithful and discreet laborers, for the vineyard of the Protestant Mission on this coast, to send, wherever a door is opened unto us, rapid would be the progress of the Gospel. Our native teachers, though some of them may not be inferior to us in the knowledge of the great truths of the Gospel, and in the manner of communicating them, still their discourses carry not that weight with them, that is felt when we speak to the natives. They never gain that confidence that is placed in an European, when they are once convinced that he is actually what he exhorts them to be. Without good Missionaries, true disciples of Jesus Christ, from home, the work of the Mission, it seems, would lose its respectability, even though the native teachers were good men; and Missionaries, without the spirit and mind of Christ, and as full of the world as the natives are, would soon make the Mission the most graceless thing imaginable.'

It has pleased God, Mr. G. observes, to lead them these several years, through great anxieties with regard to the Mission, but they have observed and believe, that a kind Providence watches over it; and such help as seemed absolutely necessary for its preservation, has always been furnished in due time.—This keeps their hopes alive, and prevents them from losing their energy.

The Rev. Mr. Pohle, in a letter dated at Trichinapally, 10th March, 1803, states that in the course of the last year, he had baptized 47, (including 5 Heathens) and had had 200 communicants, including 43 English. In the English school, there were about 50 scholars, and in the Malabar school about 10. The Malabar congregation amounted to 205, and the Portuguese to 77, all of them in and about Trichinapally. The catechists and schoolmasters continued in the service of the Mission, and its concerns had been fully attended to. All had enjoyed good health, excepting himself: he had been much indisposed, but was then able to resume his ministerial functions, both towards the Mission and the garrison. The military were regularly at church, notwithstanding their residence at a considerable distance from it.

The Rev. the Danish Missionaries, in a letter dated at Tranquebar, 9th Feb. 1803, acknowledge the receipt of the society's presents sent out to them the preceding year, which they consider as encouragements to a perseverance in the faithful discharge of their duty, that the spiritual misery of the natives, and the bodily distress of many

poor persons, may be lessened. They express an anxiety for the receipt of printing paper, as their press was constantly engaged in working off books, for the use of the Malabar Christians, and lately for the new congregations, which in great numbers had recently been baptized by Mr. Gericke, many of whom, not having yet been able to get books enough for their instruction, had written the Catechism and Prayers on palmyra leaves, which they had rehearsed to Mr. Gericke, in a manner beyond his expectation.

Their hearts had been filled with praise to God, for the progress which the gospel of Christ had lately made amongst the heathen; and they considered it as an extraordinary Providence, tending to the furtherance of Christian knowledge, that the country was under a Christian government, which they trusted would lend its benevolent and protecting hand to lessen the perils that had attended the reception of Christianity, and to encourage its introduction.—Hence the natives would learn how to fear God, to honor the king, to obey the laws, and to become industrious and faithful subjects, as well as to reject their foolish and often most cruel superstitions. Of the latter, they had had, within the last year, a striking instance, when two women were suffered to be burnt alive, with the corpse of the late Rajah Amersing, a circumstance that afterwards produced a series of fantastic follies. Several women pretended to be possessed with the spirit of one of the burnt women, and affected to produce wonderful cures among the sick. The imposition was, however, at length checked, and the impostors punished by the Collector, and even by the present Rajah, Serfogee.

Mr. Cammerer has kindly gone to Tanjore, to take care of Mr. Kolhoff's charge, whilst he was with the new congregations, to strengthen and comfort them in their distresses, brought on by some heathen enemies, who were indignant that whole villages, with their chiefs, had embraced the Christian doctrine, and converted their pagodas into Christian churches, after having broken their idols to pieces, and buried them deep in the ground. Like Nero, and Dioclesian, these heathens imputed every theft and mischief to the Christians; and, as heathen chiefs, averse from Christianity, easily raised every complaint against them, some had been chastised, and treated in a pitiful manner. The last accounts, however, they thank God, had happily reported, that the collector was kindly disposed to the Christians, and had put a stop to the injustice and machinations of their enemies. Catechists and schoolmasters, to a certain extent, with Malabar bibles, catechisms, and other books, had been furnished, but there was great need of other Missionaries.

The Tranquebar Mission had last year been increased by 112 children born of Christian parents, 11 converts from Heathenism, and 5 converts from Popery. In the Tamulian schools, 160 children were maintained, besides those in the adjacent villages, and farther in the country. In the Portuguese school, 40 orphans were supported, and 48 day scholars taught. Nineteen couple had been married, 1290

had received the Lord's supper, and 72 had been buried.

The Rev. Mr. Holzberg, in a letter dated at Cuddalore, 12th Oct. 1803, reports the much lamented death of the valuable and excellent Mr. Gericke, at Vellore on the 2d of that month.

The loss was sincerely felt by Mr. Holzberg in particular, as he had been accustomed to look up to Mr. G. as a friend and a father. The Society, he observes, had lost a most faithful servant; the mission its second pillar; and all India a benefactor, and an eminent example of piety and virtue, whose righteous footsteps, he prays God that he may be enabled to follow.

Extract of a Letter from the Rev. Thomas Robbins, Missonary in New-Connecticut, dated June 8, 1805.

"IT is with pleasure I inform you that the Holy Spirit appears in some degree to give us testimonies of his blessed and holy presence. In Canfield, divine grace appears to have called the attention of many to the interests of eternal things. In the winter past, a very great degree of stupidity and vanity possessed the minds of the people generally; but early in the spring it appeared that several people were under very deep concern for the safety of their souls. I went there soon after, and a very great earnestness was manifested in many to receive instruction. Some appeared at length to get relief, that which I trust is saving, and many more were bowed down with fear and trembling before a holy God. May 12th, I preached there, and administered the sacrament. It was a very solemn season. Three persons were admitted as members of the Church, who had obtained hopes but a few weeks before. Several others were deeply impressed and very much affected. In this place there have been no bodily affections. The work proceeds like the still, small voice of Jehovah, carrying the clearest evidence to any observing mind, that it is verily the work of Almighty God.

"Divine Providence appears wonderfully to favor the cause of truth in this country. Our infant churches appear to stand firm, to have the visible countenance of the great head of the Church, and to promise to be hereafter worthy members of the visible kingdom of the Redeemer.

"Since the beginning of the present year, I have been taking pains to make an actual enumeration of the families in this county. The work I have just completed. There are families in 64 Towns. The number of families, the first of Jan. 1804, was about 800. The first of last January there were a little more than 1100; of these 450 are from New-England. There are 24 schools, and 7 Churches, and more than 20 places where the worship of God is regularly maintained on the Sabbath.

Donation to the Missionary Society of Connecticut.

July 9. From the sale of Summary of Christian Doctrines. $ 3 37

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An attempt to explain several of the principal texts, which are brought forward by those who hold to a Universal Restoration, in support of their system.

AMONG those who profess to believe the Christian religion, there exists quite a difference of opinion, what this religion is. By men, who all profess to be Christians, very different opinions are entertained concerning the character of God, the person and offices of the Mediator, the natural state of man, his duty here, and his prospects in the future world. It is idle to say, that the matters in dispute between the various denominations of Christians are trifling, and of no importance. This may indeed be the case in some instances, but often it is quite otherwise, if the Christian religion itself be of any importance; for the things in which we differ are often the most essential things in the system.

But however great our differences are, we all pretend to be willing to have our sentiments tried by the bible. If we did not, it would amount to renouncing the Christian religion. The apostle Peter speaks of such a thing as *wresting* the scriptures, which is turning them out of their natural course, and making them speak a meaning, which the Spirit of truth did not intend. We know that the father of lies made such a use of scripture when he tempted the Son of God, and it is not strange, if, with our corrupt hearts, we thus corrupt the word of truth. It must be wrong therefore to conclude that men *have* scripture on their side, because they *bring* scripture with a view to support their sentiments. Their proofs must be examined in their connection, to see whether they communicate such ideas, as they are said to do. And here I would remark, that there are commonly a few, which may be called *the principal texts*, by which any particular system is supported. Now, if upon a careful examination, it shall be found, that these *principal texts* are wrested, and made to speak a meaning foreign from what they naturally speak, we shall

have great reason to suspect the truth of that system, which they are brought to establish. It may therefore be an expeditious way of oversetting a false scheme, to expose the perversion which is made of the most material passages of scripture, which are alleged in its support. If upon examining a new house, which had been built with a view to strength as well as beauty, you should find the posts and principal timbers rotten, you would hardly think it needful to examine the studs and braces and smaller timbers, but would take it for granted, that they too were rotten. You would reason thus: Surely if the man could have found any good, sound timber, he would not have had rotten posts and beams. If, for example, it could be found (which we presume it cannot) that those who believe in the *total depravity* of human nature, have entirely misunderstood and perverted those principal texts, which they bring to support their belief, such as Gen. vi. 5. Rom. iii. 9—23. and Rom. viii. 7, 8. it would do much towards convincing us, without proceeding further, that their sentiment could not be supported by the scriptures. But if these pillar texts should appear to be sound, we might conclude the doctrine would stand, even though we should find some texts, which are less depended upon, misapplied in being brought to support this doctrine.

That part of the Christian system, which treats of a future retribution, is exceedingly important. If men are forming their characters here for eternity, it is important they should know it. If some die in their sins, and there be no change of character after death, then it is of inconceivable importance, that I should this moment be prepared for heaven; for another moment's delay may shut the door of mercy upon me for ever; but if, after death, there be still another probation, though my duty to exercise immediate repentance be as great, yet the consequences of a delay are, by no means, so alarming. It has been the common sentiment of the Christian world, that the scriptures teach us, that a part of the children of Adam will be saved, through Christ, from the miseries of hell, and that a part will be punished *without end*. This commonly received sentiment is, however, disputed by those, who are called Universalists. The Universalists are of two kinds, 1. Those who hold to *no* future punishment; and 2. Those who hold to future punishment in hell, but to a universal restoration from that state of punishment to a state of eternal blessedness in heaven. It is the latter class of Universalists, which we shall have our eye more particularly upon in the following explanations. We shall now proceed to examine several of their most noted texts.

No. I.

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Acts iii. 21.

THIS text is taken first, because I suppose that the name

of the sentiment, Universal Restoration, was designed to be taken from the phrase, *Restitution of all things*, which is used in this verse. If the sentiment derived its name from this passage, it is natural to suppose, that this is considered as one of the principal texts to support it.

The Restoration plan supposes, that at the day of judgment, there will still be righteous and wicked; that the righteous will be taken to heaven and the wicked sent to hell, to endure everlasting punishment, that is, as they explain it, punishment to last for ages of ages. After they have endured this everlasting punishment, they are to be restored to the favor of God. Now the text before us, if it prove any thing in favor of a universal salvation, will prove too much to suit this system. If the "restitution of all things" mean the restoration of all men to holiness and happiness, then this text proves that this restoration will take place at the day of judgment. It is granted on all hands, that Christ will come from heaven to earth, at the day of judgment. But this text does as much as to tell us, that he will not leave heaven to visit the earth until the times of restitution of all things; therefore, the restitution of all things, which God hath spoken by the mouth of all his holy prophets, is an event cotemporary with the day of judgment. According to this passage, it is evident, that Christ is to be kept or retained in heaven until the very time, when this restitution shall take place; then it must take place as early as the general judgment, else we need not expect to see Christ here on that solemn occason. If the system of a universal restoration be built on this text, the idea of sinners being driven from the judgment seat to hell must be given up; but this would give an entire new turn to the Restoration scheme. They have hitherto exerted themselves to explain away the endlessness of the punishment denounced by the Judge, but, if they build their system on this text, they must explain away the whole of the sentence, which denounces *any* punishment to be endured after the day of judgment.

After showing that this passage does not favor the Restoration scheme, we shall enquire what it does mean. Is not this one important idea contained in these words, That before, and at the day of judgment, all the elect will be gathered in and completely restored to the divine image and favor. These are Christ's people spoken of Psal. cx. 3.—these are his seed mentioned by Isaiah in the 53d chapter of his prophecy. The prophets never spoke of the Messiah as restoring men from the place of the damned to the place of the blessed, and they never spoke of his restoring all men in this world to holiness and happiness, but that *his people* should become willing; that he should see the travail of his soul. —The prophets foretold that among those who slept in the dust of the earth, some should awake to life, and some to shame and everlasting contempt; therefore a restitution of all things, which was spoken by the mouth of all the holy prophets, doth not mean a restoration of all men to the favor of God. All things at the day of judgment may be restored, which they

said would be restored, and yet many be left in a state of impenitence and wrath.

Another idea communicated by the restitution of all things, at the day of judgment, may be this, That things will all then be restored to order—things will not go on any longer in that mixed, and apparently, jumbled state as they now do; but then every creature will have his proper place assigned him, and there he will be kept. The righteous will all be admitted to heaven, and sinful angels and impenitent men will be confined in that eternal prison, which divine justice has prepared for the wicked. When a rebellion is effectually quelled, tho' the rebellious hearts of many of the insurgents are not subdued, things are nevertheless said to be restored to order. If there is not a single rebel left in power, but every one is either allured by mercy, or conquered by the strong hand of government, and either taken out of the way by execution, or bound by chains, which cannot be shaken off, we may say concerning this kingdom, or state, all things are now reduced to the state they were in before the rebellion took place. The laws are as much respected now as before; the powers that be, are as much revered, and the virtuous and obedient are no more liable to be molested by the sons of Belial, than they were before the existence of the rebellion.

The rebellion which has arisen in Jehovah's dominion, will be effectually quelled at the day of judgment, though the hearts of many rebels will still remain opposed to God. The perfect and eternal peace of the holy part of God's kingdom will be secure. The strong hand of divine justice will subdue the rebels—they will never again be able to rise. Let us take heed, that we be not then found among the enemies of the Lord!

"Now like a lion shall my vengeance tear
Thy bleeding heart, and no deliverer near.

No. II.

"The last enemy that shall be destroyed is death."
1 Cor. xv. 26.

TO understand this passage, we must know in what sense the word *death* is here used. Death is commonly used in the scriptures to signify one or the other of these three things, 1. A cessation of animal life, which we term *natural* death: 2. It is used as synonymous with sin, Rom. vii. 24, and elsewhere. This we call *spiritual* death: 3. Death is used to signify any misery, whether it be endured in the present or future state. Present evil is called death, Exod. x. 17. Future misery is called death, Rom. vi. 23. This, when it respects the future world, is termed *eternal* death. Now if we can understand in which of these senses the word *death* is used in the passage under consideration, it will probably not be difficult to understand the meaning of the whole passage.

As this is not a detached passage, like a proverb, but stands in the midst of a chapter, which is all of it a connected chain of reasoning, on one particular doctrine of the Christian religion, the meaning of the word *death* may probably be learned from the context. The words *death*, *die* and *dead* are used more than

twenty times in this chapter besides in the verse now before us; and in every one of these other places *natural* death, or the death of the body is most evidently intended. Christ *died* for our sins, ver. 3. Now if Christ be preached that he rose from the *dead*, how say some among you, that there is no resurrection of the *dead:* But if there be no resurrection of the *dead*, &c. ver. 12. 13. It is evident that Christ's resurrection from the dead means from among those who were literally dead, i. e. from a state of natural death. It is also evident, that the word *dead*, which occurs twice more in the 12th and 13th verses, intends those who are in their graves. In the 15th, 16th, 20th, 21st, and 22d verses the words *dead*, *death* and *die* are most evidently used in exactly the same sense as before; the same subject is continued. These, I believe, are all the places, where death is spoken of in this chapter, until we come to the text under consideration. This we will pass for the present, and try to find how the word is used in the rest of the chapter. In the 29th verse, the word *dead* occurs three times, and though the sense of this verse is rather obscure; yet the meaning of *dead* is pretty clearly determined by this clause, "If the dead rise not." The apostle in the 31st verse says, "I die daily." Tho' *die* here does not mean the actual cessation of natural life, still he has his eye upon natural death, and would be understood to say, that in standing for the defence of the gospel, I do as it were undergo a kind of daily dying—I am beaten, I am imprisoned, I am stoned, I am called to fight with beasts. *Die* here does not mean spiritual dying, nor future misery. The reader will find the word *die*, or *death*, or *dead* occur in the 32, 35, 36, 42, 52, 54, 55, and 56th verses. And I am persuaded, that a mere glance of the eye on these verses will convince him that they refer to the death of the body, and that alone.

It is very evident that natural death is intended, by the way in which it is connected with the grave, ver. 55, O *death* where is thy sting? O *grave* where is thy victory? Now, we know that the death, which prepares us to be lodged in the grave, is the death of the body. If the word *death* is used in the same sense through this chapter (as it manifestly is) the 56th verse makes it clear that it is not *sin* or spiritual death, which is intended; for here it is said, "The sting of *death* is *sin*." Sin, we know, is the thing which makes us afraid to die. If death in this passage be used synonymously with sin it would make no sense at all.

Can it now remain a doubt in our minds what is the true meaning of the word *death*, in the passage before us? It would be strange indeed, if the apostle should in the middle of such a connected discourse, where he has occasion to use this word so frequently, make use of it in quite a different sense, without giving us any intimation of it, or any thing, whereby we could find out that he had used it differently from what he did in the rest of the discourse.

When the apostle declares, "the last enemy that shall be destroyed is death," he means that kind of death, which has dominion over the bodies of the

saints and now holds them prisoners in the grave, which is his prison house. Death is personified, i. e. treated of as though a living person. It is addressed, ver. 55, as though it were a person; "O death where is thy sting?" It is here called an enemy. But why? Is not death put in the list of the Christian's privileges? 1 Cor. iii. 22. And did not this same apostle, at another time, say, "to die is gain?" It is true, that a Christian is far happier after death than he is in this sinning world; but he is not so happy now as he will be at the resurrection of the just, when his body will be raised up all refined, and will appear glorious like Christ's body. The prophets and apostles and saints, who are in heaven, are now perfectly holy, but the resurrection will greatly advance them in glory and blessedness. Death is therefore considered as their enemy, because it keeps them, at present, from their most perfect and happy state.

Why is death called the *last* enemy? Because all the other enemies of God's people are overcome before this. The conquest of sin is begun in regeneration, carried on by sanctification, and completed at the moment of death, when the soul is separated from the body. Spiritual death in the saints is conquered, when natural death conquers them. Then the world and the devil are for ever vanquished. There is nothing now remains to interrupt their most perfect blessedness, except the dominion which death has over their bodies. This then must be the *last* enemy, since they have long before gotten the victory over every other foe. It being called the last enemy is enough to determine what kind of death is meant. Eternal death God's children never suffer; spiritual death they are completely delivered from (that is most of them) long before the day of judgment; but natural death, like a mighty conqueror, mows them all down, and imprisons their bodies in the grave. But in the morning of the resurrection, when the trump of God shall sound, this mighty conqueror will be conquered—at once, in the twinkling of an eye, he must resign all his prisoners, without a hope of ever regaining them: for then shall be brought to pass the saying that is written, Death is swallowed up in victory.

After the resurrection and the day of judgment, the church of Christ will be in its triumphant state; placed out of the reach of all its enemies. Though devils *remain*, and will always retain their sinful temper, still they cannot molest the children of God; for they will be confined to their prison; where also wicked men will be bound hand and foot, unable any more to give vent to their malice, so as to distress the lambs of Christ. The time, when this last enemy is to be destroyed, is manifestly the day of judgment, Christ's second coming—see ver. 23, "Afterward they that are Christ's *at his coming*." This is the time when the last enemy is to be destroyed.

This passage being, as I hope, fairly and intelligibly explained, I shall be borne with, if I add several remarks, which are suggested by the foregoing explanation.

Remark 1. The only way in

which this text ever came to be pressed into the service of the Universalists is the misapprehending the meaning of the word *death*. They have considered it as signifying either sin, (spiritual death) or future misery, which is called eternal death. If death in this passage does not mean either of these, then I do not see how this text helps their cause. We believe in a universal destruction of natural death, and yet we believe that some will awake to shame and everlasting contempt.

Remark 2. The way which this mistake, about the last enemy death, has arisen, is by not comparing the text with the context; and this is a very fruitful source of mistakes. If we compare this text with the chapter, it fixes the meaning of *death*, beyond a doubt, to be *natural* death. But when a favorite point is to be established, then a mere word, or sound is catched at, without honestly seeking for its true meaning. It is well known that language is so barren, that words, not only of the same sound, but written with the same letters, are made use of to signify quite different things. In general, there is not much difficulty to determine in what sense any accurate speaker or writer uses his words, if we will but carefully attend to *all* that he speaks or writes, and take it in connection. It is probable that when Christ said, "Destroy this temple and in three days I will raise it up again," he pointed to his body, or introduced the words in such a connection, that those who candidly attended might have understood him to mean not Solomon's temple, but the temple of his body. The words *all*, *whole*, &c. are sometimes evidently used in a limited sense. It is always candid to attend to the scope of an author, to determine in what sense he uses words. By not attending to this, we shall often do the greatest injustice to an author. I do not know that Doctor Watts was ever considered as a universalist; yet one disposed to be uncandid, and to catch at a word might infer his favoring such sentiments from reading this verse in one of his psalms;

"Cheerful they walk with growing strength,
"Till *all* shall meet in heaven at length;
"Till *all* before thy face appear,
"And join in nobler worship there."

Do you not see, might this uncandid person say, do you not see, that Doctor Watts held to a general restoration? Has he not, in one stanza, twice expressed this sentiment, as plain as language could do it?—has he not said *all* will appear before God's face, and that *all* will appear in heaven *at length?* This appears plausible—this looks a good deal like proving Doctor Watts a universalist; but by only casting our eye back on the preceding stanza, we can see that Doctor Watts may still hold concerning the way of the wicked,

"And down it leads to endless pain."

for there we find something to limit *all* in the stanza quoted.

"Blest are the men, whose hearts are set
"To find the way to Zion's gate;
"God is their strength, and through the road,
"They lean upon their helper God."

When in the next verse, he comes to speak of *all* meeting in

heaven at length, it is perfectly easy, if we will exercise a grain of candor, to understand, that he means all those men, whose hearts are set to find the way to Zion's gate.

Such want of candor they are guilty of, who would attempt to prove from 1. Cor. iv, 5. "And then shall *every* man have praise of God," that every man living will meet the approbation of his Judge. The connection leads us to this idea, that all who are Christ's, who build on this foundation will be rewarded of God, let men say and think as they will of them.

Remark 3. With this subject before us, I would remark upon what is sometimes said concerning certain errors, That though they do not believe them to be true; yet they acknowledge, their advocates have a good deal of scripture on their side. This is as much as to say, either that the Bible is not the word of God, or that the God of truth bears witness on both sides, in favor of the truth and also in favor of error which is its opposite. If God be true, and the Bible his book, we may rest assured, there is not a single word in it in favor of an *error*. The testimony of the Holy One is all on one side, and that the side of truth and holiness. Therefore let no one say, I believe that is not a true doctrine, but there is a good deal of scripture in favor of it. There may be a good deal of scripture, which is brought to prove an untruth, but let it be scanned, and it will not bear the light—let it be examined in its connection, like the passage just now explained, and it will be seen, that its advocates have made it speak something, which God never designed.

This 15th chapter of Corinthians is considered as containing much, which favors universalism; but there is nothing which really favors it, only let the true design of the apostle be looked at. The 22d verse of this chapter is one of the most noted texts which the universalists bring to support their sentiment. These are the words; "For as in Adam all die, even so in Christ shall all be made alive." Since this passage is introduced, suffer me to observe, 1. That *die* here means natural death, and of course *made alive*, which is its opposite, means the literal resurrection. In the verse which immediately precedes this, it is said; "for since by man came death, by man came also the resurrection of the dead." And it is evident, that "made alive," in this verse means the same as resurrection of the dead in the preceding one. The verse which follows also determines the time when they who are in Christ, are to be made alive, viz. at Christ's *coming*. The saints are regenerated and sanctified and, in this sense *made alive* before Christ comes to judgment. Besides, we notice that Christ himself is the *first fruits* of this being made alive, spoken of by the apostle. Christ never rose from the death of sin; but it was necessary that he should suffer and that he should be the first, that should rise from the dead. And the whole scope of the chapter is manifestly to prove a literal resurrection. We all believe in a universal resurrection, both of the just and of the unjust; a resurrection to life and a resurrection to damnation. But we would

observe, 2. That if we take this verse in connection with the context, it is evident, that the resurrection of *believers alone* is spoken of. Let us look at the passage, which goes before and follows after this noted text: Ver. 18. Then *they which are fallen asleep in Christ* are perished: Ver. 19. If in this life only *we* have hope in Christ, *we* (i. e. we Christians) are of all men most miserable: Ver. 23. But every man in his own order; Christ the first fruits, afterward *they that are Christ's* at his coming. The verses before and after seem to determine this to be the meaning of the 22d verse. As *in* Adam all his children become mortal and die; so *in* Christ all his believing children will be raised up at the last day. "They that are Christ's," in the next verse, is evidently designed to limit the *all*, of whom it is here said, that they shall be made alive. If we will but use a little patience in the examination of a difficult text, and a little candor, we shall commonly be able to see, that the scripture is all consistent with itself—that it is not that house divided against itself, which cannot stand. May God guide our minds into the knowledge of the truth, and establish our hearts in the love of it, that we may not be given up to believe a lie, and so be damned, because we received not the love of the truth, that we might be saved!

No. III.

"And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my son."

Revel. xxi. 1—7.

THOSE, who espouse the system of Dr. Chauncey and Mr. Winchester, think this passage holds forth a universal restoration, because it speaks of a new heaven and a new earth, and *all things* being made *new*; and because it declares that God shall wipe away *all tears*, and that there shall be *no more death*, neither sorrow, nor crying, nor *any more pain*: for the former things are passed away.

It is evident this passage describes the perfect blessedness of *God's kingdom*, and not the blessedness of *all God's crea-*

tures : For as soon as this passage closes, we have a description of the misery of God's enemies. The passage introduced closes with the 7th verse, and the 8th verse describes the misery of those who are not admitted into heaven, *But the fearful and unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone which is the second death.*

This cannot be a description of the misery of the wicked previous to their restoration, and that above be a description of their restoration and the glory which shall follow: for the description of the miserable is separated from the description of the blessed by the disjunctive particle *but.* "God shall wipe away all tears from their eyes, &c." "*But* the fearfuland unbelieving, &c. shall have *their* part in the lake which burneth withfire and brimstone." "He that believeth shall be saved." Here is nothing said about any thing but salvation; butit would be wrong to conclude thence, that there is no such thing as damnation: for by reading the other clause of the sentence, we find it written, "but he that believeth not shall be damned." This passage in the 21st chapter of Revelation, is similar to the one in Mark just referred to. In both, there is a description first of the character of the Christian and his reward; and secondly of the character of the unbeliever and his fearful doom. And in both cases, the character and punishment of the unbeliever is separated from the character and blessedness of the believer by the word *but.* They who do not know enough of grammar to know a conjunction from a noun, still know that if a man, who has two sons should say to the elder, Because you have been obedient to your father, I give you all my estate, *but* as for you (addressing himself to the younger) because of your continued disobedience and obstinacy, I entirely disinherit you; I say the unlearned man would understand that this *but*, put in between the character and lot of the two sons did not imply that the two sons were to be treated alike, but on the contrary, that all the good promised was confined to the elder son. Should such an unlettered man be asked, whether he thought the younger son could claim half the inheritance from the promise of the father, he would answer, By no means; if the father stands to his word, the younger son will have no share in his estate.

Heaven and hell are both described in this chapter. In the seven first verses heaven is described; and it is described as being all happiness without any misery, all pleasure without any pain. And this is, no doubt, true of that blessed place, where Christ will for ever dwell with his redeemed family. Hell is represented as a place, where all sorts of impenitent sinners are punished in a burning lake. Here is torment without any ease. After the description of these two different states, there is not a word intimated, as tho' either of them would ever come to an end.

The future happiness, which is spoken of in the passage now under consideration, is evidently

confined to those who are possessed of a holy conformity to God. The water of life is promised only to *him that is athirst.* And it is only to *him who overcometh*, that God has promised all things, and to be his God. Here the *character* to be rewarded is brought into view. It is only men of this character, from whose eyes all tears will be wiped, and from whom all pain will be for ever removed.

I do not see how any thing can be gathered from the phrase "a new heaven and a new earth" to support the Restoration system. The first place in the Bible where we find this phrase is the 65th chapter of Isaiah. An examination of that place may reflect light on this. "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be you glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing and her people a joy." Any one, who has paid but little attention to the language of scripture, knows that Jerusalem is one of the names of Christ's church. The creation of the world is called creating the heavens and the earth. It is natural, that the redemption of the church should be spoken of, as a *new creation;* and as the first creation was called heavens and earth, so that the new creation should be called *new heavens* and *a new earth.* In the Millennium, the church will be brought to its greatest terrestrial perfection, therefore when Jerusalem shall be a rejoicing and her people a joy, the new heavens and the new earth will be, in a more eminent sense, than ever before, created. But in the heavenly state, the new heavens and the new earth will be completed. Their completion will not consist in the restoration of all fallen creatures to the favor of God, but in the restoration and perfection of an *elect world.* "All the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out.—And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day."

Attention to this passage leads to one reflection—it is this,—

The universalists, whether upon Dr. Huntington's or Dr. Chauncey's plan, seem to build their scheme of a universal salvation upon this mistake—*They* make a general application of those promises, which *God* has made, only to those who obey the gospel. They give that which is holy to dogs, when God gives it only to his children.—They do not separate between the precious and the vile; between him that serveth God and him that serveth him not. There are joys unspeakable in heaven; but they are prepared only for those who love God. Let none feel that their heaven is secure, any further than they have evidence that they love God.

On Reconciliation to God.

CAN a real disciple of the blessed Jesus, or even a professed believer in divine revelation, read those memorable words of the inspired Paul, (2 Cor. v. 19, 20,) unimpressed

with the magnitude and importance of their subject? *To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead,* BE YE RECONCILED UNTO GOD.

Astonishing thought! *As tho' God did beseech you by us.* What an expression is this! How amazing, how wonderful the idea! What a mixture of majesty and meekness is here! What condescension! infinitely beyond all comparison,—all human conception! That the great and eternal God, whose wrath we have provoked, and who, by a single volition, might sink us to deserved and eternal death, should yet condescend to propose a treaty of peace with his rebellious creatures, and offer terms of reconciliation;—and not only so, but even to beseech and intreat them to accept, and become reconciled! What an infinite strength of love is manifested in this! What an inexpressible regard to the happiness of moral beings! How unspeakably is the heart of the blessed God engaged in the salvation of sinners! But he speaks, and he acts like himself. His name, and his nature are love. This should melt us into penitence, gratitude, and holy affection. Oh, what guilt, must we, worthless worms of the dust, incur, what condemnation must we deserve, if we can abuse such love, and turn a deaf ear to a beseeching God!

Let us then, in the *first* place, enquire how the blessed God carries on, and accomplishes this grand treaty of reconciliation with rebellious man.

This we are informed in one comprehensive word. "God was, *in Christ*, reconciling the world unto himself." It is only in Christ that Jehovah is a God of salvation. The sinner's salvation is built upon this, from the foundation to the top-stone. And were it not for the mediation of Christ, it would be utterly and for ever impossible for one of our apostate race to escape the wrath to come. Without a mediator, and such a mediator as Christ, God could no sooner pardon, and receive the sinner into his favor, than he could deny himself, or abdicate his throne. Therefore, it is expressly asserted in his word, that "other foundation can no man lay, than that is laid, which is Jesus Christ—there is salvation in none other—no other name given under heaven amongst men, whereby we must be saved." Indeed it is thought, that God could not, (because it would be inconsistent with his perfections) bestow any favors on mankind, in the present life, either spiritual or temporal, but for the mediation of the Son of his love; and that on this ground it is asserted in the scriptures of truth, that Christ "is the Saviour of *all* men, *specially* of them that believe."

The nature, and reality of Christ's atonement are most clearly taught us in the sacred word. Also its absolute necessity in order to the sinner's salvation, is there abundantly inculcated, and, indeed, it is apparent to the eye of enlightened reason. We read, "God so loved the world, that he gave his only begotten Son, that whosoever be-

lieveth in him should not perish, but have everlasting life." Here is pointed out, the formation of the sinner's hope and trust. Its necessity may be easily inferred. For, if God could save sinners in any other way but by the death of his Son, surely he would not have made this infinite sacrifice. The death of Christ would have been needless. Again, The apostle saith, "when we were yet without strength, in due time Christ died for the ungodly." This implies, that we had no ability to remove those obstructions that were in the way of mercy, and to procure that salvation to ourselves, for which Christ died. The law of God threatens the sinner with eternal death, and his truth and justice stand bound for the execution of it. If, therefore, this penalty should never be inflicted, the law of God could not be honored, nor his truth and justice vindicated in the sinner's salvation. "But Christ hath redeemed us from the curse of the law, being made a curse for us. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." There was an absolute necessity, that the Supreme Ruler of the universe should display the same character in government, which he had expressed in his law; and this induced the necessity of an atonement for the exercise of pardoning mercy to the sinner. God could not, otherwise, have appeared the righteous, holy, and sin-hating God. This was effected in the fullest manner by the death of Christ. It is abundantly taught, that God expressed his wrath against sinners, in the sufferings of his Son in their room and stead. And it is not only declared that he bare our sins in his own body on the tree, but that the great end to be answered by it, was to manifest the righteousness and justice of God, in pardoning and saving sinners. "Whom God hath set forth to be a propitiation through faith in his blood, for the remission of sins that are past, through the forbearance of God, that God might be just, and the justifier of him that believeth in Jesus." This opens the whole gospel scheme of mercy to view, and exhibits those glorious purposes which God in Christ is effecting by reconciling the world unto himself, not imputing unto them their trespasses. The foundation of the whole is laid in the atonement of Christ. This is the inexhaustible source, and fountain of mercy. "Of his fulness," saith the evangelist, "have all we received, and grace for grace."

In consequence of the atonement of Christ, the sinner is reprieved—the penalty of the law in its execution suspended, and he placed in a state of probation—a state, in which he may become united to Christ, and a partaker of the special benefits of his redemption. A space of repentance is allowed—all needed temporal benefits bestowed—means instituted and ordered to be used—the word given—the ministry of reconciliation committed to men and the ambassadors of Christ sent forth to publish and proclaim the glad tidings of salvation, that God is in Christ, reconciling the world unto himself—to exhort sinners to repentance and faith in the blood of Christ, and beseech them, in Christ's stead to become reconciled to God.

In consequence, likewise, of the mediation of Christ, God is pleased to grant the influences of his Holy Spirit to accompany his word—to succeed the means of grace and insure their end, by awakening the attention, convincing the minds, and regenerating the hearts of sinners; by which they are turned from darkness to light, from sin to holiness and from Satan to God. By thus uniting them to Christ, by faith, they become branches in him the true vine—living members of his glorious spiritual body, the church—partakers of the benefits of his righteousness, and joint heirs with him, who is the heir of all things.

Thus it is that God hath laid the foundation of redemption in Christ. And thus God in Christ is carrying on and accomplishing the great purposes of redeeming love, and reconciling the world unto himself, by all the teachings of his word, his Providence, and his Spirit. This is the acceptable year of the Lord. Now is the day of salvation. The heavens are clothed in smiling mercy, and every thing joins to preclaim this truth, that God is propitious to sinners—that he is waiting upon them to be gracious, with long suffering patience, and calling after them, in the most moving and endearing invitations of love and mercy, to return unto him and live. Saying in his word, "Ho, every one that thirsteth, come ye to the waters—come buy wine and milk without money and without price. Whosoever will, let him take of the waters of life freely. As I live, I have no pleasure in the death of him that dieth. Turn ye, turn ye, for why will ye die?" And God is also by his ministering servants beseeching them to be reconciled to him; and has appointed a preached gospel, the stated mean of saving them that believe.

Having attended to the ground of reconciliation to God, and the way in which it is effected, we will now enquire,

2. What is implied in being reconciled to God? And the question is answered in the first place *Negatively*. It implies no change or alteration in God. He is invariably, immutably, and eternally the same. He is of one mind.—Reconciliation implies a change in that being of whom it is asserted, towards some other being with whom he was previously disaffected. But there is no such change of affection in the mind of God; and he is never spoken of in scripture as being reconciled to the sinner, but invariably as reconciling the sinner to himself. In the words of the apostle which we have considered, the word is used in this sense in three verses successively—*who hath reconciled* us unto himself—*reconciling* the world, &c.—*be ye reconciled unto God*. It is a wrong idea of God that he becomes reconciled to the sinner, when he pardons him, and works faith in his heart. God is immutable, and there is no possibility of this change in him. The redeemed sinner is the object of his eternal electing love. God as really loves the elect sinner before, as after his (the sinner's) reconciliation to him. He loves him as one chosen to be a member of Christ, which is the only way of acceptance.—God loved him from eternity, and the eternal love of God is the cause of his ac-

tual union to Christ, in time. In proof of this point, see Romans ix. 11—14. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth. It was said unto her, the elder shall serve the younger. As it is written *Jacob have I loved*, but Esau have I hated." See also, that declaration of the Most High, by the prophet Jeremiah. "I have loved thee with an *everlasting* love, therefore with loving-kindness have I drawn thee." Remember, it is God *in Christ* who reconciles the world unto himself. God, *in Christ*, loved the elect sinner from eternity and it is only *in Christ* that God hath any complacency in the sinner after his conversion. —But,

2. *Positively*. To be reconciled to God implies a great, a thorough and essential change, in the feelings and affections of the sinner; as great as is the difference between variance and reconciliation, hatred and love. It implies that the sinner before he is reconciled is at variance with God, and in the temper of his heart wholly opposed to his character and law; for, if he were not, there would be no propriety in speaking of his becoming reconciled, or exhorting him to it, since he hath that already in which reconciliation consists: for, so far as he is not opposed to God, he is essentially reconciled to him. It is plain, that the command or exhortation is addressed to God's enemies; for reconciliation implies friendship, agreement, and harmony, and their becoming reconciled, is their ceasing to be his enemies, and becoming his real friends. It implies a real conformity of heart to the character of God, and all those duties which arise from the law of their relation to him, both as creatures and as sinners. This principle is very extensive in its nature and exercises, as it hath respect to a great variety of objects, and relative duties; but it is all summed up in one comprehensive term—it is the exercise of true, supreme love to God. This is what is implied, and the whole that is implied in reconciliation to God. The soul thus reconciled, is freely and cheerfully disposed to take his proper place and character, and give God the throne. He is willing that Jehovah should be God, which none others are; and he has such a feeling sense of his own criminality, in being ever opposed to God, and his government, that he sees, and feels and acknowledges how holy and righteous God is in the threatenings of his law, and that he would be perfectly just in making him the monument of his eternal wrath and vengeance. He therefore accepts the punishment of his iniquities, exercises repentance towards God, and submits himself unconditionally into his hands. Again,

He loves the character of the Saviour who hath taken the part of God, in utterly condemning the sinner, and magnifying and honoring the divine law by his obedience unto death. The mediatorial character will appear lovely and glorious in the view of him who is truly reconciled to God; and from the sense which he has of his own character, as a sinner and transgressor of God's holy law, an insolvent

debtor to divine justice, and exposed to and deserving of eternal punishment, he will feel his dependence on sovereign mercy, and put his trust alone in Christ, as his only and all-sufficient Saviour, who is the end of the law for righteousness to all them that believe. Such is the nature, and such the distinguishing exercises of reconciliation to God. Were it proper, in this essay, we might greatly enlarge upon the subject, and trace the operation of this divine principle of love to God, as it extends itself through all the various relations of being. Do this, reader, in thine own meditations, and come to a ready and immediate compliance with the duty of being reconciled to God. This, as I have endeavored to explain, is nothing less than the exercise of supreme love to God. And doth not thine own conscience tell thee, that this is thy immediate and indispensible duty? Only consider what a glorious and good being God is—what infinite obligations thou art under to him! What great things he has done for thy salvation, in giving his Son to die—what means he hath used, and is still using with thee—how long he hath already waited upon thee—what light and advantages thou enjoyest under the glorious dispensation of the gospel, to know thy duty, and comply with his will; and canst thou feel, that thou hast any cloak for thy impenitency, or the least possible color of excuse, why thou shouldst, for another moment, neglect to love God and be reconciled to him! Is not the exhortation perfectly reasonable, and the duty infinitely binding upon thee? Answer these questions to thine own conscience, as thou must hereafter to thy Judge.

ASAPH.

An evil Heart the source of Infidelity.

IN every age there hath appeared in the hearts of men a natural indisposition to receive the truth. The truth condemns them, and whatevever condemns them they endeavor to reject. There can scarcely be found a more remarkable instance of this, than in the conduct of the Jewish rulers in their treatment of Jesus Christ, at the hour of his sufferings. "Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel, descend now from the cross that we may see and believe."—The chief priests and scribes, who spoke these words were men of education, instructors and judges in their own nation, and accustomed, in other matters, to examine, compare and weigh the strength of evidence; so that their infidelity in this instance, and after all that they had seen, their requiring other evidence that Christ was the Son of God, evidently arose from an indisposition to receive the truth. It proved that when divine restraints were withdrawn and their hearts were rancorously fixed against the truth, no possible degree of evidence was sufficient to silence their cavils, or reconcile them to their duty.

The same heart is now found in men. After the full and complete evidence, which God has

furnished for Christian doctrines and moral duties, they call for more; and they would do the same, if an angel were to come from heaven, and in their hearing confirm the words of divine revelation.

The question with the chief priests and scribes was, whether or not Jesus Christ was a prophet sent from God; for if this were allowed, they must acknowledge the truth of the doctrines he taught, and that all his injunctions to duty ought to be obeyed. Their demand was for more evidence—"Let him now descend from the cross that we may see and believe." Let us enquire what evidence these persons had, who still required more; and if we find it was sufficient to satisfy reasonable and honest men, we must ascribe their infidelity to an evil heart of unbelief, which blinded their understanding, because they hated the truth which reproved them. And if we attend only to a summary of the evidence set before them, we shall be surprised, that they could demand, "Let him descend now from the cross, that we may see and believe."

They were in possession of Moses and the prophets, whom they professed to believe, and it is probable they did believe them, so far as sinful men can receive the pure oracles of God. In these were the promises made to the fathers, of a prophet who should be the Saviour of men. On these promises they relied, and the expectation of the people that the Messiah would come about this time, was so highly raised, that although they rejected Christ, they encouraged every seditious person and pretender to divine authority, of which there were many. In these writings of Moses and the prophets, almost every thing was foretold literally which related to the birth, life, miracles, doctrines, and sufferings of Christ. His family, the place of his birth, the history of his life, and his griefs as well as his glory were written aforehand, by those prophets whom they accounted true.—It was declared that he should be poor and despicable in the eyes of mankind; that he should be denied and rejected; that he should be smitten for our iniquities; that the chastisement of our peace should be upon him; that he should go to his sufferings, as a sheep that is dumb before the shearers; and that he should die for the sins of the people. All these things were foretold, not only typically, but expressly; so that the very sufferings which they beheld, and his hanging on the cross, which they upbraided, were a principal part of the evidence that he was the Christ of God.

Or if they looked to his moral conduct, how pure! how chaste! how humble! how temperate! how benevolent! how disposed to instruct men in the most important duties! how filled with reverence of God, and love of his law! In all things how divine!—Neither were his doctrines or manner of teaching less evidential of his mission as a prophet, a priest, and king come from the Lord to bless a guilty and miserable world. In his doctrines he taught the being, the infinite perfections, the law, the providence, the government of God, who was the Father and Lord of all men by creation, and his own Father in the highest sense, as he claimed to

be one with him, and proved his claim by his works.

He taught the nature of moral virtue, as it was never taught by a mere man; the depravity of human nature; the necessity of a new heart and a new life, both for our duty and our happiness; the grace of God in forgiving sin, together with the terms of acceptance, faith, repentance and new obedience; and this obedience he enforced by the solemn consideration of a judgment to come, and a state of eternal rewards. While he held himself up as the Saviour of men, these were the doctrines which he taught and enforced with all authority; doctrines which encourage virtue, reprove sin, and at the same time place the well-being of man on the sovereign grace of God, and his attention to his own duty.—To all this evidence, he added that of such mighty and miraculous works as no other ever wrought. He gave sight to the blind, hearing to the deaf, speech to the dumb, and life to the dead. While one hour he fed an immense multitude with a basket of loaves and fishes, the next he commanded the evil spirits and they obeyed him. The winds and seas heared his voice, and by directing the laws of nature in their course, he proved himself to be the God of nature; and all these things he did in his own name.

This is but a summary of the heads of evidence which those persons had, that he was a prophet from the Lord and spiritual king of Israel; still they said, Let him descend now from the cross that we may see and believe. If this presumptuous demand had been granted, and the Son of God had by his own power descended from the cross, which he was abundantly able to do, is there any probability that these sinners would have believed? On a brief review of the evidence they before had resisted, we shall doubtless agree there is no probability, this would have softened their obdurate hearts. It was not want of evidence, but a sinful heart, which held them in unbelief. They disliked the doctrines of Christ, and the duties he required; they could not bear his just reproof, and therefore determined to resist the highest evidence, that he was a teacher sent from God and the Saviour of the world.

And the case is the same with those, who at the present day, pretend to doubt of the essential doctrines, duties and institutions of religion. Either through a dislike of the truth, they will not examine the evidence; or they wilfully determine to reject it, and call for other evidence, which is impracticable in the nature of things, or which would give no additional light if it were granted. They say, we wish for stronger evidence, and that the truth might be made still plainer; little considering, that the darkness is in themselves, in their own sinful hearts, in their opposition to the holy doctrines of God, in their dislike of duty, and their reluctance to part with the pleasures of iniquity. It was the sinfulness of the chief priests and scribes, which made them overlook all the miracles which Christ had wrought in the sight of their whole nation, and call for a new miracle; so it is the sinfulness of modern disbelievers and immoral persons, which makes them overlook a system of past evidence,

which is as perfect as infinite wisdom could form it, and call for new light, new evidence to make things still plainer. If new evidence could be granted, and God were pleased to give it, with the hearts which they now have, something further would be demanded. The difficulty is not from a deficiency of evidence, but from a heart unwilling to receive and obey the truth. Although a sinful heart of unbelief is no excuse for a sinner, it will always make divine things appear obscure to him by hiding their beauty.

So long as men endeavor to disbelieve, and quiet their consciences in disobedience to the gospel, they will continue to say, we need some clearer evidence; and they will mistake the blindness of an evil heart, for a defect in the light that is set before their understanding; still this will not excuse them before an impartial Judge. When we consider the evidence offered to the Jews, we are ready to condemn them for requiring that he should come down from the cross as authority for them to believe. This was demanding an unreasonable sign, and done in a cruel manner.

Those, who now disbelieve, should consider the additional evidence, which hath since arisen for the system of Christian truth and duty, and that as they sin against greater light, they must finally appear more guilty in the sight of the Judge, for crucifying Jesus Christ afresh, and putting him and his doctrines to open shame before the world. The method of salvation through a divine Redeemer by the merits of his blood, and the sanctification of the Spirit, by the completion of the sacred canon, may now be more distinctly understood than it possibly could have been at the time of Christ's death; both the harmony and the usefulness of the Christian doctrines are more apparent; the mighty working of providence in favor of the church, and the power of the Spirit in converting sinners from the evil of their ways, and supporting his people under their troubles; the fulfilment of the Christian prophecies in every age, and in none more remarkably than the present; together with the preservation and gradual increase of the church in opposition to all the power and art of its opposers, are a volume of evidence for the truth, which hath been increasing from the time of Christ to the present day; and it will continue to increase by the mighty working of divine providence, until the glory of the Lord, and his church shall fill the earth. How inexcusable are those, who, through a distaste to the truth and their own duty, neglect to search whether these things be so! or who, to quiet themselves in unbelief, say, we wish for clearer evidence that we may know our duty.

It is acknowledged that doubts on particular subjects may honestly arise; also, that all truths are not of equal importance; but when we see persons who have been educated in the midst of a Christian land, with the fairest advantages for instruction, questioning the whole scheme of revelation; we may justly impute their doubts to unholiness of heart. They dislike the restraints, they do not love the duties of religion. When any

man finds doubts arising in his mind, concerning the doctrines and duties of religion, let him carefully examine, whether they do not proceed from a disaffection of heart to the truth; and if he finds this to be in any degree the cause, let him be assured they will not mitigate his sin in the sight of the glorious Judge before whom all must soon appear.

M.

To the Editors of the Connecticut Evangelical Magazine.

GENTLEMEN,

THE following narrative was handed me, some time since, at my request, for publication, if it should be thought proper. I have abbreviated it in some parts, and made some small alteration in the language. It is submitted to your perusal; and if you judge it may be useful, you will please to give it a place in your entertaining and instructive miscellany. I have made enquiry concerning the subject, and do not learn but that he conducts agreeable to the character of a new creature.

RESPECTED AND DEAR SIR,

IN compliance with your request, I send you some sketches of God's merciful dealings with one of the chief of sinners. I have looked up to the Father of lights, that he would enable me to give a faithful narrative and write what may be for his declarative glory. In this way I would humbly acknowledge the infinite debt I owe to divine mercy, and pray that God would render this display of his marvellous grace beneficial to others.

I was born on Lord's day morning, July 14, 1754, and on the ensuing Lord's day publicly dedicated by my parents to the holy Trinity in baptism.

I have very little remembrance of what passed in the earlier part of my childhood, but am informed, I was the subject of much sickness and bodily distress. When about four years of age was brought nigh unto death, but through divine mercy, was restored to a tolerable state of health. At nine years of age I left my parents and went to live with a relation, at the distance of seventy miles, with whom I continued near twelve years. While I remained with my parents I received frequent good instructions from my mother, who, I trust, was a pious woman, and believe my mind at that time had a serious turn.

But after leaving my parents I had very little religious instruction. When about 18 years of age, through much solicitation, my kinsman took me to sea with him. Having for years past been allured by what I thought the charms of a sea-faring life, all my thoughts were now employed in becoming a complete seaman. I even looked down on all other characters with indifference. Through the influence of bad company on a heart naturally depraved, I now thought of little else but how to fulfil the desires of the flesh, following the example of those who were older in the school of vice than myself. I was guilty of casting off all fear and restraint, of living without God in the world, in a continual abuse of his mercies, and despising his gracious offers

of life and salvation through his Son. So totally was I sunk in ignorance, deadness and infidelity as to be wholly regardless of his distinguishing goodness and kind providential care of me, which had been displayed in multiplied instances of sickness, distress and danger. Such was the state of my mind till it pleased God to open my eyes to see my baseness and ingratitude, which covered my face with such shame and confusion that it seemed to me I never should be permitted to look up again. It seemed that my eyes would be everlastingly fixed in that gulf of misery, so justly fitted to the demerits of those who despise the mercies of God. This was by a light from heaven, which surely was above the brightness of the sun, shining into the deepest recesses of my heart, and discovering to my view its exceeding sinfulness.

This was on the 23d of June, 1789. Having been for near three years laboring under severe bodily sickness, and for some weeks past given over by my physician, my disorder baffling the power of medicine administered by the hand of man; it pleased God on this day to open my eyes, to see myself in all my blood and sins, in all the depravity of my nature, in all the horrors of poverty, wretchedness, misery, blindness, and nakedness! Finding myself in this situation, I would if possible have got away from myself. But the more I strove to get rid of these distressing feelings the stronger they grew, and I found myself holden by the cords of my sins. I then began to think the bible was indeed the word of God. These words "They shall call to the rocks and mountains to fall on them, to hide them from the face of Him who sitteth on the throne, and from the wrath of the Lamb," were very forcibly impressed on my mind.

A little after sunset I retired to rest under the most distressing apprehensions that I should never see another morning—believe I slept very little, but was the whole night under distracting fears, lest the just vengeance of the Almighty should fall upon me. I got up in the morning ashamed to see the light, or any human being. I seemed to myself more vile than the beasts that perish, and even envied a dog, whose situation appeared to me preferable to mine.

This day and the following days, the Spirit of the Lord convinced me of particular sins, causing me to look back on my past life, showing me that the whole had been one continued object of God's goodness and care; and that one continued series of transgressions, iniquities, and sins had been the only returns I had made. From this view of things I considered myself justly condemned by God's holy law, and by my own conscience, which was now awakened to witness against me. So long had I abused mercy that it seemed impossible it should ever be extended to me. I was indeed on the borders of despair.

In this situation of horror and distress, I continued near ten days. Much of the time I was exceedingly hungry, but afraid to ask for food, and when I had it before me, was sometimes afraid to eat; for I saw that every thing came from the hand of God and that I was utterly unworthy the smallest favor. Af-

ter having been near ten days in this condition, one afternoon, I think on the 3d of July, I experienced what has ever since been cause of wonder to me. I seemed to experience immediate transition from darkness to light, from misery to joy, &c.

After this day something of that load of guilt and misery, which had lain so heavy upon me, seemed to be removed. I now began to have a gleam of hope that all was not lost. I remained, however, in much distress and anxiety, till I came to the place of my nativity, having been absent more than twelve years. Having been home eight days, taking up Boston's Four-fold State, which accidentally lay before me, I found something which immediately arrested my attention, and before I had read two pages, was almost convinced that God designed mercy for me, and was now about showing me the way. I continued reading that excellent book, I believe, till bed time, and next day resumed the perusal of it, which I continued to do till I had got through it. Encouraged by this, I began to entertain hopes of finding the only remedy for sin-sick souls.

I began now to read the scriptures with more caution and attention than I ever had been wont to do, and seemed to discover something of their importance. I began now to be encouraged, and to hope in God, and to pray to him in secret, confessing myself utterly unworthy his favor. I saw myself to be justly condemned by his righteous law, and had nothing to plead for my excuse in so long living in sin and unbelief, which I now saw to be the soul-destroying sin, and inlet to all others. Nor could I plead the merits of Christ, for I was now convicted of sin as an unbeliever, and a stranger to the covenants of promise. I felt the truth of these words of Christ, "No man can come unto me except the Father who hath sent me draw him." I saw that I could do nothing but lie at the feet of sovereign mercy and beg, as a poor soul ready to perish, that God would draw me to his dear Son, and enable me to receive him as he is graciously offered to the chief of sinners.

In this situation I continued for several weeks, in the use of the means which God has graciously appointed. Sometimes, when I found satisfaction from reading the scriptures, praying, &c. and that great part of the load of sin and shame which had lain so heavy upon me was removed; I was ready to conclude that I did believe in the Lord Jesus. At other times I would be alarmed to find my convictions abated, fearing I should wholly lose them, and with them all farther care for securing my everlasting well-being, and return again like the dog to his vomit. But adored be the author and finisher of faith, who was graciously pleased to put such helps into my hands, as that by his blessing my understanding was enlightened to see the excellency and beauty of the way of salvation through his dear Son. I was convinced that nothing short of infinite wisdom and almighty power could ever devise and execute such a plan. I saw that such condescension, mercy and love to man passeth all understanding. Well may the angels desire to look into these mysteries. Yet though the un-

derstanding be enlightened to see the fitness of this plan, it appears to me from what I have experienced in my own case, there is a work of almighty power to be put forth to overcome the will and captivate it to an actual embracing of this salvation. For some weeks after I was brought to acquiesce in the plan, in general, I was kept in a state of doubts and fears. But he who I trust had begun a good work in me was graciously pleased to carry it on, by giving me to see the necessity of an actual application of the Lord Jesus to ourselves, by giving up ourselves to him in an everlasting covenant on the terms of the gospel.—This act I humbly conceive to belong to the very essence of saving faith. To this actual reception of my Lord and my God, the Father of mercies I trust brought me through the instrumentality of Mr. Flavel's sermons, in which he seems to throw the clearest light on the doctrines of grace. On reading in particular his sermon on Christ's solemn call and invitation to sinners to come unto him, it pleased the Lord, by sending powerful conviction into my heart, to show me that all my former doubts and fears were directly against the interest of my soul, and that Satan had in this way been making use of my unbelieving heart to hinder me from coming to him who has most graciously declared, saying, "Come unto me all ye that labor and are heavy laden and I will give you rest." After this I was enabled cheerfully to prostrate myself at the throne of grace and give myself up to him, who is called the Lord our righteousness, and receive him as I trust, with joy and thankfulness, that God should provide such a complete and all-sufficient Saviour.

After thus giving up myself to the Lord Jesus, there seemed to be something yet wanting; I wanted to know assuredly that what I had done was approved of God. For this mercy I sent up many petitions, entreating the Lord that he would give me comfort and assurance in the promises. And as though the richest jewel in heaven was not to be denied such a poor wretch, it pleased the Lord, as I think, to give me this also.

For on Lord's day, May 23, 1790, after having spent the day with an unusual calmness and serenity of mind, in reading the scriptures, and acts of devotion, about half an hour before sunset, as I was walking the room, ere ever I was aware, it seemed to me I was in the midst of GLORY! I looked around me to see if I had been transported from the earth, but finding myself surrounded with the same objects as before; I stood still to consider what it should mean. Looking out of the window, every thing wore a different aspect. The trees being then in bloom, each leaf and blossom appeared to wear a smile of complacency, and speak our Creator's praise. While thus standing in wonder and amazement, Rom. vi. 1, was brought to my mind in such a manner as I never before experienced, being set home as with almighty energy on my soul. *What shall we say then? Shall we continue in sin, that grace may abound?* While remaining in the same posture, Rom. viii. 15, 16, *(For ye have not received the spirit of bondage again to fear;*

but ye have received the spirit of adoption, whereby we cry, Abba, father. The spirit itself beareth witness with our spirit, that we are the children of God;) was brought to my mind in the same manner. And immediately Eph. i. 13, 14, *In whom ye also trusted, after that ye heard the words of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory.*

I stood no longer wondering what it should mean, but seemed convinced by an intuitive knowledge, that it was none other than the Holy Spirit, sealing me to the day of redemption, and filling me with that peace and joy in believing, which passeth all understanding. And lest some should think this was only a sudden flight of imagination, let me tell them this frame and temper continued most of the week in a very great degree, causing me frequently to shed floods of tears for joy, and being overcome with such astonishing grace!

Thus I have endeavored, thro' divine assistance, to give, though in a poor, weak, and incoherent manner, a few instances of the divine compassion towards the chief of sinners. And I do now beseech the Father of mercies, that he would be graciously pleased to cause his blessing to rest upon this attempt to show forth his praise, and proclaim the riches of free grace in Christ Jesus: That he would cause it to be made subservient to the comfort of his children, and the awakening of some of those who are still going on in trespasses and sins. O God of boundless love and compassion, have pity on such as are so far sunk in ignorance, blindness, and infidelity, as not to discover the infinite obligations they lie under to thee, as their continual preserver and benefactor, and who hast not withheld thine only Son, but deliveredst him up to be crucified and slain, that we rebels should live for ever. Lord, give them hearts susceptible of light and truth; and do thou, who commandedst the light to shine out of darkness, shine into their souls, to give the light of the knowledge of the glory of God in the face of Jesus Christ; to whom with God the Father, and God the Holy Ghost, be rendered ascriptions of glory and honor, and majesty, and dominion, for ever and ever. Amen.

F. A.

April 15, 1794.

From the Christian Observer.

Remarks on the Nature of Ministerial Faithfulness, drawn from the example of John the Baptist.

CHRISTIANS in general, and the ministers of the gospel in particular, may derive some useful and important hints respecting the nature of ministerial faithfulness, from the account which is given in scripture of the preaching of John the Baptist. He is there characterised as a preacher of repentance; and he unquestionably was very faithful in this duty. He announced, at the same time, the approach of Jesus Christ, from

whence it may be inferred, that the doctrine of repentance ought always to accompany the publication of the glad tidings of salvation.

Repentance is not a popular topic. Nevertheless, a large congregation comes even into the wilderness to listen to John, and to be baptized of him. Does he proceed to flatter those who are there gathered round him? Does he intimate that the duty of repentance, though neglected by others, may be presumed to have been already sufficiently fulfilled by the generality of his audience? Does he inveigh against the absent, and spare his own hearers? "O generation of vipers," said he, "who hath warned you to flee from the wrath to come;"—"say not within yourselves we have Abraham to our father;" boast not of your privileges as Jews; bring forth fruits meet for repentance"—"for now is the axe laid to the root of the tree. Every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire."

The people after this awful warning draw near, and ask, what shall we do then? How does the Baptist reply? What doctrine of the gospel does he urge? Which of its essential truths does he unfold? His answer is, "He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise."

I have no doubt that the multitude were much disappointed by this reply. Probably many of them came to see some striking exhibition, and to hear some wonderful revelation; many, no doubt, hoped to have their present character approved, their sect preferred, and the doctrines on which they already dwelt confirmed by the prophet. "Is this, then, all that you have to say to us? Have we been at the pains of travelling thus far into the wilderness, in order merely to be told to part with one of our coats and with half of our meat to our poor neighbors? Is this the gospel? Can such an ordinary teacher be John the true prophet, the forerunner of him who is to be the Saviour of the world?"

"Then came also publicans to be baptized, and said unto him, master, what shall we do? And he said unto them, Exact no more than that which is appointed you." The publicans were the tax-gatherers of those days, and they were notorious for extortion.

"And the soldiers likewise demanded of him saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely, and be content with your wages." The Roman soldiers were remarkable for their insubordination. A few of them were placed in each of the conquered provinces, where they committed perpetual acts of violence; and, in order to justify their rapacity, they raised many false accusations against the poor natives, whom it was their duty to protect. The prophet shewed remarkable courage in this last reply. Cæsar would not have dared to administer the same rebuke to a party of soldiers. It would have endangered his throne. But the unarmed Baptist feared the face of no man; and with the same boldness with which he told king Herod that it was not lawful for him to have his broth-

er's wife (a saying for which he was beheaded,) he uttered before the ferocious Roman soldiery those truths which, though every one knew, no one except himself ventured to declare to their face.

The diversity of these answers is a proof that John had considered the several vices of his hearers. Many a rebuke is misplaced, perhaps many a sermon is without effect, on account of its being ill-accommodated to the case of the auditors. There are some who think it is sufficient to preach the gospel in general, or if they touch on repentance, to treat of it in general, without pointing out the particular sins to be repented of. If a certain number of general truths are delivered, God, as they assume, will bless his own word as far as he sees fit; and should no good be done, the failure is accounted for by God's not having been pleased to add his blessing. This may be partly admitted, but it may also happen that care has not been taken rightly to divide the word of truth. The preacher may not have assailed his hearers on that side, on which they might have been attacked with most advantage. He may have been general, when he should have been particular; or he may have been timid, when boldness would have become him; or possibly he may have been bold even to rudeness: he may have been too unmeasured in his words; he may, in his heat, have charged some sin on the conscience more vehemently than the case admitted; and thus instead of condemning others, he may have stood condemned himself as a man who utters that which he cannot make good. And, indeed, they ill understand both the gospel and their own hearts who have not learnt the importance of paying regard to circumstances of time and place; and who fancy that a zeal, which hurries them on in one strait unaccommodating course, is characteristic of Christianity. Zeal of this sort is soon learnt. It is easy to contend for any doctrines with vehemence, but it is not so easy to bend our humor, and to suit our conversation, to all the variety of cases which come before us; to be mild when we should be mild, and bold when we should be bold; to speak when we should speak, and to be silent when it is more prudent to restrain our tongues. It is far more agreeable to human nature to be always bold, or always timid, or always talkative, or always silent, as our tempers may chance to be. It is also more pleasant to confine ourselves to one doctrine, or to one view of doctrines, than to direct our observations to the precise case of the auditors before us. It is more easy to give one answer to all men, than a separate reply to the several individuals who make their application to us. In the one instance a large acquaintance with human nature, a deep knowledge of our own hearts, a great superiority to prejudice, and a careful attention to the case before us, are requisite; in the other, it is only necessary to be furnished with a few general truths, to have at hand a certain stock of sayings which may be learnt almost even by rote.

The true preacher of the gospel will, especially, direct his aim against the reigning preju-

dice, error, temptation, or sin, whatever it may be. In one circle it will be of one kind, in one of another. The soldier must be attacked on the ground of his insolence, the tax-gatherer for his oppression, and the multitude for their general selfishness; and in this consists, indeed, one of the great difficulties of preaching.

The idle and superficial preacher, on the other hand, has learnt to shine on a particular topic. Some doctrine which he can handle well is always his chosen ground. Say what you will, he returns to this subject. He thinks of no heresy, but that which he has skill to combat. Other errors as pernicious gain ground without being noticed. Sometimes it even happens that these superficial teachers agreeing in this respect with their equally superficial hearers, ascribe to timidity, or to want of light, the procedure which I am recommending, and venture to judge and condemn the minister who has a larger knowledge of human nature and of the gospel. Would not such men have blamed the Baptist on the same ground? Had the soldiers asked them, What shall we do? Would they not have affirmed some doctrinal point, in the preaching of which they conceive all boldness to consist? But was there not more courage in exhorting the soldiers to be content with their wages and to do violence to no man, than in proclaiming to them the most repulsive *general* truth? When John preached *generally* to Herod, the king "heard him gladly;" but when John descended to particulars, and said it is not lawful to have thy brother's wife, Herod cut off the preacher's head. So it is now, men may, with comparative ease, be bro't to hear any truths, and even to be fond of hearing them; but while the preacher rests in generals, the sinner is not reproved. Why have we so many mere hearers who seem to know every truth that is to be known, and yet are nearly as ungoverned in their tempers and as lax in their lives as a great part of the unbelievers? One of the reasons I apprehend to be this, that congregations are too seldom instructed in the nature of their own particular faults. There are few John the Baptists to specify their sins; there are few who like Nathan apply the parable, and say, "Thou art the man."

Let me not, however, be thought to discourage a due proportion of doctrinal preaching, or to undervalue evangelical truths. By no means. This is the very way in which those truths are found to take effect. Would you invite a man to believe in Christ? first convince him of sin. Would you convince him of sin? name then some particular sin, and prove that sin upon him. When broken under a sense of it, he will be more disposed to confess his general iniquity, and to acknowledge, like David, recollecting his act of murder and adultery, "Behold I was born in sin and shapen in iniquity, and in sin did my mother conceive me." This is also a mode which private Christians may sometimes advantageously follow in their religious conversation with individuals. When a man is curious about doctrines, reply to his religious questions as John an-

swered those of the publicans and soldiers, by pointing to his own besetting sin. Do not indulge in doctrinal disputation. Enter not the thorny path of controversy. Beware of metaphysical niceties and of deep and abstruse questions. These, indeed, are topics on which he will be glad to enter, and perhaps your skill in such disquisitions may tempt you to accompany him into this field of debate. But remember that all doctrine is ill understood, while the conscience is unfeeling. Prove then his sin upon him, and though you proceed no further, you will send him away prepared for the reception of further truth. Some other person, as I admit, may enter into your labors; but that ought to be a consideration of little moment. There is, indeed, no want of men who are ready to administer the consolations of Christianity, or to become instructors of others in the more high and disputable points.

S. P.

From the Christian Observer.

Reflections on the Nature and Happiness of the Heavenly World.

THE mind of man is naturally impressed with an anxious desire of knowing what will be his future state when he is removed out of this transitory life. We see our friends taken away from us to behold them no more in this world; we know that in a short time we ourselves shall be summoned to depart hence and be no more seen. And no one has yet been permitted to return from that unknown country to satisfy our curiosity, and to answer the numerous questions we should be eager to make concerning its nature and enjoyments. The book of God, indeed, which informs us of every thing that is most necessary for man to know, has partly removed the vail; and though it has not told us enough to satisfy curiosity, it has done what is far more important: it has given us such a representation of the glory of the world to come as, without explaining its precise nature, may serve to elevate our expectations to the highest pitch, kindle our warmest desires, inspire us with fortitude to bear the evils of this transitory life, and dispose us to consider the attainment of heaven as the only object which may justly claim our anxious solicitude and most strenuous endeavors.

But let us consider what those circumstances are which constitute the happiness of heaven.

1. It is the peculiar residence of the Almighty. There will be exhibited open displays of the divine glory. There also will be exhibited the most stupendous acts of divine *power*; there the mind will be continually astonished, delighted, and elevated by proofs of *wisdom*, not obscure, or sparing, or dubious, but clear and manifest; and there also will be poured forth in the richest variety and abundance the treasures of divine *goodness*, without any mixture of alloy or restraint of enjoyment. In the most striking and expressive way will the *love* of the Father and of Jesus Christ, his only begotten Son, be manifested in all its fulness of good. There too

the *holiness* and purity of the divine nature will shine forth in rays of lustre; not such, indeed, as will scorch the beholder, but rather illuminate him with their splendor, and transform him into the same divine image from glory to glory.

Thus God dwells in heaven by the boundless manifestation of every thing great and glorious and good. Upon this earth, indeed, we see on every side proofs of infinite wisdom, power, and goodness. The endless variety of natural productions ornamented with all the vividness of color and elegance of form; the magnitude of the heavenly bodies, the skill of their arrangement, and swiftness of their motions; the wonderful structure of the human body, and the diversified powers of the human mind: all these and much more proclaim the presence and hand of a master, whose wisdom must be infinite and power uncontrolable. But yet these no otherwise give us an idea of the skill of the great Architect, than the broken columns, the disjointed arches, and the mouldering capitals, of some ruined edifice convey to us an adequate idea of the beauty and grandeur of the original building. We live here in the ruins of a world, once, indeed, fair and good, but now forsaken by its great master, and suffered to fall into decay; and the traces we meet with of greatness and splendor are comparatively few and mean. Here every thing is marked by imperfection. Light is obscured by darkness, truth is debased by error, good is polluted with evil, pleasure is alloyed by pain, health is clouded by sickness, and every enjoyment is transitory, fading, uncertain. All the good which God here exhibits is equally shared by the wicked and corrupt. His wisdom and power are displayed upon things comparatively of little worth. The leaf of a weed may discover wonderful art; the shell of a contemptible fish may display the richest coloring; the body of the vilest of men may shew astonishing wisdom: yet all these things are only, as it were, the rough sketches of infinite wisdom. They are intended only for a moment. They will soon be burnt up as things of no worth.

I do not pretend to explain, or even to conjecture, in what way the glorious proofs of the divine perfections will be exhibited to us above. It is sufficient for me to know that *God* will exhibit them; and I see enough of his unsearchable wisdom here below to make me give him full credit for a display glorious, infinitely glorious, above what the eye hath seen or the heart of man can conceive. The infant this moment born into the world may possibly as well conceive the nature of the world in which it finds itself, as man, with all his boasted sagacity, can conceive the nature of the world to come. Let us rest satisfied that it will be a perfect, as well as glorious, display, of every divine attribute: such a display as throughout eternity will excite our gratitude, our admiration, our love, our humility.

2. The inhabitants of heaven are related to God as his people. It was evidently his intention in separating them from the world, to exalt them, to purify them, to deliver them from every evil and imperfection, to make them

partakers of a new and divine nature, to assimilate them to himself, and to glorify and beatify them with himself in a better and purer state. In heaven they will be his people: singled out, as it were, that they may receive the most abundant communication of his grace and mercy; and that the glory of his goodness, truth, love, and holiness, may be wonderfully displayed in the perfection of their felicity, the purity of their nature, and the completeness of their beatification.

But in order that this relation may subsist in perfection, it is absolutely necessary that a previous conformity in nature should take place between man and God. And such a change does take place. A restoration to the original state of purity in which he was created takes place thro' Christ, who is the resurrection and the life. No longer blinded by ignorance and enslaved by sin, men are enlightened to know the inestimable privileges to which they are called, and the infinite value of the relation in which they stand to God. No guilt causes them to hide themselves from him like Adam.—They love their God whose perfections they now understand; and they love all his precepts, the excellency of which they can now clearly discover. There the will is rectified; it coincides with the judgment. The affections are purified; they will be fixed only upon proper objects. No more will there be a struggle between inclination and duty, between conscience and interest. The relation we shall bear to God will be the matter of our highest exultation; our most honorable distinction: and we shall glory in it as our noblest privilege.

3. But let not the Son of God be ever forgotten while we speak or think of heaven. To him we owe every thing. He purchased us by his precious blood. He sought us when we had wandered far from our father's fold. To his loving kindness, patience, and bounty, we owe every hope in time and eternity. He is the bond of union between us and his father. He is the center of the relation which will exist between the redeemed and their God. Behold here the perfect accomplishment of his labors. For this he travailed and suffered death on the cross—that he might thus restore man to God, and reconcile God to men; that a blessed, holy, and eternal relation might thenceforwards subsist between them; he in them and they in him, that they all might be one with God, even as Christ is one with the Father.

4. The blessed above are delivered from every evil—freed for ever from pain, from sorrow, from death. In heaven every *source* of evil will for ever be cut off. The justice of God will be satisfied, and his displeasure against us be for ever forgotten. Our own minds will have become perfectly pure and holy, and therefore no corruptions can ever disturb our tranquillity. And all around us will be partakers of the same holy nature; so that they will be disposed only to contribute by every means in their power to our peace and happiness. Oh, glorious state! where envy shall never corrode the breast; where passion and resentment shall never ruffle the peace of our minds; where

pride shall never instil a vain conceit of ourselves; where a mean jealousy shall never be harbored in the soul; where ignorance shall never lead us astray, or temptations seduce us from the path of duty. Oh, happy state! in which a pure benevolence shall expand every bosom; in which fervent love shall dictate the performance of every duty; in which you will never see any thing in your neighbor to give you pain or grief. Here, alas! even good men are too often suspicious of each other, and discern such failings and imperfections in themselves and others, as prevent the full exercise of Christian love. But there all shall love their neighbor truly as themselves; and love their God with all their heart, and with all their soul, and with all their strength. Oh, blessed state! in which no fear of danger or apprehension of change shall ever for a moment disturb our tranquillity and joy. Happy state! in which a weak and corrupt body shall no longer be the clog of the soul; in which sickness shall no longer impede us in doing our duty; or death separate us from those we love. Happy state! where no enemies shall alarm, and no voice of threatening or violence shall ever be heard.

See, Christian, what a glorious prize is set before you! You are contending not for an earthly kingdom, but for what is infinitely more valuable, for a crown of glory. Ponder upon the eternal happiness which the redeemed enjoy above, and then say is it not worth all your pains and endeavors to secure such an inheritance? Gird up, therefore, the loins of your mind, and seek for heaven with an earnestness in some degree proportioned to its excellence. Do you meet with difficulties? Is self-denial required? Consider whether you will not be richly repaid in the end. Do you encounter the frowns or the ridicule of your associates? Think how extreme that folly must be which will give up such a glorious and eternal inheritance, on account of the laugh of a sinful worm of the earth. No, heaven is worth all you can suffer, though your life were required as the purchase: heaven is worth all you can do to obtain it.

And as for you, who have truly repented of your sins, who have truly applied for pardon through Christ, and who manifest the sincerity of your faith by your works: let me exhort you to make your calling and election sure. See that you are well grounded in faith and hope, and be not deceiving yourselves in this matter. Death may come very unexpectedly, and very soon; and it will be a dreadful thing then to be in doubt about your state. You can have no comfort from the consideration of the glory of heaven, till you have first a well founded hope of your having an interest in it.—It is worth a whole world to obtain this; and blessed be God it may be obtained. The promises of God offer it, and the Redeemer we serve will give it to those who faitfully seek it. And let the contemplation of the world to come serve to *wean your affections from every thing here* below, and teach you to *look upon death without fear.*—What, indeed, is death to the real Christian but the beginning of a glorious and immortal life, the joyful day of his release from

prison? Were such views realized they would reconcile you to the death of relations as dear to you as your own souls; for what is there really afflicting in the death of those who sleep in Jesus? They would also teach you to bear properly the evils and troubles of life. Your light tribulations, which are but for a moment, would work out for you a more exceeding and eternal weight of glory. Estimate by comparison with the happiness of heaven the pleasures of this vain and transitory life, and see how poor they all are, and how little worth that eager pursuit with which they are sought by many. Finally, let this glorious prospect animate and cheer you whenever you faint or are weary. All this scene of blessedness is ready to open upon you as soon as you put off this mortal life, which may be in a very short time, and cannot be at a very distant period. See then that you are walking worthy of the vocation with which you are called, daily living as those who are expecting and waiting for such a glory ready to be revealed. Remember that here that relation must be begun between you and God, which is only perfected above. There is a difference, rather in degree than in kind, between the employments and the enjoyments of the church below and the church above. See then that you look upon this life as a preparation only for a better, and that having this hope you purify yourselves even as he who hath called you is pure.

But let it be remembered, that the same scriptures which declare to us the happiness of heaven, declare also, with equal clearness and fulness, that no impenitent sinner shall be admitted into it. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived. No fornicator, or adulterer, or unclean person shall have any inheritance in the kingdom of Christ. The wicked shall be turned into hell, and all the people who forget God. Upon the wicked God will rain snares, fire, brimstone, and a terrible tempest, this shall be their portion; a portion how different from that which we have just been describing!

Now may I not appeal to the consciences of some of my readers on this point: that they have no part or lot in this glorious inheritance of the saints? If the wicked are excluded, they are excluded. If none can enter into the kingdom of God but those that are born of the Spirit of God, they are not born again, as their own consciences bear them witness. If it is necessary that we should possess a true and living faith in order to be united to Christ; they have no such faith, and therefore are not one with Christ and Christ with them. In a word, if the whole current of scripture declares, in the most pointed and express manner, that none are admitted into the kingdom of heaven but such as are previously prepared and fitted for it, by repentance, faith, and holiness; then they stand excluded. Do not say that you are no worse than your neighbors, and that many others are as careless about their souls as you are. It is too true: our Saviour has said the same: "wide is the gate and broad is the way that leadeth to destruction, and many there are that enter in thereat; and strait is

the gate and narrow is the way which leadeth unto life, and few there be that find it." But while I would alarm you who are impenitent with a sense of your danger, I would also beseech you to reflect that it is not yet too late; though you know not how soon it may be. Blessed be God, the door of mercy is still open. By all the unspeakable joys which I have described, by all the terrors of everlasting destruction, remain not, I intreat you, in a state of sin, or even of doubt, about your salvation. Let not so great and glorious a treasure, as is offered to you, be lost, because you would not accept it. This day, while it is called to-day, reflect seriously upon the world to come. Think of the blessedness of dying in the Lord, and being admitted into heaven; and of the misery of perishing for ever; and may the Lord give you repentance and true conversion.

OURANIUS.

From the Christian Observer.

The Nature and Effects of Christian Courtesy exemplified.

A SHORT time since, I paid a visit to an old friend at his residence in a remote part of the kingdom, whom I had not seen for eighteen years, and I am disposed to think the narrative of the circumstances of that interview, and of the consequences attending it, will not be uninteresting to yourself or your readers.

My acquaintance with Theophilus (for that is the title under which I shall conceal the name of my friend,) began at the university, which we entered and quitted nearly at the same time; and it was improved into an intimacy by an occasional intercourse of several years. He was sensible, lively, affable, generous, and humane; but with these qualities he had one fault, which often made me tremble for its consequences, an impetuosity of temper, which ill brooked opposition or restraint. In 1785 I left England, under a promise of writing to Theophilus, which I never performed, although I always retained a sincere regard for him. I returned to my native country at the close of the last century, and enquiring after the companion of my youth, I learnt that, in 1787, he had succeeded to a large estate in —— shire, and had ever since lived in the country, visiting the metropolis only when called to it by business of importance.

Intending to surprise him by an early visit, I forebore writing to him, but from circumstances which it is unnecessary to particularize, I had no opportunity of executing my intention before the beginning of last September, when, without any previous notice, I repaired to his house. At the distance of three quarters of a mile from it, I passed through a village, which I was informed had been established by Theophilus; the neatness of the cottages, and the appearance of their inhabitants bespoke industry, order, economy, and comfort. My name, as that of a perfect stranger, was announced to him by a servant. I heard it repeated with a vivacity which convinced me that I was not forgotten, and that I should be a welcome visitor: in a moment afterwards

my friend took me by the hand, and his voice confirmed what his countenance expressed, that he was really glad to see me.

We had chatted more than an hour, with all the hilarity and interest which a renewed friendship, after long separation, inspires, when we were most disagreeably interrupted by rude noises at the gate: a servant entering announced the arrival of some clamorous complainants, who required the interposition of my friend as a magistrate. He immediately arose, apologised for the necessity of attending his duty, and was preparing to leave the room, when I requested to accompany him. The parties stated their complaints, which had arisen out of a drunken brawl, with the greatest vehemence, although they were so trifling and ridiculous, that I could not suppress my vexation at the ill timed intrusion. My friend, however, heard them, not merely with patience, but with complacency, and I admired the dexterity with which he soothed and composed the enraged opponents, and the well adapted, impressive admonition with which he discharged, after having reconciled, them. All this was done without any emotion, and with so much good humor, that I could not conceal my surprise. Theophilus, smiling, replied, "You knew me at a time when I should not have borne such a scene with so much composure, but since our separation I have been studying morals and manners in that book, (pointing to one which I saw was a bible;) in that," continuing his discourse with a rising animation in his voice and eyes, "there is a character described, which no mortal can ever hope to equal, but which I daily study, as a model of unattainable though imitable perfection; a character which combines such dignity and condescension, such sublimity and humility, so much forbearance under affront, such patience under ill usage, such love to God, and such good will to man, evinced by habitual piety and philanthropy, that even men of the world are compelled to admire it, whilst *those to whom it is given to understand it* love and adore it. Imagination never conceived a character so amiable, so elevated." From this and some other expressions I suspected Theophilus had become a *Methodist*, and the morning and evening use of family prayer, with the general tenor of his conversation, so different from what it used to be, tended strongly to confirm the suspicion, although I saw nothing in his behavior or in that of his family, of the cant, precision, and formality attributed to people of that denomination. The suspicion, however, (I now confess it with shame,) abated somewhat of that cordiality which I felt on the first renewal of our intimacy; but an intercourse of a few days completely annihilated it, and my admiration of his character and love of his person hourly increased. His deportment was so invariably courteous and kind, his conversation, though serious, was so free from gloom, so affable and cheerful, his whole demeanor was so graceful and engaging, that I never saw the character of a fine gentleman more strikingly displayed than by him. Decorum, civility, and politeness, we expect, and usually find, in persons of a certain

rank in life ; but in him they appeared the expressions of innate benevolence. His complacency was without effort, the result of principle, the indication of a mind disciplined and composed, and although I knew that his thoughts were frequently occupied by business of urgent importance, which required intense consideration, I never saw him absent or embarrassed in society, or inattentive to conversation, to which, without any appearance of dictating, he often gave an improving and entertaining tone. But nothing struck me more forcibly than his behavior to young people ; he seemed to feel that to be extensively useful to them he must possess their esteem and confidence, and as this was an object which he had constantly in view, he conciliated their attachment by a familiarity which never lessened their respect for him ; he would join them in the hours of recreation, participate their gaiety, and promote their innocent amusements; and without the repulsive formality of instruction contrived, even at those times, to impress upon their minds useful knowledge and important truths ; and when he assembled them, as he often did, for the express purpose of instruction, it was conveyed in such a mode that they seemed as anxious to receive it as he was willing to impart it. Nor was the society of Theophilus less agreeable to the aged ; the same behavior endeared him to them which conciliated the young : in short, as a master, a landlord, or a member of society, he was equally respected and esteemed by his family, his tenants, and his neighbors, and the influence of his opinions and conduct was beneficially felt wherever they were known. The embarrassed applied to him for advice, the distressed for assistance, and the unhappy for consolation, and the sympathy which he felt and exhibited on such occasions gave a grace to his generosity, and a softness to his admonition, which gained the affections, as well as the gratitude, of those whom he relieved. I regretted that I could not see him in the character of a husband and father, but he had lost his wife three years before my visit to him, and the death of his only child had preceded that of its mother.

When I visited Theophilus it was my intention to pass a few days only with him, but I was attracted by the irresistible fascination of his society to prolong my stay. I joined in all the daily devotions of the family at first, rather (I will not disguise the truth) from a motive of conformity than from a sense of religion. But it was impossible to be long in the company of Theophilus without feeling the influence of his character. The union of piety and external elegance is irresistible ; in him they were united, beyond what I ever saw in any man, and it was evident that he had not learned politeness from the fashionable world only, but that it was the expression of principle and feeling combined. The prayers which he used in the family were either those of our church, or compilations from the different services of it, or compositions of our best divines ; and they were uttered by him with so much unfeigned devotion, that it was impossible to hear them often without being affected by them. I

had, in fact, become in love with religion before I knew what it was, for although my mind had not been indurated by the maxims of infidel philosophy, I had never seriously considered the subject of revelation.

Theophilus remarked with pleasure the traces of this alteration, he improved the opportunity afforded him by it, of introducing moral and religious topics of conversation, to which, in the first days of our renewed acquaintance, I should have paid little attention; and he led me insensibly to the perusal of books calculated to enlighten my understanding, and awaken and alarm my apprehensions. Sometimes he would descant on the frivolous or vicious pursuits of the times, expatiate on the misery occasioned by them to individuals, families, and the nation; or contrast the turbulence and anxiety of a life of dissipation with the solid composure of a religious mind, and the dying despair or insensibility of the impenitent sinner, with the serene confidence of the true believer. All this was done with so much judgment, that I felt its effect without perceiving the object of it. To shorten the narrative, I had passed a month with him, when one evening after he had read a discourse to his family, which furnished the subject of our subsequent conversation, he addressed me with an awful, affecting seriousness, and in terms which I shall never forget.

"I love you, Edward, (said he) and I mean to give you a solid proof of my affection. Our friendship began in youth, and was founded on a similarity of dispositions, which led us to the same occupations and amusements. Let the friendship of our declining years be cemented by the rational desire of promoting the eternal welfare of each other. I now look back to the time when we passed our mornings and evenings together, in follies and pleasures, as a period of delirium; and whilst I tremble at the recollection of the dangers in which we were plunged by it, I adore with unspeakable gratitude the mercy which rescued me from it. To you I am bound to make this confession as an atonement for my criminality, in encouraging by my example and participation the thoughtless dissipation of your younger years. Ignorant of your situation abroad, and unapprised even whether you were living or dead, what pain have I not felt from the recollection of that period, and often have I raised my voice in prayer for you to the God of mercy, that he would look down upon you with compassion, and recal you from the dangerous courses in which you began the career of life. Most devoutly do I thank him, that he has afforded me an opportunity of telling you this myself; most devoutly do I implore him, that under his good providence I may be the means of rescuing my friend from the misery and destruction of sin. Eighteen years, the third part of our lives, have elapsed in absence from each other; they have passed like a dream, and the remainder of our allotted existence, be it more or less, will soon vanish in the same manner, and the question, which we cannot evade, will then be asked, how we have passed our lives? Have we lived to the glory of God or to ourselves? What an alarming question to beings, who

are created for an eternity of happiness or misery, deriving from nature a propensity to evil and aversion from good, with an incapacity in themselves to will or to do any thing pleasing to God! But the gracious Father of mankind has not placed his children in a state of remediless misery, he has not imposed obligations upon them which cannot be discharged; and though we cannot save ourselves, he has provided a salvation for us. Peruse the volume of eternal life, which has been given for our information; there the mystery of the redemption of man, which human imagination could never have conceived, is plainly revealed. Ruined by sin, man must have perished for ever, if the Son of God had not descended from heaven and made atonement for the sins of the world. He has borne the burthen of our iniquities, and the gates of immortality are no longer barred against us. Through faith in him we have access to the mansions of heavenly bliss, for he is the way, and the truth, and the life. But we cannot enter them with the pollutions of carnal desires and appetites, with earthly passions and affections; our desires must first be spiritualized, our affections sanctified, our natures must undergo a purification, we must become new creature before we are meet to be partakers of the inheritance of the saints in light; for this purpose a sanctifier is no less offered to man than a Redeemer, who sheds his purifying influence upon those who devoutly implore it, in the name of Jesus. Thus redeemed and sanctified what a scene of glory opens to our view. The earth with all its thrones and potentates, their dignities and splendors, fade before it like the shadows of the night before the rising sun. But it is a theme too vast for mortal tongue, a vision too bright for human eyes."

Here Theophilus paused for a few moments, absorbed in contemplation of the divine wisdom and benevolence displayed in the redemption of man.

"Such (continuing his discourse) is the glorious hope which God in Christ has revealed to us; it is no fiction of the imagination, but rests upon the immutable promise of the eternal word, by whom the world was made. He calls upon all men to accept it, and prescribes the indispensible conditions of repentance and faith. Believe and be saved; but faith, let it be remembered, must ever be shewn in love to him evinced by obedience to his commandments —that love which will make the duty of obedience easy and pleasant.

"But the same Jesus has also declared this alarming truth, that there is a state of endless misery for those who reject the gracious offers of God through him; who refuse to believe in their Saviour. Strive, my dear Edward, to escape it, whilst yet the hour of grace is given to you. The first step towards religion is a deep, humiliating conviction that you are a sinner, and as such, an offence to a holy God, whose eyes are purer than to behold iniquity; this will lead you to the consideration how you are to escape his wrath, and to the interposing mercy of Christ. May the divine grace impress this conviction deeply on your heart; implore it in the

name of Jesus ; put up your petitions also for understanding to comprehend the great mystery of redemption through a crucified Saviour, for repentance and faith ; and I will offer up mine that the Holy Spirit may pour down upon you his illumination, and by his sanctifying influence renew you in that righteousness and holiness without which no man shall see the Lord."

The tears fell from his eyes as he concluded, and mine had bedewed my cheeks whilst he was speaking. He strained me to his bosom with an affectionate embrace, and we separated for the night.

I was too much affected by his discourse to enjoy much repose, and although my mind was in some degree prepared for its impression, it excited a variety of ideas which I had never before, or imperfectly, entertained. " If this be true, in what condition am I ? Have I not lived without God in the world ? a mere conformist to the practice of religion, without any knowledge of its spirit ? What would become of my soul, if God this night should require it of me ?" Such amongst many others were the reflections which occurred to me. I felt a desire to pray, as well as the necessity of prayer, but I could scarcely utter more than repeated ejaculations. In the morning, though dejected, I was somewhat more composed, and I then confessed my sins to God, and implored his pardon in the name of Christ, with a devotion which I had never before felt. I made no hesitation in communicating all my emotions to Theophilus ; he rejoiced to perceive them, and whilst he endeavored to relieve my mind from despondency, earnestly inculcated the duty of benefiting by the grace of God, which through his means had been offered to me, as well as the danger of rejecting it.

You will anticipate the conclusion of my narrative : my invaluable friend, who, by the blessing of God, sowed the seed of the word in my heart, never ceased to water it and promote its growth. We daily read the scriptures together, he shewed me the connection between the Old and New Testament, pointed out the most remarkable prophecies which had been completed, particularly those relating to the Messiah ; explained difficult passages, and noticed others as affording important subjects for meditation, and he read the sublime strains of devotion in the scriptures with a rapturous animation that seemed almost inspired.

How different do I now appear to myself from what I was when I entered the house of Theophilus. I look back with horror to many scenes of my life, which I used to retrace with complacency ; and I feel more satisfaction from this contrition than I ever derived from that dissipation in which I formerly thought myself happy. Under a deep and humiliating sense of the iniquities of my past life, I take a delight in spiritual meditations, which, six months ago, I was incapable of conceiving. I look with trembling hope for pardon and redemption, thro' the atonement of a crucified Saviour ; and whilst, in humble dependance on the assistance of divine grace, I endeavor to work out my salvation with fear and

trembling, I feel a joy and peace in believing, unknown before.

Such, Sir, is my present state, for which, by the blessing of God, I am indebted to Theophilus. This narrative, if it have no other effect, will exemplify the great importance of a conformity between external manners and internal rectitude. If, instead of appearing to me as he did, I had found my friend reserved, formal, and precise; if he had not won my esteem by the kindness and urbanity of his deportment; in short if Christianity in him had not appeared as amiable as his profession of it was sincere, though I might have respected his virtues, if I could have discovered them, I should, probably, have left his house after a few days residence in it with the same mind with which I entered it. But I would not be understood, by any thing I have said, to depreciate from the worth of those plain, simple, unpolished characters, who bear the rich jewels of Christian faith and love in an unseemly casket. The religion of Christ is, doubtless, made for the poor and uneducated, as well as for the rich and polite. Its proper effect, however, in all is to produce that genuine politeness of manner which consits in affability, kindness, courtesy, and condescension; and although many are debarred from acquiring the easy and graceful manners, and the external polish of Theophilus, yet the Christian humility and the Christian love, which give to these their intrinsic value, are equally attainable by all who are truly religious, and ought to be uniformly exhibited in their conduct and conversation.

This last week has placed Theophilus in a new point of view. He has been confined to his room for the first time of his life, with a most painful disorder which scarcely allows him sleep or repose. But his temper has suffered no alteration; placid, patient, and submissive, he bears the severity of disease without a murmur, and leaves the event to him with whom are the issues of life and death.—There are intervals in which the fervor of devotion suspends the intensity of pain; and when he expatiates on the ineffable love and mercy of God, as revealed in Jesus, the animation of his countenance bespeaks not only gratitude but all the joy of hope.

You will ask, Sir, what are my feelings on this trying occasion: I know not how to describe the mixed sensations of grief, anxiety, admiration, fear, and affection; they are best expressed by my fervent prayers to God for his recovery. The crowd of anxious enquirers, which surrounds his house, shews how extensively he is beloved; and returning yesterday from the Church, the humid eyes, desponding faces and unsuppressed sighs of his friends and neighbors, who explored my looks with penetrating anxiety, affected my heart in a manner which I cannot describe. He is now somewhat recovered, and we have a fair prospect of his restoration to health. I tremble, however, whilst I write; but would say, Thy will, O God, be done.

ASIATICUS.

ANECDOTE.

The Robber disarmed by Charity.

A PIOUS Lady of Montpellier, who devoted the greater

part of her property to the relief of objects in distress, one day passing through a little wood, accompanied by her servant, was stopped by a man who presented a pistol to her, demanding her money or her life. The good lady, without being terrified, looked on him with an air of kindness, and said, "Ah! my friend, you must be reduced to great extremity, since you are determined to take a part which both draws on you the wrath of God, and exposes you continually to all the rigors of human justice. I wish I had wherewith to supply your wants, and extricate you from the dangerous situation in which you are; but I have, alas! only eighteen franks, which I had taken for my journey, and I offer you them with all my heart." The highwayman looking upon her attentively, before he would take the money, wished to know who she was; and when she told him,—'Wretch that I am,' said he, throwing himself at her feet, 'I have many times experienced your bounty, and have never been denied relief when I have sought it of you; and I was now upon the point of injuring you! Ah! believe me, my good lady, I did not know you, or I should not have molested you; for though I have given you but too great a proof that I am a robber, yet I am not a monster,—which I must be to injure a person so charitable as you are. Go on then, keep your money, and I will myself escort you out of the wood; and if any one come to attack you, I will defend you, at the hazard of my life.' The lady was exceedingly affected, and endeavored to represent to him his danger, and to urge motives of honor and religion, to induce him to quit so dreadful a way of life, and promising to do more for him another time, she again offered him the eighten franks; but knowing she wanted them for her journey, he would not accept them; till at last, she pvevailed on him to take nine of them, which she threw to him on going out of the wood.

Donations to the Missionary Society of Connecticut.

July 31.	Widow Bishop, of Norfolk,	$1 10
	Sundry individuals in New Preston Society, Washington,	6
Aug. 15.	A Friend of Missions	2
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		$9 98

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On the importance of sound doctrine; or of clear ideas and a firm belief of the divinely revealed system of truth and duty.

ONE method taken by Freethinkers, to render people indifferent about the peculiar doctrines of the gospel, or their opposite, is, to speak of them as mere *speculative opinions*, which men may hold or reject, consistently with being equally good, useful and happy. But I trust, that from a careful attention to the nature of things, and to the experience of mankind, it will appear, that the opinions which men hold, or the things which they receive for truth, have great influence on their tempers and conduct. And if we consult the scriptures, we shall find, that great stress is laid on *the truth, or sound doctrine*; as an important and necessary means of piety and virtue.

An idea of this kind is suggested by Paul's charge to Titus, in connection with the following words, recorded in Tit. ii. 1—6. "But speak thou the things which become sound doctrine: *that* the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be soberminded."

Sound doctrine, then, in Paul's estimation, is of great importance for promoting sobriety, gravity, temperance, &c; and therefore the preachers of the gospel should be careful to speak those things, and those only, which become it, which are implied in it and agreeable to it, and calculated to illustrate its nature and tendency; and to recommend and enforce the belief and reception of it, and a temper and conduct agreeable to it.

By sound doctrine the apostle means the uncorrupted, the pure and wholesome doctrine contained in the gospel—the same with the *truth* which is according to godliness. This may be readily seen by comparing 1 Tim. vi. 3, with Tit. i. 1, 9; and 2 Tim. iv. 3, 4. The original word translated *sound*, in several places where the phrase *sound doctrine* occurs, signifies wholesome, salutary, healing or healthy—such as is adapted and tends to produce, or to preserve and promote a sound, healthy state. And since, where sound doctrine is mentioned, there is a special reference to moral or spiritual health and soundness, sound doctrine comprises all those pure and wholesome truths, instructions and precepts, which are opposed to and suited to prevent or correct the moral disorders of mankind; and to produce or preserve and promote a spiritually sound and healthy state. The apostle accordingly considers all the various sins and transgressions, and all the corrupt lusts of men, as being contrary to, and forbidden by sound doctrine. 1 Tim. i. 9, 10. and 2 Tim. iv. 3.

The importance of understanding, believing and embracing sound doctrine; and consequently, of its being clearly exhibited and earnestly inculcated, may in some measure appear, 1. From a view of the natural tendency, effects and consequences of the ideas and belief which men entertain of God. Sound doctrine exhibits the truth with respect to the being and perfections of God, and his government of the world.

The Atheist—the man who denies the existence of a Supreme Being, a Creator and Governor of the world—who believes there is no God, and consequently no divine law, no divine providence, and no future state of rewards and punishments, will, as the natural consequence of this belief, feel himself under no restraint in the indulgence and gratification of his inclinations, lusts and passions, any further than he finds it necessary for his own safety, or his worldly interest and reputation. No promise or oath will bind such a man, when he thinks it for his interest to violate it. There is nothing to restrain him from making the strongest professions of a warm attachment to our interest—of the most upright, honorable and benevolent intentions, and the sincerest friendship, and confirming them with an oath, for no other purpose than to deceive us, and bring us under his power, and make us subservient to the accomplishment of his base and iniquitous designs.

Again, If men believe the existence of a deity, but entertain such wrong notions concerning him, as verily to think there are gods and lords many—one supreme, and many subordinate deities, who share together, tho' in different degrees, in the government of the world, and are to share in the regard and religious homage of mankind; as the pagan nations did;—if they believe there are male and female deities, of various characters and dispositions, and some of them addicted to the lusts and vices, to which mankind are exceedingly prone; they *will*, as the natural consequence of this belief, not only divide their homage between a number of deities;

but also think it right and even a duty, pleasing and acceptable to their gods, to honor them by indulging the lusts and practising the debaucheries, to which they suppose them addicted. So the fact proved among the pagans. Bacchus, their god of wine, they honored with drunken frolics, and Venus, with the most shocking lewdness and prostitution. This was the natural consequence of their principles, or of the ideas which they entertained concerning their deities.

If we think that God is such a one as ourselves, we shall, of course, think that he hath no special displeasure at us for being and doing, as we are and do. If we verily think that God hath no regard to truth or justice—that he is a deceitful, false, treacherous being; we shall have no apprehension of his displeasure, on the account, if we are so too.

If we think that God is not omniscient—that we can conceal our thoughts and motives from his knowledge, or that he may be imposed upon and deceived; this opinion will naturally lead us to practise the basest hypocrisy. Or, If we verily believe the true God is such a being, that he will never punish any of the human race in the next world, let them conduct how they will in this; this belief will at once free our minds from all those restraints from numerous crimes, which the firm belief of future punishment has a tendency to produce.

But if we constantly and firmly believe, that there is one only living and true God, who made and preserves and governs the universe and all that is therein—that he is eternal, independent, omnipresent, omniscient, and omnipotent, and infinitely wise and holy—that he loveth righteousness and hateth iniquity, and has appointed a day in which he will judge the world in righteousness—that we must all appear and give account of ourselves to him—that he will bring every work into judgment, with every secret thing, and render to every man according to his deeds; how great and powerful must be the tendency of such a belief, to restrain from sin, and to excite to virtue and piety?

Hence, I conceive, it will be evident to every considerate mind, that sound doctrine, or the truth, with respect to the being and perfections of God, is of vast importance to be known and believed, in order to preserve and restrain from innumerable enormities, to which depraved human nature is strongly inclined; and to excite to the study and practice of piety towards God, and of justice and mercy towards men. And in my mind, it is beyond all controversy, a real fact, that the knowledge and belief of God, and of their accountableness to him, which mankind actually have, doth really prevent a vast deal of wickedness, injustice, oppression and cruelty, which otherwise would be committed.

Further, If there be one only living and true God, it is doubtless of great importance to us, to acknowledge his being and perfections with proper feelings and affections, answerable to his character and providence, and to our relation to him, and to give him the glory due to his name. But this cannot be done without some knowledge and

belief of the truth respecting his being and character; nor without this, can we know whether we love or hate, honor or dishonor, acknowledge or deny him. How is it possible that we should exercise proper feelings and affections towards the Deity, when we have no knowledge or belief of the truth respecting his being and character? And in case our ideas respecting his character are essentially erroneous and contrary to the truth, we shall be liable to think we love and honor him, when in reality we hate and deny him.

If we verily think the true God is a being of such a disposition, as to approve and be pleased with persons of our tempers and ways, when in truth he disapproves and hates them; we shall naturally think we love him, when in reality we hate the only true God. This appears to have been the case with the Pharisees, when Christ was on earth. They saw and hated both Christ and his father; and yet thought that they loved God, and were approved and accepted of him. So very erroneous were their ideas of his real character.

A man may be consious, that the idea of God as a being, who is disposed to punish, and will actually punish, many of the sinful children of men, with endless and inexpressible misery, is cordially disapproved and hated by him; and yet, being persuaded in his own mind, that no such God exists, but that the true God is disposed to and will make all mankind eternally happy, he is highly pleased with him and heartily loves him.—Now if it should finally appear, that the God whom he loves, has no existence, and that the God whom he hates, a God who is disposed to and will punish many with endless misery, is in fact the true God; it will then appear, that he thought he loved and honored the true God, when in fact he hated and denied him.

These cases may be sufficient, as specimens, to show, that sound doctrine or the truth, with respect to the being and character of God, is of the last importance to be known and believed by us, in order to our exercising proper affections towards him, and to guard us against the most pernicious and fatal delusion.

2. The importance of sound doctrine may further appear, from a view of the natural tendency and consequences of the ideas, which men entertain respecting the divine law.

If we think there is no divine law, and that virtue and vice, as applied to the volitions and actions of men, are mere empty names—if we persuade ourselves into a belief, that every thing being immutably fixed by fate, or by a divine decree, it is impossible that men should be morally commendable or blameworthy for any of their exercises or actions—that it is a matter of perfect indifference, as to desert of reward or punishment, how we feel and conduct: if we think and believe thus, as some have professed to do, the consequence will naturally be, that we shall feel ourselves under no obligation to refrain from the things commonly accounted wrong and vicious, or to practise what is commonly accounted virtuous, any further than we find necessary for our personal

safety, or present interest. Or, If we believe there is a divine law binding upon us by the authority of God, but entertain grossly wrong ideas of its tenor and import—if we think it requires only external actions, but has no regard to the temper and exercises of the heart ; we shall naturally think we keep it, if our external actions are such as we suppose it requires, whatever be the disposition and exercises of our hearts : and therefore, if the law doth really regard the heart, and that primarily and chiefly, we shall think we keep it, when we yield no true obedience, and feel ourselves free from obligation to that which is principally regarded and required by it.

So likewise, if we think the divine law, in requiring us to love our neighbors as ourselves, means only that we shall love our friends and those who love us, but hate our enemies, when in truth it requires us to love our enemies, to bless them that curse us, and to do good to them that hate us ; we shall naturally think we keep it when we live in the habitual, allowed transgression of it. Or if we think the divine law, as in force with respect to mankind in their fallen, impotent, depraved state, requires only such sincere, imperfect obedience, as we are now in all respects able to perform ; then, in case we think we perform this sincere, imperfect obedience, we shall naturally conclude that we do as much as the divine law doth or can reasonably require of us in our present circumstances ; and accordingly feel as though we were justified in the sight of God on the ground of our own obedience. Whereas, if the law of God doth now require perfect holiness in heart and life, on pain of the curse ; we are condemned by it for every imperfection—for every failure of perfect obedience or of perfect holiness in thought, word and deed, and have no way to escape the curse, but of mere grace through the atonement made by the blood of Christ.—Hence, it evidently appears to be of great importance to us, to understand and believe sound doctrine, the real truth, with respect to the nature of virtue and vice, sin and holiness, and to the real tenor, import and extent of the divine law.

3. The same truth may also appear, if we consider how differently we shall naturally feel and act, according to the different ideas which we entertain of our own character and state, or of the character and state of mankind.

If we verily believe, that we are in a fallen, guilty state, dead in sin, and under a righteous sentence of condemnation, and that there is no way of deliverance and salvation for us, except of the free and sovereign grace of God, through the mediation and merits of Jesus Christ ; *this* view and belief will naturally tend to make us feel that our present condition is awfully dangerous and threatening, and not to be rested in—that we are lost for ever, without the interposition of divine power and grace for our recovery ; that this is of infinite importance to us ; and it will accordingly tend to excite us to inquire and seek or cry for mercy, with great earnestness. Whereas, if such as now mentioned be our real character and state ; and we, nevertheless,

think that we are not in a fallen, guilty, condemned state, to be sure, that we are not totally depraved, but have, at least, some remains of moral goodness, and are capable of securing the divine favor and our own happiness; we shall accordingly feel, and be likely to act, as though our danger was comparatively small, when, in truth, it is exceedingly great.

4. The vast importance of sound doctrine may further appear, from a view of the embarrassment and pernicious consequences, naturally resulting from ignorance of the truth, or holding essentially wrong opinions, concerning the person and character of Jesus Christ.

Among the professed believers of the New-Testament, there have been, and still are, more especially, three materially different opinions concerning the real character of Jesus Christ. One is, that he is by nature God, the second of three divine persons in the Godhead; and that he assumed the nature of man into personal union with his divine nature, so that he is both God and man in two distinct natures and but one person. This is called the orthodox opinion or faith.

Another opinion is, that Christ is not by nature God, though vastly superior to any mere man —that his superior nature was as really created by God, as any other creature—that he is the first and by far the greatest creature which God ever made, and taken into some peculiar relation to or union with God, though not a strict, personal union; and that he in time became united to the human nature, or assumed a human body, &c.

A third opinion is, that he is a mere man, and had no existence before his conception by Mary; and that he died, not as a substitute for sinners, to make atonement or satisfaction for their sins, but as a martyr, &c.

If a man is utterly undetermined in his own mind, which of these opinions is true; he must feel himself greatly embarrassed, as to the respect and homage which he may and ought to render to Christ.

If we verily believe that Jesus Christ is a divine person and really by nature God, we shall feel ourselves obliged, and be naturally led, to pay him the respect and render to him the homage, due to God; which, in case he is a mere creature, would be idolatry. But if we think he is a mere created being, however great, or a mere man, we shall not dare to render to him—we shall deny and withhold from him, the respect and worship due to God; which, in case he is truly God, we ought to render to him.—Moreover, If we think, with the Socinians, that Christ is a mere man, and died, not as a substitute for sinners to atone for their sins, but only as a martyr, to seal with his blood the truth of his doctrine, and to set us an example of patient suffering for righteousness' sake; we shall place no dependence on and have no regard to his death as an atonement for our sins; but shall endeavor to establish our own righteousness, as the only ground of justification and a title to eternal life; and thereby, if the orthodox opinion is true, exclude ourselves from any benefit by

Christ, considered as a Redeemer and Saviour. For trusting in our own righteousness, repentance, virtue and obedience, as the ground and procuring cause of our acceptance with God, is evidently inconsistent with trusting in the righteousness of Christ as the only foundation of our justification. He who trusts in his own righteousness to intitle him to the favor of God, does by that very act reject the righteousness of Christ, and must fail of acceptance, if his own righteousness proves insufficient. So an inspired apostle appears to have taught. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v. 2, 3, 4.

How every way interesting and important, then, must it be to us, to *understand and believe and embrace the truth*, with respect to the person, character and mediation of Christ, as stated and exhibited in the sound doctrine delivered by him and his apostles? Christ's words in John xvii. 3. plainly import, that eternal life consists in and is connected with the knowledge of the only true God and Jesus Christ, whom he hath sent. But whilst two persons hold opinions, concerning the person and character and work of Christ, so directly contrary to one another, and so mutually subversive the one of the other, as the orthodox and the Socinian, is it possible that both should have the true knowledge of God and Jesus Christ, whom he hath sent? Surely the opinion of one or the other must be fundamentally and essentially erroneous—not merely different from, but directly opposed to and subversive of the real truth.

5. The great importance of sound doctrine may also appear, from a view of the perplexing difficulties and pernicious consequences attending or naturally following from ignorance of the truth, and essentially erroneous opinions, respecting the way and terms of acceptance with God.

Is it not evidently of high and unspeakable importance to dependent creatures, and especially to fallen, guilty creatures, to know whether there be any way in which they may have acceptable access to God—any terms, on which they may have acceptance with him?—and if any, what they are?

With what distressing anxiety and painful uncertainty, do the scriptures represent a guilty man inquiring, wherewith he shall come before the Lord, and bow himself before the high God? "Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul?" Micah vi. 6, 7.

Certainly a creature, conscious and thoroughly convinced that he is a sinner, and as such deserving and exposed to the dreadful wrath of God, must be painfully solicitous to know whether it be posible, and if so, how, or in what way, or by what means, it is possible, that he may be pardoned and accepted

of God. And if he is totally ignorant or utterly at a loss as to what is the truth in this respect, he must feel himself in a very perplexed and painfully embarrassing situation.

The sound doctrine of the gospel, well understood, would at once relieve him from this painful embarrassment and perplexing difficulty; and on this account, in this view, it of great importance that it should be clearly exhibited, and well understood.

Again, If men are ever so well satisfied, that there is a way, in which they may be accepted of God and happy in the world to come, but entertain essentially wrong ideas and opinions about it, the consequence may be fatally pernicious. If, like the Pharisees and many of the Jews, any think the only way of obtaining acceptance with God and eternal life, is by virtue of their own obedience and good works, and accordingly, go about to establish their own righteousness; whilst, in truth, this is impracticable, and the only way of salvation is by virtue of the atonement and righteousness of Christ, through faith in his blood; it is easy to see, that they are in the utmost danger of perishing for ever, whilst they view themselves as being in the sure way to everlasting happiness. Or if any think the sure way to happiness is by masses, and prayers to saints and angels and the virgin Mary, to intercede for them—by auricular confession and penances, and giving large sums to priests or to the church, to obtain absolution from their sins, and exemption or deliverance from the pains of purgatory, and by believing as the church of Rome believes and conforming to its rites and ceremonies; whilst, in truth, these things imply a rejection of Christ and his righteousness, and are an abomination in the sight of God; it will then be readily seen, that such persons are pleasing themselves with the hope of future happiness, whilst they are pursuing the way which leads to death, and are in great danger of perishing in their delusion.

Or if any think the way to make sure of eternal life, is to believe firmly that they are already justified by the righteousness of Christ, even before they repent—that God is already their reconciled God and Father, who hath forgiven their sins and promised them eternal life, and under the influence of this belief, to rejoice in him and love and praise and serve him; and if at the same time, the truth is that no one is actually pardoned and justified before he repents and believes in Christ; it is then evident, that all such persons are in great danger of deceiving themselves by the belief of a lie.

Or if any think that Christ hath actually purchased eternal life for all mankind, and will in fact, sooner or later, put all into actual possession of it, whatever be their tempers and conduct during their abode on the earth; they will of course believe themselves sure of eternal happiness, though they live in sin, and continue impentitent to the last moment of their lives. But if this be a mistake, and directly contrary to the truth of the gospel, it will probably prove a most pernicious mistake, and, to them who retain it to the

last, issue in their most awful disappointment and utter ruin.

These several cases, out of the vast variety which might be mentioned, are stated, as samples, to show, that essentially erroneous and false notions respecting the way or terms of acceptance with God, tend to and are naturally productive of the most fatally pernicious consequences; and thereby to illustrate the vast importance of a clear exhibition and right idea of the truth or sound doctrine, with respect to the all-important article of the way or terms of acceptance with God. Mistakes respecting this point are far more dangerous than respecting many others. For if we essentially err and fail here, or ground our hopes on an essentially different foundation to the rejection of the true, and persevere in the mistake, we are lost for ever, however knowing and orthodox we may be in many other points.—What then can be more important to mankind, than a right understanding and belief of the sound doctrine, the pure and uncorrupted truth of the gospel, respecting the only way of acceptance with God? And what, of course, can be more important to be clearly and plainly preached?—Once more,

6. Sound doctrine is of great importance, to assist us in judging what we may and ought to do, or to forbear and avoid.

Our own reason, depraved, selfish, and prejudiced, as we are, is a very imperfect and deceitful guide. Men, who form their opinions of what they may or ought to do or to forbear, independently of or without any assistance from the sound doctrine exhibited in the gospel, are apt to indulge and justify themselves in gross enormities and abominable iniquities. Witness the case of the Pagan nations, as stated by Paul in Rom. i.—And where the gospel is, in a measure promulgated, and a general belief of it professed, they who do not carefully attend to it, and understand and pay a conscientious regard to its instructions and precepts, appear to think it warrantable, to indulge to and do many things contrary to the plain tenor of its doctrines and commands; and to live in the habitual neglect of many things which they ought to do, and which, according to the plain tenor of the scriptures, they are indispensibly bound to perform. Instances of this kind may be seen in those who think it right and warrantable to render evil for evil, in the way of private or personal revenge—to hate and persecute their enemies—to settle disputes and seek satisfaction for insults and injuries, by duelling or other open violence—to take advantage of the weakness, wants, or ignorance of others, to advance their own interests at others' expense—to dissemble, and even to contradict the truth and utter falsehood, when it appears to them highly necessary for their own interest or safety—to neglect the payment of their just debts, though in their power to pay them, and to violate their contracts and engagements, when it appears to them convenient and greatly conducive to their worldly interest—to neglect the support of the poor—to withhold or evade, as far as they can without greater pecuniary loss, the legally required contributions, for the support of govern-

ment and defraying the expenses necessary for the general welfare of the community, state, or nation—and to indulge and gratify several of the strong inclinations, lusts and passions of the body and the mind. If the sound doctrine of the word of God, in regard to both faith and practice, was well understood and conscientiously regarded, it would readily be seen that these and numerous such like things, which some allow and justify, are utterly unjustifiable, contrary to the will of God, and expose to his wrath. And what indeed can be plainer, than that a clear understanding of the wholesome doctrine of sacred writ, is indispensibly necessary, to enable us to see and determine with certainty, how we ought to worship and serve the Lord our God; and what things we ought to and may warrantably do; and what we ought to refrain from and avoid? Hence, therefore, it appears to be highly important, that sound doctrine should be clearly preached and faithfully inculcated.

These observations will now be closed with a few brief inferences, naturally resulting from the whole that has been said.

1. It may hence appear that a large share of a gospel-minister's business, in point of preaching, is to state and explain, exhibit and inculcate the doctrine contained in the scriptures; and to distinguish it clearly from the unsound, corrupt and false principles and opinions, which tend to obscure, pervert or undermine it. All preachers of the gospel should copy the apostolic example, by renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but, *by manifesting of the truth*, commending themselves to every man's conscience in the sight of God. Again,

2. It may hence appear, that it is a great privilege to a people to sit under that ministry, by which sound doctrine is plainly preached, clearly exhibited, and suitably inculcated and enforced. And on the other hand, That it is a great calamity to sit under the ministry, by which the sound doctrine of the gospel is neglected or kept out of sight, or artfully undermined and subverted, and erroneous opinions, or a corrupt system substituted in its stead.—Hence, on the whole,

3. We may see the great and unspeakable privilege of having the holy scriptures in our hands, and the vast importance of reading and searching them with care and diligence, and of bringing every doctrine to the test of these divinely inspired writings. And let us so heedfully regard them, and give them such a cordial reception and entertainment, that, through the attending power of the Holy Spirit, we may find them able to make us wise to salvation through faith which is in Christ Jesus, and to furnish us thoroughly unto every good work.

PAREPIDEMOS.

On Justification.

BELIEVERS are subjects of justification, and at the day of retribution they will be openly acquitted in the presence of the assembled universe, and pro-

nounced blessed. God will justify them from motives of perfect benevolence; and infinite wisdom, inflexible justice, and unbounded mercy will be equally maintained by his holy decision. But several things are necessary to render believers proper subjects for justification, and by these several things they are in a sense justified, as these will all vindicate the ways of Jehovah before the intelligent universe, in that day when the secrets of all hearts will be revealed. Although the scriptures plainly declare that believers are justified by several things, yet it must not be understood that they are justified by each of those things in the same sense, yet there must be a sense in which they are really justified by each of them, in order to display the harmony of the scriptures and the beauty of the divine government. It is proper to notice here that nothing is designed to be understood in what follows, to exclude all from final justification, who have not arrived to years of understanding or that remain in heathenish ignorance; for God who commanded the light to shine out of darkness can shine into their hearts as he did into Cornelius' while speculatively ignorant of the way of salvation, and by the same almighty power babes may be sanctified like Jeremiah, from their mother's womb, and of such may be the kingdom of heaven. But of those to whom much is given much will be required.

We shall now attempt to point out in what sense believers are justified by each of those things mentioned in the gospel, and then notice the reason why they are all necessary, for gospel justification; to which will be added several inferences.

The several things by which believers are said in the scriptures to be justified are,

1. *The grace of God.*

"Being justified by his grace we should be made heirs according to the hope of eternal life."

2. *The blood of Christ.*

"Being justified by his blood we shall be saved from wrath through him."

3. *Faith in Christ.*

"A man is justified by faith."

4. *Gracious words.*

"For by thy words thou shalt be justified."

5. *Good works.*

"Ye see how that by works a man is justified."

Gospel justification stands opposed to condemnation, and supposes the demands of the law satisfied in order to vindicate the Judge in pronouncing justification upon the ill deserving; "for grace reigns through righteousness." Believers are justified first by the grace of God, for, says the apostle, "being justified by his grace, we should be made heirs according to the hope of eternal life." A gracious act, is favor shown to the ill deserving. Believers are therefore ill deserving as they are justified freely by the grace of God.—When man had violated the law of his God, and stood justly exposed to the threatened penalty, which was eternal condemnation, having no created eye that could pity, nor created arm that could save, then was a time of God's love, for his own almighty arm wrought salvation. He laid help upon one that was mighty to save, one who could honor the law which man had broken, and suf-

fer its penalty that he might live. It was infinite benevolence which moved God to concert and effect a plan that would render him just in justifying the believer. If the grace of God had not been exerted in behalf of fallen man, he must have for ever eaten the fruit of his own doings, and been filled with his own devices; "but where sin abounded grace did much more abound." Divine love, that wonder into which the angels desire to look, concerted and effected the whole plan of gospel justification; for "by grace are ye saved through faith, and that not of yourselves, it is the gift of God." And in this sense are believers justified by the grace of God.

2. Believers are justified by the blood of Christ; for, says the apostle, "being now justified by his blood we shall be saved from wrath through him." What Christ has done and suffered is the ground on which God justifies. The shedding of Christ's blood, "who through the eternal spirit offered himself without spot to God," made an atonement for the sins of the world, so that God can be glorified in forgiving the penitent. In order to get a just idea of the atonement, it will be here necessary to notice the nature and tendency of sin, and the reasons why God has threatened eternal punishment against it; and then what Christ has done and suffered, which answers the same end in the divine government, as the execution of the penalty upon the sinner.

Sin in its nature and tendency introduces disorder, and spreads desolation and misery, and without control would annihilate the happiness of the universe. In its nature and tendency it is therefore an infinite evil; "sin is exceeding sinful," exceeding all bounds to calculate, or figures to represent it. It deserves from goodness infinite opposition, that its nature may be exposed, and its tendency counteracted. Justice to the universe requires infinite opposition to sin. To execute justice, and display the evil of sin by manifesting an holy opposition against it, were reasons why God pronounced eternal condemnation on the sinner; it was not because he delighted in the misery of his creatures, for he delights not in the death of him that dieth, but on the contrary, because his tender mercies are over all his works, he discouraged rebellion with a penalty equal to its desert. God's holy nature is manifested in proportion to his opposition against evil. Should he therefore abate, in the least degree, the penalty annexed to transgression, he would so far abate his infinite love for holiness, and opposition to evil. Hence we see that the penalty annexed to transgression was to execute justice, show the evil of sin, and display the holy attributes of Jehovah. It is written, "By the law is the knowledge of sin; for without law sin was dead."

We will now attend to what Christ has done and suffered, which answers the same end in the divine government as the execution of the penalty upon all transgressors. And,

1. He has obeyed the law which sinners have broken. But this instead of justifying condemns them, for it proves that the law was reasonable, holy, just, and good; it justifies the

lawgiver, but not the transgressor, and manifests the unreasonableness of sin, in a greater degree, but it does not display its infinite turpitude. 2. He who knew no sin neither was guile found in his mouth, voluntarily put himself in the place of transgressors, and suffered awhile all the malice of earth and hell to rage against him without controul. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him;" so that by his stripes we might be healed.—When the Son of God, who was the everlasting delight of the Father, that lamb who was without spot or blemish, became a victim of envy and malice, those offsprings of sin, then its accursed nature could be seen, for it wounded him without a cause. Here eternal goodness was despised, infinite love hated, and unbounded benevolence persecuted unto death, even the ignominious death of the cross.—What a wonder of love and condescension is this, that the church of God should be purchased with his own blood; for it was the dignity of the Son of God that gave efficacy to his atonement. It was the divine nature which gave the blood of Christ infinite value; for he was God manifest in the flesh.

When the Prince of life and glory was brought as a sheep to the slaughter, and crucified as the vilest malefactor, suffering all the pain and contempt, which devils could invent and envious man inflict under the reign of the powers of darkness, then the evil nature of sin appeared in its true colors; it could have appeared no greater if all transgressors had suffered to all eternity their just deserts. When Christ poured out his blood upon the cross, to make expiation for sin, he approved the penalty threatened to transgressors, manifesting that it did not exceed their desert, and that the law was holy, and the penalty just and good; and he brought in an everlasting righteousness, that magnified the law and made it honorable. Hence we see that the obedience and sufferings of Christ answered the same end in the divine government, as the execution of the penalty upon all transgressors. Both manifest the nature of sin, honor the divine government, and display the holy attributes of Jehovah. Although the church of God is purchased with his own blood, which cleanses from all sin, that is, from all its evil consequences, yet it does not annihilate sin, so as to render believers guiltless; for they still remain deserving of punishment; if they do not, they are entitled to happiness on the ground of justice; but the sufferings of Christ did not consist in receiving the exact personal desert of every sinner; if it did, the quantity of evil in the universe would not have been lessened by his atonement. But it consisted in showing the evil nature of sin, honoring the divine law, and displaying the perfections of the Godhead, and thus made it consistent with the divine government, for God to remain just in punishing, and not unjust in forgiving the penitent. Here justice and mercy met together, righteousness and peace embraced each other. Believers have redemption thro' his blood, the forgiveness of sins. It is God that justifieth; but the

blood of Jesus is the meritorious ground on which he justifies, and in this sense believers are justified by the blood of Christ.

3. Believers are justified by faith; for, says the apostle, "we conclude that a man is justified by faith." Faith in Christ is the gospel condition of salvation. "For what saith the scriptures, Abraham believed God, and it was accounted to him for righteousness; now to him that worketh, is the reward not reckoned of grace, but of debt, but to him that worketh not, but believeth on him who justifieth the ungodly, his faith is accounted for righteousness." Thus faith is as necessary for salvation under the gospel, as perfect obedience was for the continuance of God's favor under the law. The fulfilment of the law would have preserved harmony and blessedness. Genuine gospel faith reconciles the sinner to the divine government, unites him to all holy beings, and diffuses order, beauty, and tranquillity; it is therefore as necessary under the gospel as perfect obedience was under the law. When believers exercise gospel faith, they reject their own righteousness, humbly feeling their ill desert; the very condition supposes they feel unrighteous, and unable to answer the demands of the law, otherwise it would not be necessary to apply and depend on the righteousness of Christ as the ground of justification in the sight of the law, and for this reason repentance and faith are coupled together in the gospel. "Jesus preached repent ye and believe." Gospel faith is an operative principle and purifies the heart; for "in Christ Jesus neither circumcision availeth any thing nor uncircumcision but faith which worketh by love." Thus believers are justified by exercising gospel faith, as it fulfils the gospel requirement; for "he that believeth shall be saved."

4. Believers are justified by gracious words; for it is written, "By thy words thou shalt be justified." When believers are justified in the presence of the assembled universe, it will be necessary for evidence to appear in their favor, that they have embraced the gospel terms of salvation; and the scriptures require two witnesses to establish a fact. It is written, "At the mouth of one witness he shall not be put to death;" but "in the mouth of two or three witnesses shall every word be established." Hence we may see the necessity of the believer's evidences. The gracious words of believers are evidence that they have embraced the gospel terms of salvation; for it is declared that "by their words every controversy shall be tried." A confession of faith is one evidence of its existence; he that confesses Christ before men in the faith of the gospel, him shall Christ confess before his Father and the holy angels. It is difficult to believe that a person exercises true repentance, and genuine faith, without openly confessing his sins, and declaring his dependence on the Saviour's righteousness; for out of the abundance of the heart the mouth speaketh. But to show that it is not only proper but necessary for words to express the exercises of the heart, the apostle declares that, "with the heart man believeth unto righteousness, and with the mouth

confession is made unto salvation." So that gracious words form a necessary evidence by which believers will be justified. And in this sense are believers justified by their words.

5. Believers are justified by their works. Says the apostle, "Ye see then how that by works a man is justified." Good works are a necessary evidence of gospel faith, because they are its natural fruit, and confirm the believer's words. Gospel faith, as has been observed, is an operative principle, and purifies the heart: it is a fountain that sends forth sweet waters. If any man believes there is one God he does well, or believes right; but if that is all, he does no more than the devils, for they believe and tremble; but such faith without works is dead, being alone. If any one should make ever so great professions of faith, it would be no evidence of its existence unless he brought forth fruit meet for repentance. Though he should speak with the tongue of men and of angels and has not charity, he becomes as a sounding brass or a tinkling cymbal. That good works are evidence which will be produced at the day of judgment is confirmed by the words of our Lord, for he shall say unto them in that day, "I was an hungred and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me;" and from such evidence he pronounces them blessed. Thus believers are justified by their works, for they confirm their words, and establish sufficient evidence, before the assembled universe; that they have embraced the terms of divine acceptance. Hence we learn in what sense believers are justified, by each of those things pointed out in the gospel. They are justified freely by the grace of God, which concerted and effected the whole plan of gospel justification. They are justified by the blood of Christ, as the meritorious ground of their acceptance, for without the sheding of his blood there could be no remission of sins; his atonement is that alone which can render God just in justifying the believer. They are justified by gospel faith, the exercise of which fulfils the gospel requirement for salvation. They are justified by gracious words as a necessary evidence of gospel faith.—They are justified by good works which are a confirming witness of the sincerity of their words, and prove that they flow from that faith which worketh by love and purifies the heart. Although it is proper to say believers are justified by each of these several things mentioned in the gospel; yet it would be improper to say they can be justified without all of them, for they are not so many distinct justifications, but only so many inseparable links in the great chain of gospel justification. It is thought that many by attempting to separate what God has thus joined together, have led themselves into fatal error and delusion.

Secondly, we were to consider the reason why all these things are necessary for gospel justification. Upon this we shall make but few observations, as the reason has already been partly brought into view.

All these things appear necessary to display the holy attributes of Jehovah and happify his moral kingdom. It could never have been known to creatures that God was gracious and merciful, if he had never exercised grace and mercy; therefore his justifying believers in a gracious manner brought these attributes into view before the intelligent universe. It is to the ill deserving alone that grace and mercy can be exercised, and it cannot be exercised to them without injustice, unless the law they have broken be made honorable. Hence we see the necessity of the blood of Jesus to honor the law which mortals have broken, so that God can be just and justify the believer. Here justice and mercy were displayed. As sin brought disorder and confusion, and disqualified man for the enjoyment of holy beings, it was necessary for gospel faith to be the condition of salvation, as it is gospel faith alone which reconciles the sinner to the divine government, and diffuses happiness among believers, by flowing out in holy words and actions, which are the only evidences that will admit believers into the society of holy beings, and enable them to mingle in the heavenly employment of receiving and communicating happiness. They can never learn the song of Moses and the Lamb, without hearts glowing with holy exercises; and without words and actions here, we can never unite hereafter in chanting the seraphic theme. Hence we see that every thing by which believers are justified, is necessary to display the divine goodness, and happify God's moral kingdom.

In view of what has been said, we may infer 1st. The great goodness of God in all his dealings towards his creatures; that all his works are mercy to his kingdom, and that he pursues its highest happiness in making all things subservient to that end. Therefore there is the greatest reason for rejoicing that the Lord reigns, and that he will do all his pleasure. We may infer 2d. That the atonement consisted in something more than obedience, for obedience only could never have made an infinite display of the turpitude of sin, nor have honored a law by aproving its penalty, which threatened infinite punishment for transgression. And that it would be a great insult to divine justice to ask the forgiveness of an infinite offence, without depending upon an atonement for justification, which had infinitely honored the law. We may infer 3d. That the atonement is of infinite value, and sufficient to render God just in justifying sinners, who are infinitely guilty if they are but believers in Jesus. We may infer 4th. That there is no foundation for believing that the personal sins of mankind were imputed to Christ and in him were punished to the extent of their deserts; for if the sufferings of Christ consisted in receiving the personal deserts of sinners, and to the extent of what divine justice could require, it would render the penalty of the law useless, instead of magnifying it, and making it honorable. And that it would be unjust to require any thing further of sinners, as it would be exacting more than than their

deserved, and of course all gospel requirements would be but unreasonable demands.—We may infer, 5th. That external exercises of religion are gospel requirements, and should not be neglected, but attended in a humble, solemn manner; for our external conduct will appear in judgment either for or against us; by our words we shall be justified or condemned. We may infer, 6th. That faith which is not operative and productive of good words and works is not the gospel requirement, and that it is a lamp without oil, which will be extinguished in the day of the Lord's appearing. "For what doth it profit, my brethren, though a man say he hath faith and hath not works, can faith save him?" Such faith certainly will not, "for faith if it hath not works is dead, being alone. We infer, 7th. That reliance on works as the meritorious ground of acceptance with God, is building upon a sandy foundation which will not stand when the winds and the storm rage against it, because it is not founded upon the rock Christ Jesus, "for there is none other name under heaven given among men whereby we must be saved." We may infer, 8th. That personal holiness is absolutely necessary for salvation; "for without holiness no man shall see the Lord." All that are destitute of gospel faith, which is a principle of holiness, are totally disqualified for the society of holy beings, and are fit only to mingle with the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, who shall have their part in the lake that burns with fire and brimstone. We may infer, 9th. That if any reject understandingly any thing included in gospel justification, they must finally fail of salvation, for in the day of retribution they will be weighed in the gospel balance, and will be found wanting, and the wrath of God must abide upon them. We may infer, 10th. That there is a great work to be performed in order for final justification. We must depend on the grace of God that bringeth salvation, and rely alone on the blood of Jesus as the meritorious ground of acceptance with God, and exercise that faith which worketh by love and purifies the heart, and confess Christ before men, that he may confess us before his Father and the holy angels; and finally work out our own salvation with fear and trembling: then we shall live in peace, die in hope, and beyond the grave receive that eternal weight of glory, which God the righteous judge shall give to all them that love his appearing.

On Conformity to this world.

No. I.

PAUL in his epistle to the Romans, whom he addresses as beloved of God, called to be saints; after beseeching them by the mercies of God, to present their bodies a living sacrifice, holy, acceptable to God; exhorts them saying;—"And be not conformed to this world: but be ye transformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Our Saviour char-

acterizing his true disciples and followers declares, "If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The Jews, God's ancient, covenant people, were remarkably distinguished from all other nations,—by their theological system and by their religious rites; compared with which, the systems of the Gentiles even in their most improved state, were vanity and a lie, and their religious rites, an abomination.—With allusion to Israel, whom God thus distinguished by his grace, the apostle Peter, addressing believers in Christ, thus describes them, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."

If any man be in Christ he is declared to be *a new creature.* With such, old things, are said to have passed away, and all things to have become new.—From these passages, and numerous others of similar import, that might be adduced, it is manifestly the will of the Lord that his disciples should, by their holiness, distinguish themselves from the world. It is their indispensible duty, an object which they should ever keep in view and with respect to which they should ever be on their guard. By causing their light to shine before those who are without, important ends are to be answered. Herein is my Father glorified, saith Christ to his disciples, if ye bring forth much fruit,—so shall ye be my disciples. Thus shall ye make it appear that ye have learned of Christ, have imbibed his spirit, and I will not be ashamed to own you. The disciples of Christ by separating themselves from the world which lieth in sin, prove the reality and excellence of their religion. They make it appear that a mighty work hath been wrought upon their hearts, to the glory of the holy Trinity.—They use the most powerful means to advance the interest of the Redeemer's kingdom. By making it manifest that they are new creatures, that they possess something which mankind in common do not, a pearl of inestimable value—by showing that they are governed by a spirit as much superior to that which reigns in selfish men as the heavens are above the earth; they diffuse light for the conviction of the ungodly and use the most powerful means to recover lost souls. Two kingdoms divide the universe as opposite in the temper by which their respective subjects are governed as light and darkness, holiness and sin, and the subjects of the kingdom of darkness must be miserable for ever unless they are made sensible of their deplorable condition and induced to renounce the wicked one and all his works. Surely then it is vastly important that the children of light should distinguish themselves. If they are conformed to this world, so that no important difference appears between them and the children of this world, the latter looking upon themselves justified in their conduct, will feel secure until their condition be past remedy.

These preliminary observa-

tions show our subject worthy the attention of all who call themselves Christians.

Such is the frailty of man, even at his best estate, and so full is the world of temptation, that we are ever prone to err. To avoid extremes, and pursue the golden mean is the happiness of the wise and pious few.

With respect to the subject under consideration, there is great danger on both sides. Perhaps there is no subject on which it is more difficult, on all occasions, precisely to determine the path of duty.

Having the same ends in view, the glory of God and the good of mankind, the increase of vital piety, the honor of religion and advancement of the Redeemer's kingdom, the friends of Jesus, under various degrees of light and information, may pursue very different measures. With a desire to promote these important ends, some have been led to withdraw from the world, to conceal themselves in convents, to deprive themselves of the most agreeable, social connections, and undergo great bodily mortification. Others having more light, do not proceed such lengths, yet maintain such a rigid austerity of manners, and exhibit such a gloomy air, that they excite disgust, rather than recommend the cause of religion. On the other hand, with a view to remove prejudice and win souls to the altogether lovely Saviour, some may be in danger of so far conforming to the world as to confound all visible distinction of character, between the subjects of the two kingdoms, respectively; and thus defeat the very object they wish to accomplish. For if the people of the world, can discern no material difference between their own conversation and that of the professors of Christianity, instead of being alarmed, they will conclude their condition safe.

Hence, it appears highly expedient to lay down some rules by which to determine our duty in this matter, or distinctly to point out in what sinful conformity to the world consists.

As governed by a benevolent disposition, we would wish to render ourselves as acceptable to our fellow men as we possibly can, and yet maintain a consistency of character, so it is undoubtedly our duty to conform to the world in all things of an innocent or indifferent nature. To distinguish ourselves in such things is no mark of Christian wisdom, benevolence or humility, but rather an evidence of the contrary. It is with respect to such things, that we have the example of the same great apostle, who exhorts us not to be conformed to this world, when he assures us, that he was made all things to all men, that he might by all means save some.* This same great and good man, who hath set before us a most illustrious example, though so ready to conform to all men in things of an indifferent nature, well knew where in other things to make a stand and remain immoveable. While in one view he seemed ready to turn with the times and accommodate himself to the particular prejudices and humors of those with whom he was conversant and whose good he was endeavoring to promote; in another, he ap-

* 1 Cor. ix. 20—22

pears fixed like a rock in the sea dashed with the foaming billows. Without deviating in the least from that consistency, which constitutes the beauty, felicity and glory of the Christian character, we find him at one time declaring, "If meat make my brother to offend, I will eat no meat while the world standeth,"—shaving his head and purifying himself in the temple—circumcising Timothy that he might give no offence to the Jews, though he knew the ceremonial institutions were abolished and that he had a right to claim his liberty; again we hear him expressing himself in the following decisive language; "But though we, or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed."—Again, we find him withstanding Peter to his face, because he was to be blamed for his dissimulation, in keeping up a distinction between Jews and believing Gentiles, who were one in Christ Jesus. While in the exercise of self-denial, he had learned to give up his own right, and suffer great personal inconvenience, for the sake of benefitting others; he had learned, also, to be scrupulously exact in maintaining that system of evangelical truth, by the knowledge, the love and practice of which alone, God can be glorified and sinners saved.

While he was ready to labor with his own hands, that the gospel might not be chargeable, he steadfastly maintained the right of those who preach the gospel to live of the gospel.

In mentioning things of an innocent or indifferent nature, with respect to which, it becomes the servant of Christ to conform, that he may render himself more acceptable and be more useful, it may not be amiss to specify the article of *dress*. With respect to apparel, perhaps there can be no better rule given than the following: Dress yourself in such a manner that no particular notice may be taken of it. The mode of dress is continually fluctuating, and so far as decency, convenience and usefulness are regarded, religion has as little to do with one as with another.—If any fashion be introduced, trespassing upon either of these rules, it surely behoves those, who are called to be saints, and who would wish to do all the good in their power, not to conform. Singularity when thus rendered necessary, though it may expose to reproach, is nevertheless commendable. To appear the first in the fashion, is an object below the Christian character. It is not agreeable to the directions of the apostle on this subject. According to him the adorning of a follower of the blessed Jesus should not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but it should be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

So with respect to modes of civility, such as shaking hands, taking off the hat, making obeisance and the like, it is undoubtedly our duty to conform, provided there be nothing in the custom derogatory from that profound homage we owe our Creator. In the obeisance which

the proud courtier Haman required, and which it is probable was customarily paid him, which however humble Mordecai refused to render, it is reasonable to conclude there was something sacrilegious and profane, as the ground of his refusal. Thus were a traveller providentially cast among Papists, it would be his duty to refuse compliance with their idolatrous rites.—Should he bow to the consecrated host, he would offend the God who is above, who is jealous of his honor, will not give his glory unto another, not even to the highest angel in heaven, much less to a consecrated wafer.

(To be continued.)

Q. and R.

DIALOGUE,

On the Resurrection.

Q. SIR, I have several times heard you speak of the resurrection of the wicked, as being not a benefit or fruit of Christ's redemption; but have not been able to clearly apprehend your meaning. I will therefore thank you for a free and clear expression of your ideas on the subject.

R. Sir, I will cheerfully attempt it; hoping, if my ideas are not according to truth, that you, or some other person, will set me right.

The scriptures inform us, "That there shall be a resurrection of the dead, both of the just and unjust." They also teach us, that the wicked, as well as the righteous, will be raised by Christ. But I think the scriptures do not speak of the resurrection of the wicked, who die in their sins, as a *benefit* obtained for them by Christ's mediation. They do not represent their resurrection as a favor or blessing, conferred upon them by Christ. But whilst the resurrection of the saints is foretold and promised, as an unspeakable blessing, and the fruit of Christ's mediation; that of the wicked seems rather to be revealed and denounced, as a curse. According to Daniel, Of the many who sleep in the dust of the earth, when they shall awake, "some shall awake to everlasting life, and some to shame and everlasting contempt." And Christ said, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

The bodies of the saints will be raised by Christ, and fashioned like unto his glorious or glorified body, that they may reign with him in life for ever—that, in a state of re-union with their souls made perfect in holiness, they may eternally share with them in all the glory and happiness of the heavenly state. But the bodies of the wicked will be raised for a directly contrary purpose—that in a re-union with their souls abandoned to the dominion of perfect wickedness, they may participate with them in the pains of the second death, by having their part in the lake which burneth with fire and brimstone. Therefore, whilst the righteous are, with propriety, said to come forth to the resurrection of life; the wicked

may be said to come forth to the resurrection of death—the second death, that death which is, emphatically, *the wages of sin.* Is it possible, then, to conceive of the resurrection of the wicked, as a privilege or blessing, procured for them by the mediation of Christ?

Q. But doth not the apostle speak of it in this light? where he says, "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 20, 21, 22.

R. I am sensible that some consider these words as proving, that the resurrection of *all* mankind is a fruit of Christ's mediation or redemption, and to be considered as a benefit which he hath obtained for every one of the human race. But how that resurrection, which is not to life, but to damnation—to suffer the pains of the second death, in the lake which burneth with fire and brimstone, can be justly considered as a privilege or benefit of Christ's mediation, to the subjects of it, I do not understand, nor can I conceive. Nor do I think the apostle, in the cited passage, or in any other, meant to teach any such thing. But the apostle's meaning is to this effect, viz. As in Adam, *all that are his*, even all his posterity, die, in consequence of his disobedience: so in Christ, *all that are his*, all whom the Father gave him effectually to redeem and save, and who become vitally united to him by faith, really in him, shall be made alive, in consequence of his obedience unto death, and of his resurrection *as their head.* Therefore, the apostle, after the last cited words, *so in Christ shall all be made alive*, immediately adds, "But every man in his own order: Christ the first fruits; afterward *they that are Christ's* at his coming." And by them that are Christ's the apostle, elsewhere explains himself to mean, *them that are in Christ*, who walk not after the flesh, but after the spirit—in whom the Spirit of God dwells—who have the Spirit of Christ, and through the Spirit mortify the deeds of the body, and crucify the flesh with the affections and lusts; in opposition to those who indulge, and live in, and practise the works of the flesh; and who of course, shall not inherit the kingdom of God.* It is accordingly remarkable, that throughout this fifteenth chapter to the Corinthians, the apostle speaks of the resurrection of none except them that are Christ's—of none but true believers and real Christians, whose bodies will be raised in glory, spiritual, incorruptible, and immortal. Of *these only*, and of this blessed resurrection of life, doth the apostle treat in this chapter; but says not a word about the resurrection of any other characters, or of any other resurrection, than that which will be unto life, and a happy and glorious immortality. Nor should we certainly know, that any others, or any of the finally wicked, would be raised from the dead, if it was not revealed in and confirmed by other passages of scripture.

Q. But since death, even tem-

* See Rom. viii. 1, 9, 13, and Gal. v. 19—24.

poral or bodily death, came by sin, would not Adam's offspring have been subject to it, in case there had been no mediator or redemption? But in that case, can it be supposed that they would be raised again? And will it not, therefore, follow, that the resurrection of even the wicked, is a fruit of Christ's mediation or redemption?

R. We cannot tell what would have been, in case no mediator had been appointed, nor any provision made for the redemption or salvation of fallen man. Whether, in that case, Adam, after his fall, would have been continued on the earth, to propagate his race—whether he would have had any posterity or not, are questions, which we are totally unable to answer. But as God had appointed a mediator, and determined upon the plan of redemption by Christ, he was pleased, after man's disobedience, before he passed any sentence upon him, to intimate his gracious design, by the declaration in the sentence passed on the serpent, *that the seed of the woman should bruise his head.*—And in consequence of the mediatorial interposition, things were placed upon a new footing with respect to man, and a new state of trial commenced, under circumstances very different from what was otherwise to have been expected. It is accordingly observable, that when God had arraigned our first parents, and brought them to a confession of their transgression, after intimating his gracious design, he passed a sentence on them, but in language very different from that of the original threatening. The threatening was "In the day that thou eatest thereof, thou shalt surely die." But the sentence upon Adam, particularly, was in these words, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

In this sentence, the word death, or die, is not once used, and perhaps no other word signifiying the same thing, that was intended by dying, in the penalty originally annexed to disobedience.—Is it not most agreeable to the tenor of the scriptures, to view the case pretty much in this point of light? viz. That in consequence of the mediatorial interposition of Christ, the full execution of the original penalty was suspended, and man placed in a state of trial upon the mediatorial plan, which was to continue several thousands of years, and in which all those things were to take place, which were but best calculated to answer all the purposes designed by God to be accomplished under this new dispensation and state of trial: and particularly, various testimonials and expressions of his holy displeasure against mankind for their sin: and that among these testimonies of God's displeasure, *this* of their returning to the dust, one after another, in constant succession, should hold a distinguished place,

as a very striking evidence and proof of his great and constant displeasure at their wickedness, and of its certain issue in the utter and everlasting ruin of all, who do not repent, and obtain forgiveness in the revealed way, through a mediator. And further, that when all the purposes are accomplished, which God designed to have effected under this new dispensation, *then* Christ will come to make a final settlement, and raise up all who had returned to the dust, to receive their respective rewards—that he will then raise those, who, by faith in him and obedience to the gospel, complied with the proposed terms of forgiveness and eternal life, to enter upon and inherit the kingdom prepared for them, as the effect of God's free love, and as the fruit and reward of his mediation and merits—and those, who, by unbelief and continued disobedience, rejected the proposed plan of forgivness and salvation, and died in their sins, to receive the wages, the due reward of sin, the penalty of disobedience, by enduring the pains of the second death in the burning lake, with such increased intenseness, as will be answerable to the increased guilt of those, who lived under, and slighted and abused, the light and grace exhibited in the gospel. And thus the death at last inflicted on those, who received not the benefits of Christ's redemption, may explain what was meant by dying, when originally threatened as the penalty of disobedience, the wages of sin—even complete everlasting misery of the whole man in both soul and body, in a total exclusion from all good and abandonment to all evil, under sensible expressions of God's indignation and wrath.

Q. But temporal, bodily death *came by sin.*

R. True, it did. So likewise did the thorns and thistles, and all the noxious plants and weeds, with which the earth hath abounded, since man transgressed, and God cursed the ground for his sake. And so likewise do all the pains and sorrows and afflictions of every kind, with which any are distressed in the present life. All these come by sin, are procured by it and fruits and consequences of it, and expressions of God's holy displeasure against it. But it doth not from hence follow, that these are the very same evils, either in kind or degree, that were intended by death or dying in the original threatening. So, altho' bodily death came by sin, yet it doth no more follow from thence, that it is the very same thing that was meant in the first threatening; but, like the thorns and thistles and numerous afflictions, *it may be a temporary thing, peculiar* to the state of trial introduced by Christ's mediatorial interposition, and suited to answer the purposes of divine Providence during the continuance of this state. And as the sacrifices offered for sin, before the coming of Christ, were called atonements, not because they made a real and satisfactory atonement for sin, but because they prefigured and represented, and were shadows or types of the true atonement, which Christ hath since made by his own blood; so man's return to the dust, when, to the eye of sense, he is totally and finally cut off from life and all good, and all his hope and happiness destroyed and

entirely gone for ever, might perhaps obtain the name of death, in part at least, because it is the most striking and effecting emblem and figure, of any thing actually seen here, of the complete everlasting, separation of the whole man from all good to all evil, under sensible expressions of divine wrath, in which consists that eternal death which is the wages of sin.

Q. Is not Christ vested with the high authority and honor and powers of the supreme and final Judge of the quick and the dead, and will he not exercise and display the same, in raising the dead and passing and executing the final sentence, in regard to both the righteous and the wicked *as a reward* of his obedience and sufferings for the redemption and salvation of sinful men?

R. I readily admit that this is the case. Yet whilst true believers, who have done good, come forth to the resurrection of *life*, as a blessed and glorious privilege procured for them by his mediation, and to be enjoyed by them as a fruit of his redemption; the wicked will, by his almighty power, be raised up, and come forth to the resurrection of *damnation*. And although Christ, by what he hath done in his mediatorial character, hath obtained *for himself*, to be exercised in his incarnate person, the distinguished privilege and high prerogative, not only, of raising and rewarding his saints; but also, of raising the wicked dead, and passing and executing the sentence of final condemnation upon them; and in this sense, his raising them is a fruit of his mediation, and an honor and matter of joy to his church; yet to the wicked their resurrection, to suffer the second death, is not a benefit flowing to them from his redemption, nor to them an object of desire and hope, but, rather, of dread and horror.

Q. I thank you for the pains you have taken to explain your ideas; but must take some time to consider and weigh what you have stated, before I express an opinion on the subject of this conference. And as it is probable, that I shall not have another interview with you very soon, if ever; in case there shall appear to me to be any serious and really weighty objections to your sentiments, possibly I may communicate them in a letter.

R. If my sentiments are not according to truth, I wish they may be corrected, and become agreeable to it. And therefore, if to you, or to others, it shall appear, that the leading ideas which I have expressed, are liable to serious and really weighty objections; I would willingly see them clearly stated, and hope I may be able to consider and examine them with candor, and an honest desire to know the truth.

Q. and R.

DIALOGUE.

On the import of 2 *Cor.* xii. 16.

Q. SIR, I find some difficulty in reconciling Paul's observation to the Crointhians, that, being crafty, he caught them with guile, with Peter's exhortation, to *lay aside all guile*; and with Paul's own words in another part of his same epistle, where, speaking of the manner in which he and his fellow-la-

borers officiated in the gospel ministry, he said, "We have renounced the hidden things of dishonesty, *not walking in craftiness*, nor handling the word of God deceitfully; but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." With this account, his declaration, that, being crafty, he caught them with guile, seems to be inconsistent; as well as with the words of the apostle Peter.

R. Had Paul meant to tell the Corinthians, that he, being crafty, had in fact caught them with guile, I do not see how his words could be well reconciled with the other passages you have mentioned. But I conceive Paul did not mean to assert any such thing.

Q. Did not mean to assert any such thing!—But his declaration was express. He said in so many words, "Being crafty, I caught you with guile." 2 Cor. xii. 16.

R. Though Paul wrote these words; yet they are not to be viewed as a declaration of what he actually did; but of what his enemies falsely suggested concerning him. The 16th, 17th, and 18th verses run thus: "But be it so. I did not burden you: nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother: did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?"—As if the apostle had said, Though it be true, that I did not burden you with the expense of my support, when I preached the gospel to you; yet the false apostles, mentioned in the preceding chapter, who labor to destroy my character and influence among you, say or suggest, that, being a designing crafty man, I artfully obtained considerable sums from you through the agency of others, whom I employed for that purpose.—But was this the case? Did I make a gain—did I obtain any thing of you, by those whom I sent among you? I did not.—I desired Titus to visit you, and sent another brother and fellow laborer with him. Did Titus make a gain of you, by persuading you to contribute any thing in return for his services, either for his own use, or for mine? Did not he, and I, and the other brother, manifest the same spirit and express the same disinterested regard for your best good, and pursue one and the same course, in ministering to you freely—gratuitously—without exacting or taking any pecuniary reward? You know that this was the case. And therefore the suggestion of those deceitful workers and false apostles, that, being crafty, I caught you with guile, is unfounded and false. That such is the general import of the passage, will, I think, appear clear and indisputable, by a careful attention to its scope, and connection with the preceding context, and with the things contained in the eleventh chapter of this epistle, and in the ninth chapter of his first epistle to the same church.

Q. Sir, If your explanation exhibits the true meaning of the passage, as I am rather inclined to believe it does, I think the advocates for pious frauds, can derive no support from this example of Paul.

R. If any cite this passage as furnishing an example to countenance guileful practices, or any deceitful artifices, in regard to the things of religion, I think, they pervert the words from their true to a very opposite meaning.

Q. Well, I am more and more convinced, that when we read the scriptures, we ought to pay particular attention to the scope and connection of the several passages, to the subject of which they treat, to the object or design of the speaker, &c. Otherwise we may be exposed to take in false ideas from the mere sound of words, or from a particular sentence or proposition, which, if it stood singly and alone, would convey a very different idea from what it does, when viewed in the connection in which it stands, and with reference to the manifest design of the speaker.

R. Your remark is very just. —By detaching particular propositions found in the scriptures, from the passages in which they are used, and applying them in the sense which they would most naturally suggest, if they stood singly and alone, we might make sad work with the Bible, and both prove and disprove the same things,—the grossest falsehoods, as well as the most certain truths. Therefore, when a preacher takes, for his text, some particular proposition, or sentence, or part of a sentence, because the words, taken by themselves, suggest an idea, or seem to favor a sentiment, which he may wish to inculcate, it becomes him to examine very carefully into their true meaning and import, in their proper connection, and as used in the place where they are found,—lest he be led or take a liberty, from the mere sound of words, to preach doctrine contained neither in that particular text, nor in any other passage of the sacred volume.

From the Christian Observer.

Counterpart to the remarks on Ministerial Faithfulness, drawn from the example of John the Baptist.

[Concluded from p. 108.]

IN a former paper I troubled you with some Remarks on the nature of Ministerial Faithfulness, drawn from the example of John the Baptist, and I promised to add a few observations applicable to the case of hearers.

We repair to Church, let it be supposed, expecting to be entertained by an oratorical sermon, or wishing to hear some doctrinal point satisfactorily stated and discussed; but the preacher disappoints us by a plain and pointed censure of some particular vice. Now may not this be a vice to which we are subject? May not the very disappointment which we feel be an indication of our resting too much in general truths? Like the hearers of John the Baptist, we love to be instructed on any subject rather than that of our own individual faults, and like them we are displeased with the preacher because he fails to satisfy our curiosity, to confirm our prejudices, to amuse our fancy, and to gratify our taste. Many persons seem to imagine that a

disposition merely to attend the preaching of the gospel, is a sufficient evidence of a religious state. They do not consider that the motives which produce the crowded congregations of modern times, may be no better than those which led one multitude to follow John the Baptist into the wilderness, and another multitude to gather round our Saviour when he preached his sermon on the mount. "Bring forth," said John, "fruits meet for repentance."—"Not every one that saith unto me, Lord, Lord, (said our Saviour) shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Novelty of every kind is almost sure to entertain. The fame of a new preacher of repentance drew soldiers and publicans, as well as pharisees, into the desert, and He "to whom the spirit was given without measure," He who was pre-eminently "holy, harmless, and undefiled," was eagerly followed by many of the profane, and was welcomed with general hosannahs as he entered into Jerusalem; a city distinguished for shedding the blood of the prophets, and now about to fill up the measure of its guilt.

I am persuaded, Mr. Editor, that in our days evangelical doctrines seldom fail to be approved by us, provided they are stated in general terms, and are also countenanced by the circle or family in which we dwell. But how do we bear to be reminded of our own besetting sins? John the Baptist tried his hearers by this test. Reader, are you one who desires to know what is amiss in his temper, conversation, and conduct; what part of his past actions needs to be repented of, or of his present purposes to be changed; what are the sins of his particular age, temperament, and circumstances; what are the temptations against which he has studiously to guard; what the affections which he must specially control; what the lusts which it is his duty to renounce? Have you ears to hear on these topics? Have you a heart to bow under this species of reproof? If you have not, however sound may be the doctrines which you profess, you are not sound in your heart. You would have been offended with John the Baptist, if you had been one of the multitude which went to hear him; for he would have warned you of that very fault of which you cannot bear to be admonished. Are you a proud person? He would have exhorted you to beware of that sin of pride with which you are possessed. Are you luxurious and intemperate? Put away, he would have cried, that sloth and self-indulgence: rise early: be temperate in all things. Are you expensive and ostentatious? Reduce, he would have said, that splendor in your equipage, and that unbecoming finery in your dress. Are you violent in your temper? Lay aside, he would have said, these sinful passions. "Keep thy tongue as with a bridle."—"He that answereth a matter before he heareth it, it is folly and shame unto him." Are you peevish and discontented, and, though blest with much prosperity, apt to complain of some little circumstance in your lot. Fret not, he would have said, because a servant has disobeyed you; because a friend seems to have neglected you; because some one has spread a

story to your prejudice; Grieve not because taxes are high; because additional economy must be practised; because the number of your superfluities must be a little retrenched: and if you should then complain of the deficiency of his preaching, he would have refused to address you in any other strain than this. Again are you overcome by temptations? Pluck out, he would have said, this right eye: cut off this right hand: part with this Herodias, this forbidden indulgence. In vain do you "do many things" while this one thing is retained.

Here again I would remark, that I would by no means be thought to undervalue the peculiar doctrines of the gospel. These unquestionably are of infinite importance, and ought often to be urged with earnestness and force. Be assured, however, that if you are of that temper which forbids your hearing patiently of your faults small as well as great: if you repel all those who are disposed to touch on subjects of this sort, you then are no real disciple of Christ; for the same spirit which is necessary to the humble acceptance of the gospel will incline you to submit no less readily to reproof. Can any man, for example be really trusting in Christ, who is not convinced of his sin; or can any man be truly convinced of his sin in general, who will not bear to hear of any one particular fault? How indeed can he, who brooks no admonition, be said even to pray in sincerity and truth; for is it not the object of prayer to obtain spiritual improvement? Is not prayer one of the means of edification, and is not the admonition of our fellow-creatures another? And may we not, therefore, reasonably suspect our very prayers to God of being hypocritical, if we are manifestly unwilling to take any other mode of correcting our faults? As a philosopher, who is intent on some important discovery, feels indebted to those who will point out a mistake into which he may have fallen, and will in any measure direct him in his future course, so the Christian, whose great object is to detect the past errors of his heart, and to advance in the way of eternal life, will not fail to welcome faithful reproof.

To conclude, That which John the Baptist did at the hazard of his very life, let Christians encourage both their ministers and private friends unreservedly to do, by shewing that it may be done without exciting the least offence. "Confess your faults one to another, and pray one for another, that ye may be healed." "Thou shalt in any wise rebuke thy neighbor, and shalt not suffer sin in him." "Exhort one another daily, lest any of you be hardened through the deceitfulness of sin." S. P.

From the Christian Observer.

YOU have complied with my wishes, by publishing the account of my visit to Theophilus. In the persuasion that every important occurrence in the life of such a character, cannot fail to afford instruction and entertainment to many of your readers, I now send you some further anecdotes respecting him.

Let me first, however, pre-

mise, that the flattering hopes which we entertained for his recovery were not disappointed; in a few days after the dispatch of my former narrative, we had the satisfaction to see him restored to our prayers in perfect health. The news of a national victory would scarcely have diffused more joy in the little circle of his friends and admirers.

When Theophilus succeeded to the estate which he now enjoys, he found a living attached to it, in the possession of a clergyman who was beloved by his parishioners, and generally esteemed for his piety and benevolence. The opinion entertained of him did not exceed his merits, and Theophilus was delighted to discover in him, a man of polished manners and elegant conversation, learned, judicious, and intelligent, and he courted an acquaintance with him, which was soon improved into an intimacy.

At this period, the religious attainments of Theophilus were of a standard little superior to what mine were when I lately entered his house. In the course of his education at school and the university, he had gone thro' the usual routine of religious instruction, but the seed was sown among thorns, and the pleasures of this world, "the deceitfulness of riches, and the lusts of other things entering in, had choked the word, and it had become unfruitful." He attended, indeed, the service of the church with considerable regularity, but rather for the sake of shewing an example of decent conformity than from conviction, or an anxiety to improve. An affecting occurrence which happened about six months after he had taken possession of his estate, gave a new and profitable turn to his thoughts and views.

The wife of the rector, and mother of four children, died, after an illness of only a few days: Theophilus had too much feeling and humanity not to be deeply affected at this event, and he only waited, according to the established etiquette, until the funeral had taken place, to offer his personal condolence to his friend. Judge of his surprise, when, on the sabbath following the death of the lady, and the day after her interment, he saw the rector enter the church, with a depressed but composed countenance, and with a firm but submissive voice heard him perform his ministerial functions. The discourse which he addressed to his congregation, naturally had a reference to his own situation; it was pathetic, solemn, and impressive: one passage in it, which was committed to writing at the time, with tolerable accuracy, by a sensible parishioner, has been communicated to me, and was nearly in the following terms.

"You see me, my brethren, with the characters of grief upon my countenance; they are deeply engraven in my heart. To lose a wife, an amiable beloved wife, the tender mother and kind protector of four dear children, is no trivial sorrow; but I should be ashamed to appear before you, if, upon this trying affliction, I were to belie the doctrines which I have taught. I sorrow, but not as one without hope; I know in whom I trust, and I feel his divine support on the present occasion; it is that alone which enables me thus to address you. Had I sought for consolation in

that worldly wisdom, which men call philosophy, I should not have found it; I should have sunk under the calamity which has befallen me; but the gospel teaches me that the afflictions which Christians suffer here, while they are the deserved punishment of their sins, are also intended to purify their faith, and to prepare them for the enjoyment of that eternal happiness which Christ has purchased for them by his death. In all the dispensations of the Almighty, justice and mercy, where there is room for mercy, are ever united; nor are any of the afflictions to which a believer in Christ is exposed, without abundant sources of consolation. Such an one knows that whom God loveth he chasteneth; and while, therefore, he considers his sufferings as the effect of his sinfulness, and humbles himself under them; he regards them also as proofs of the love of his Creator, who is thus weaning him from earthly attachments. Feeling that 'tribulation worketh patience, and patience experience, and experience hope,' he says in his heart, it is good for me to be afflicted, and he resigns himself to the disposal of his heavenly father, in the hope of eternal life thro' Christ, a hope which elevates him beyond the limits of the world and time.'

When the Christian also calls to mind the sorrows and agonies of his dying Redeemer, and whilst he contemplates, with unutterable gratitude, the stupendous display of divine love, in the atoning sacrifice of the Son of God, then is his burthen lightened, and his tongue instinctively exclaims in the language of inspiration—'The Lord gave, the Lord hath taken away, blessed be the name of the Lord.'

As for myself, why should I grieve? because the dear object of my earthly affection has entered into the joy of the Lord? for such is the blessed confidence with which her faith in him has inspired me. No, my dear friends, though I am deprived of a companion in whose society I enjoyed all the happiness which this world can afford, though my children have lost a most affectionate endearing parent, yet my sorrow is well nigh absorbed in the thought of the happiness which she now enjoys. I derive support and consolation from the confidence I feel, that the Lord, in whom she trusted, has taken her to himself, and from the hope that through faith in him I shall again see her a purified saint, in the company of my ever blessed Redeemer."

This was a scene to which few persons present had ever witnessed a parallel, and for which Theophilus was wholly unprepared; his admiration was equal to his surprise; he knew the rector to possess more than a common share of sensibility, and that the warmest affection had ever subsisted between him and his wife. The style of the discourse, the tone and manner in which it was delivered, and the unimpeached integrity of the preacher, did not suffer him to entertain a doubt respecting the sincerity of his resignation, and he felt all the force of the example, although he then was by no means qualified to appreciate the value of the principles which had inspired it.

Theophilus was too much af-

fected by what he had seen and heard, to accost the rector after the services of the church were finished, but he visited him on the next day, and then, as well as in all his subsequent interviews, found his conversation and deportment in exact correspondence with the doctrines which he publicly taught. The weight of such an example was hardly to be resisted by any mind susceptible of piety or sensibility; and Theophilus was led by it into a train of reflection, upon the power of that religion which could support human nature under the deepest calamity; and he justly concluded, that if it were founded on substantial evidence, the consolation which it inspired was no less rational than solid. He saw clearly that the topics of condolence and resignation, suggested by philosophy, were neither sound in principle nor efficient in practice, and that the frame of mind which they were calculated to produce was a sullen rather than a rational acquiescence: whilst Christianity, on the contrary, inculcated submission without extinguishing feeling, and, by the views and hopes which it inspired, satisfied the reason whilst it alleviated the distress of the afflicted. He determined, therefore, to peruse the scriptures with patient unprejudiced attention.

Theophilus, with whom I have frequently conversed on the interesting subject of the progress of his religious convictions, has confessed to me, that although he immediately discovered in the code of revelation, a system of morality, equally pure, rational, and sublime, founded on the justest conceptions of the supreme being and the nature of man, and adapted to all people of every country and condition, it was long before he rightly understood, and cordially and practically embraced the fundamental and peculiar truths of Christianity; the ruin of the world by sin, its redemption by the atonement of a crucified Saviour, and the sanctifying influence of the Holy Spirit. The truth was, as he now acknowledges, that he depended too much upon himself, and had overlooked the necessity of prayer for the divine assistance to enlighten his understanding and purify his heart; hence it was that he perused the scriptures rather as a code of ethics than a revelation, which taught him the alienation of man from God, and the means of his reconciliation with his offended Maker and Judge.

But the pious rector, with whom he now constantly associated, pointed out his errors, and taught him to renounce all dependance upon himself for spiritual improvement, and to trust in him alone who is the author of every good and perfect gift, soliciting his aid by fervent and frequent prayer. Theophilus most readily submitted to his instruction, and being by the divine grace gradually enabled to perceive the grand display of heavenly mercy in the redemption of man, embraced with ardor the gracious invitation of an Almighty Saviour.

This worthy clergyman is now no more; he died about ten years ago, and Theophilus, who, can scarcely mention his name without a tear, has since his death liberally maintained his children. They are placed un-

der the care of a pious relation in another county; and Theophilus, who has undertaken to provide for their temporal welfare, has made a particular bequest in his will for this purpose, lest he should not himself survive to fulfil his engagement.

Theophilus having deliberately adopted the religion of Jesus, determined, in humble dependance on divine support, to act up both to the letter and spirit of it. His first endeavor was to correct himself, and to bring his mind under subjection to the gospel; and as he was sensible of the natural impetuosity of his temper, as well as of other irreligious propensities, he labored incessantly to subdue them.—The instruction of his family became an object of his early and serious attention; he was aware both of the obligation of performing this duty, and of the inhumanity of neglecting it. By degrees he extended his care to his dependants and neighbors, and his liberality, which was now under the direction of his piety, aided the influence of his exertions. His progress was opposed by many obstacles, but he was not deterred by them from perseverance. The obnoxious epithet of *Methodist* was applied to him, and his gay friends amused themselves with impotent and profane jokes upon his *conversion*. He had ignorance perpetually, and malice and ingratitude frequently, to contend with; but these impediments, instead of inducing him to relax his efforts, stimulated him to redouble them, and he had the happiness, in many instances to find them crowned with success. I shall not enlarge upon a subject which has been so amply detailed in my former narrative, and which describes Theophilus as he now is; but I have learned one anecdote of his conduct, which so strongly marks his principles and good sense, that I cannot deny myself the pleasure of relating it. There never was a period in which it was more necessary to enforce the example which it inculcates.

A short time before the death of his pious instructor, a recruiting party took up its quarters in a small town at no great distance from the residence of Theophilus. The commanding officer, a young man of family and fashion, had contrived a plan for seducing the daughter of a farmer, a tenant of Theophilus, who was apprised of the scheme just in time to prevent the ruin of the girl. On this occasion he wrote a letter of expostulation to the officer, which the other resented as an insult, and brutally challenged him. Theophilus declined the defiance without hesitation, and addressed a second letter of remonstrance and admonition to the officer, which produced an insulting and abusive reply. The report of this transaction was circulated much to the prejudice of my friend, and, as usually happens in such cases, with many circumstances which were wholly unfounded, and which remained for a time uncontradicted; for Theophilus, satisfied with having performed his duty, was silent on what had passed, from a principle of Christian forbearance to the officer who had insulted him, although he was, at the same time, fully aware of the consequences that might attend his refusal of a challenge.

About a fortnight after this oc-

currence, Theophilus was present at a numerous meeting of the gentlemen of the county, a few of whom had adopted strong prejudices against him on no other grounds than because the invariable rectitude of his conduct, furnished a perpetual contrast to their irregularities. He remarked, what he had been prepared to expect, a cold formality and reserve in their reception of him, little short of incivility. After a moment's deliberation, he requested their attention, explained all the circumstances of the transaction which had led to a correspondence with the officer, and addressed them in terms to the following purport:

"I have been given to understand, what it would pain me much to believe, that my refusal of a challenge has depreciated my character in the estimation of some to whom I have the honor to speak. I know that, even by the laws of honor, I was not bound to meet my challenger; but I dare not take refuge from reproach in such a plea. No, gentlemen, I am called upon publicly to avow, that in declining the challenge sent to me I acted from a superior motive, from obedience to the law of God, which admits of no compromise with the rules of honor. The master whom I profess to serve, not only requires my obedience, but the avowal of my allegiance, and disclaims the hypocritical service of a disciple, who is ashamed of the name of his Lord. I shall not expatiate on the absurdity, barbarity, and illegality of duelling: to a believer in the doctrines of Christianity, it is sufficient that the practice is condemned by the positive command of the Almighty—'Thou shalt do no murder,'—and that it is opposed not only by the letter but by the whole spirit of our holy religion, the essence of which is love to God and man. These are the principles upon which I have acted, and to which, by God's assistance, I am determined ever to adhere, through honor and dishonor, through evil report and good report. Eternity is of too serious importance to be staked against the opinion of the world; and professing to fear him who can destroy both body and soul for ever, I dare not offend him by the deliberate commission of a crime which may send me or a fellow creature uncalled into his presence, with the dreadful consciousness of wilful sin, which cannot be repented of."

This address, of which I am enabled only to give you an imperfect sketch, was heard with great surprise, but with an effect much to the credit of those to whom it was offered. It was well known, that at no very distant period, Theophilus would not have declined a challenge, and those who were disposed to attribute his new principles to a methodistical bias, could not refuse their applause to his manly avowal of them, whilst all concurred in approving that conduct which had exposed him to the insult of an unprincipled libertine. Some of the company did not hesitate to express an unqualified approbation of his behavior, and an old and respectable divine spoke with enthusiasm in favor of it, as affording an example which, under similar circumstances, all were bound to imitate, at the hazard of their immortal souls.

I now revert to myself. The

period of my residence with Theophilus is nearly expired, and in a few days I must leave my invaluable friend and benefactor, and return once more to the mixed society of the world. I am too well acquainted with the power of long established habit not to feel some apprehension of danger from the temptations to which I may be exposed, on revisiting the scenes of my former dissipation. Of all my life, I can only reckon the last six months as in any degree devoted to God, and to the care of my own soul, and I feel therefore my want of constant aid from the society, encouragement and example of those who live by the rules of the gospel. This aid I am not to expect from my old friends and associates. My newly acquired principles are, I trust, too firmly fixed, to be shaken by ridicule or sarcasm; on this account I have no alarms; but what I most dread is the contagious influence of the society of those, who though not professed infidels, and even nominal Christians, live without God in the world. The danger of such a society is the greater because it is not as much suspected as it ought to be, and there is a natural tendency to accommodate ourselves to the dispositions and conversations of those with whom we associate, particularly when we are not disgusted by open profaneness, immorality, or indelicacy. Our principles are thus gradually undermined, for want of due care to invigorate and confirm them, for the daily recurrence of frivolous and worldly conversation naturally tends to produce idle habits of thinking, and in time, if not counteracted, to annihilate the very power of serious reflection and meditation.

I have explained my apprehensions to Theophilus, who is pleased to find that I entertain them; he tells me to be strong in the Lord, and in the power of his might, praying always with all prayer and supplication in the spirit, for the support of divine grace. He has promised to write to me frequently, and to introduce me to the aquaintance of a most respectable clergyman in London, as well as of another friend of his, with an assurance that I may depend on their assistance and advice, in whatever relates to my spiritual concerns. I shall leave him with unfeigned regret, but with this consolatory hope, that a few months will enable me to finish the business which calls me to the metropolis, and that I may then return to his society; for the benefit I have already derived from which I most devoutly return thanks to God.

EDWARD ASIATICUS.

March 24.

An Explanation of Scriptural Types.

No. VIII.

Abraham and his Family Typical.

HITHERTO in God's gracious dispensation, we are furnished only with typical representations of the person and work of our divine Redeemer; but in the patriarch Abraham the subject is varied and extended, and the character of his immediate posterity is metaphorically exhibited. Though the patriarch may be considered as a type of Christ in being called

from his native country and kindred—sojourning in a strange land—dwelling in a tabernacle or tent—receiving the promise of a numerous seed, &c.—yet it is his family especially which will be produced as typifying evangelical subjects. That this was so designed is very manifest from the declaration of the apostle, Gal. iv. 22. For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman—which things are an *allegory*. The apostle himself hath given such an explanation of this allegory, that we cannot misapprehend the subjects designed by it, if we divest ourselves of prejudice and candidly consider his application.—The following subjects are particularly contained in it.

I. Sarah and Hagar.

These saith the apostle, are the two covenants. Of these the first, represented by Sarah, was the gracious promise which God made to the patriarch, Gen. xii. 2, 3. I will make of thee a great nation—and thou shalt be a blessing, and in thee shall all the families of the earth be blessed. This was renewed, chap. xv. 5, and xvii. 11, reduced to the form of a covenant, and ratified by a significant token. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. This covenant thus ratified, by way of distinction and eminence, is called, *the promise*. Gal. iii. iv. chap. According to the apostle, Gal. iii. 8. in making this promise, God preached the gospel to Abraham, and Abraham in believing it, believed in the Lord, who counted it to him for righteousness.

As Sarah represented that promise on covenant made with Abraham, and which comprised all the subjects of the gospel; so Hagar represented that covenant which God made with the Israelites in the wilderness by the hand of his servant Moses. This Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. This is frequently termed, *the law*.—The law was given by Moses. This was the system of carnal ordinances imposed on them, the Jews, till the time of reformation. As Hagar was the maid of Sarah, it was her place and use to aid her mistress, assist in training up the promised son and heir, and subserve the general interest of the family, so it was the design and use of the law, the covenant made at mount Sinai, to subserve the promise, the covenant made with Abraham, by instructing and disciplining the chosen seed, the covenant people, and so preparing them for the adoption of sons. Gal. iv. 1—7. In allusion to Hagar, a maid, who was under the yoke, and from the servile state to which the law reduced the seed of Abraham, it is termed a yoke of bondage, and the Jews submitting to its restraints, and obeying its precepts, are said to be under bondage to weak and beggarly elements. Gal. iv. 9.

II. Isaac and Ishmael.

God promised Abraham a son by Sarah his wife, and to multiply his seed as the stars of heaven. This son Isaac, with his numerous seed, the immediate objects of the promise, were types of Christ and believers in him, that spiritual seed and holy nation, which were the great objects of the covenant ultimate-

ly. Hence saith the apostle, Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but of one. And to thy seed which is Christ. Rom. iv. 18. Who against hope believed in hope that he might become the father of many nations according to that which was spoken, So shall thy seed be. As Isaac, who was born after the promise, and his numerous posterity, represented the ultimate objects of the covenant, Christ and believers in him; so Ishmael the son of Hagar, the bond-maid, who was born after the flesh, represented that natural seed or posterity of Abraham which proceeded indeed from his loins, but was destitute of his faith, and alienated from his holy obedience in life and practice.

III. The weaning of Isaac.

The child grew and was weaned; and Abraham made a great feast the same day that Isaac was weaned. However pleasing it might have been to Abraham and Sarah, that the promised son should have so far progressed in life, as to be taken from the breast; yet the unusual hilarity and joy of the occasion were the effects of a divine impulse, and designed to typify the joy and gladness which would pervade the family of God when his seed, progressing from its infant state, should be weaned from weak and beggarly elements, and be nourished and invigorated with the more substantial food of the gospel.—This event, so joyful to Abraham and Sarah, was by Ishmael made an occasion of the derision and contempt of Isaac.—And Sarah saw the son of the bond-maid mocking. This mocking of Ishmael typified the contempt with which his fleshly, unbelieving seed, especially the chief priests, rulers, and the whole multitude of the people, would treat Christ and believers in him, that spiritual seed promised to Abraham in that everlasting covenant which God made with him. Hence saith the apostle, As then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now.

IV. The remonstrance of Sarah and the ejection of Ishmael.

The derision and contempt with which Ishmael treated Isaac were very offensive to Sarah, and remonstrating against it, she said to Abraham, Cast out this bond-woman and her son; for the son of this bond-woman shall not be heir with my son, even with Isaac. And Abraham rose up early in the morning—and sent her away. As the mocking of Isaac by Ishmael procured the dismission of Hagar, and his ejection from the family of Abraham; so the derision and persecution of Christ by the unbelieving Jews his natural seed, occasionally excited by the law of carnal commandments, procured the abolition of the Sinai dispensation, and their excommunication from the visible family of God. Nevertheless what saith the scripture, Cast out the bond-woman and her son, and the covenants established at mount Sinai, and his fleshly unbelieving seed were ejected from his visisible family, and only Sarah, the covenant made with him, and Christ the promised seed remained.—As the ejection of Hagar and Ishmael reduced the family of

Abraham to its genuine simplicity and purity consisting only of Sarah his faithful wife, and Isaac the promised son; so the abolition of the covenant made at mount Sinai the spiritual Hagar, and the excommunication of his natural, unbelieving posterity, those mocking Ishmaels, refined his visible family, from the earthly typical alloy and spurious members which adhered to it, and exhibited his covenant and seed in their original purity and beauty. Hagar and Ishmael being cast out, we see Isaac established the unrivalled heir of his promises and blessings; so the ritual being abolished and the unbelieving Jews rejected, we see Christ appointed the heir of all things, the ancient promise of blessing all nations in his seed, fulfilled—and if by faith in him, we become the children of Abraham, and experimentally realize his blessings, convinced of divine fidelity and grace, we shall devoutly acknowledge, a God of truth, and without iniquity, just and right is he, and blessed are all they that wait for him. Amen.

From the London Evangelical Magazine.

Thoughts on 1 *Cor.* vi. 20.

"Glorify God in your body, and in your spirit, which are God's."

The powers of the Mind.—

A FRAGMENT.

THE WILL. Let it chuse God in Christ, in preference to all things.—*Judgment.* Let it, as instructed by the word of God, and enlightened by his Spirit, carefully determine what is to be believed and to be done. *Memory.* Let it treasure up the word of God, the sins I have committed, the mercies I have received.—*Conscience.* Let it be exquisitely tender, without unnecessary scrupolosity.—*Invention.* Let me endeavor to discover new methods of doing good, and how I may do the utmost possible good with the means I possess.—*Imagination.* Let my imagination delight to trace the similitudes used in scripture; such as where a soul dead in sins is compared to a dead body; and where spiritual things are illustrated by the objects of creation.—PASSIONS. —1. *Admiration.* Let it be employed upon God's attributes and works.—2. *Anger.* Let it be turned against myself for sin.—3. *Contempt.* Let it be of worldly pleasures and vanities.—4. *Covetousness.* Let it be of the true riches, and of the best gifts. —5. *Fear.* Let me have a filial fear of offending God, a fear of coming short of the heavenly rest, of the misery hanging over the wicked.—6. *Grief.* Let it be for my own sins, and those of others.—7. *Gratitude.* In reference to God, let it be exerted as in the case of the cleansed leper:* in reference to men, as in the case of Elisha towards the Shunamite.†—8. *Hope.* Let it be of the heavenly happiness, of attaining greater conformity to Jesus; of the further extension of Christ's kingdom: of men's not being so wicked as they seem to be.—9. *Jealousy.* Let me have a godly jealousy of my own heart.—10. *Joy.* Let it

* Luke xvii. 18. † 2 Kings iv. 13.

arise from victory over my sins; over death. Let me rejoice in God, and in the progress of the truth.—11. *Love.* Let it be of God on account of what he is in himself, what he hath done for me, is doing for me, and will do for me; of the brethren, and of all mankind.—12. *Revenge.* Against myself for sin, and against sin as my great enemy.—13. *Shame.* Let shame arise in me on account of sins committed, duties omitted, the strength of indwelling sin, and my little knowledge of God.—14. *Zeal.* Let my zeal be for God's honor and for good works.——SENSES.—*Sight.* Let my eyes continually look up to God in prayer, faith and humble dependence. Let them be employed in reading his word, and other pious and useful writings. Let them gaze upon his wonderful works of creation.—*Hearing.* Let my ears be attentive to God's word read, or preached. Let them be swift to hear the instruction of the righteous.—*Smelling.* Let the fragrance of every sweet flower, or other odoriferous substance, lead me, as it did the ancient Israelites, to return thanks to that God who could as easily have made every scent in nature ungrateful to my nerves.—*Taste.* Let the pleasant flavor of my food lead me to thank the Lord who could, with equal ease, have made all my food nauseous.——GIFT OF SPEECH. Let my tongue be talking of God, and for God; let it be employed in praying to him, and singing his praises; let my discourse be always gracious, wise, reasonable, and kind.—*Hands.* Let them be raised towards Heaven in prayer; let them write for the instruction and comfort of my fellow-creatures; let them diffuse divine truth in the distribution of the scriptures and other religious books; let them minister to the bodily necessities of the indigent.—*Knees.* Let them bend at God's footstool.—*Feet.* Let them go on the messages of God. J. H. D.

From the (Edinb.) *Religious Monitor.*

ANECDOTE
Of an Italian Bishop.

THERE was an Italian Bishop who had struggled through great difficulties, without repining; and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his, who highly admired those virtues, which he thought it impossible to imitate, one day asked the prelate, If he could communicate the secret of being always easy. "Yes, replied the old man, I can teach "you my secret, and with great "falicity: it consists in nothing "more than in making a right "use of my eyes." His friend begged him to explain himself. "Most willingly, (returned the "Bishop:) In whatever state "I am, I first of all *look up to* "*heaven*, and remember that "my principle business is to "get there. I then *look down* "*upon the earth*, and call to "mind how small a space I "shall occupy in it, when I "come to be interred. I then "*look abroad into the world*, and "observe what multitudes are "there, who are, in all respects "more unhappy than myself.

" Thus I learn where true happiness is placed ; where all " our cares must end ; and how " very little reason I have to " repine, or to complain."

Reader ! what a wise, good, and blessed character !—May we all be ambitious to obtain it ! Go—O man, whosoever thou art, and give all diligence to copy it. Make this *right use of your eyes*, and you shall be approved of by God, and numbered among *the children of light*.

Doctor Timothy Dodd, an eminent physician of Rutland in Vermont, riding at full speed to visit a patient dangerously sick, was thrown from his horse, broke his leg and wrenched the foot so as to dislocate it at the ankle. In this deplorable situation the Doctor remained near two hours before any assistance came. In the mean while he crawled to a rock by the side of a run of water, in which he laved the wounds and cleansed them from the clotted blood and the fragments of his stocking which had been impelled into them ; and taking his instruments from his pocket, with astonishing fortitude proceeded to take up a principal blood vessel. And when found by his friends was discovered with a pencil in his hand with which he had just concluded writing the following lines :—

Ejaculatory Sonnet.

THY judgments Lord, are holy, right and just,
Tho' evils press, and tho' we sink to dust ;
Tho' darkness shroud thy throne and cloud thy face,
I cleave to thee and hope thy pardoning grace.
Firm is thy truth, thy promise ever sure,
And Jesus' blood my safety will procure ;
Thy mercy beams with full resplendent ray,
And ope's the portals of eternal day.
Before thy throne I bow beneath thy rod,
And own the arm and angry frown of God ;
Thy hand I feel, nor dare thy dreadful pow'r,
Support me, God, in this tremendous hour:
Whate'er my doom, whate'er my state may be,
Oh, grant me still to put my trust in thee.

Much has been vaunted of the firmness of the ancient stoics ; but he who can enter into the dreadful agonies of the Doctor's distress must confess, that the serene fortitude and true magnanimity of the Christian, by far excel the boasted insensibility of the stoic.

Donations to the Missionary Society of Connecticut.

August 24.	A Friend of Missions of Farmington,	1	
	A youg Lady of Vermont,	0	34
Septem. 1.	A Friend of Missions in Cayuga County, N. Y.	5	
	A Friend of Missions,	5	58
16.	Enos Merrill, of Castleton, Vermont,	2	
	Doll.	13	92

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A Dissertation on the atonement, extracted from a manuscript written about twenty years ago, with a special reference to certain questions relative to this important doctrine, which were then a subject of considerable enquiry.

QUESTION. How is the scripture doctrine of Christ's atonement to be understood?

THE words propitiation and atonement are of the same signification. The apostle John tells us, that "God sent his Son to be the propitiation for our sins," and says expressly, "he is the propitiation for our sins." 1 John iv. 10. and ii. 2. Therefore, the doctrine, that Christ hath made atonement, or that he is the propitiation for sins, is indisputably a scripture doctrine. But what this doctrine imports, or how it is to be understood, may be a question of some difficulty; as professing Christians have entertained different sentiments about it. To this question I shall now attempt an answer, and for this purpose would make the following observations.

I. The design of the atonement made by Christ was so to declare or manifest the righteousness of God, as would render it consistent with justice, for God to justify the sinner who believeth in Jesus. At least, this was one of the great ends to be answered by it.

This observation is, I think, sufficiently supported by the apostle's words in Rom. iii. 25, 26. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness—that he might be just, and the justifier of him which believeth in Jesus." From these words it seems natural to conclude, that it would not have been consistent with justice, for God to have justified sinners, if Christ had not been set forth a propitiation, to declare his righteousness. And perhaps, from a little attention to the subject, it may clearly appear, that this is the case. For if God, the supreme Lord and Ruler of the universe, to whom it belongs to take care of its interests, did not manifest

great displeasure at sin, and take the most effectual measures to discountenance and condemn it, and to support his law, which requires perfect holiness, and forbids all sin, on a most dreadful penalty, he would, for ought that appears, do great injustice to himself and to the moral world in general.

Holiness, in its nature and tendency, is friendly to universal being—to God and to his creatures; it readily renders to all their due, and seeks and rejoices in the greatest universal good. Holiness consists in conformity to the divine law, which requires us to love God with all our heart and soul and mind; and to love our neighbors as ourselves. It is evident at first view, that this love will readily give to God the glory which is his due, and yield a cheerful, unreserved obedience to his will. It will readily glorify him as God. It will likewise readily render to creatures their due, and be careful to injure none; but to do to all as it would wish to be done by. This love will naturally and necessarily seek, as its highest and last end, and rejoice in God's greatest glory in connection with the greatest happiness of the intelligent creation; that is, the greatest universal good. And if this love prevailed in perfection through all the ranks of intelligences, it would produce and be attended with universal union, peace, and harmony, and make all seek and rejoice in *one common interest*, and excite each individual to do his utmost to promote it. Hence, holiness evidently is, in its nature and tendency, friendly to universal being; yea, it is the only disposition or affection, which is friendly to God and to the intelligent creation—the only principle, which will render to all their due, and be careful to injure or wrong none, and seek and rejoice in the greatest good of the system.

Sin, on the other hand, is, in its nature and tendency, an enemy to being in general. It withholds from God and from creatures their due, injures and abuses them, and tends to universal misery and ruin.

Sin is a transgression of the law of God—of that law, which requires nothing but holiness, nothing but love with its genuine fruits and effects. Therefore all sin, the opposite to holiness, involves the nature of enmity. It sets up an interest different from and contrary to the glory of God and the general good. It withholds from God the love, respect, honor and obedience due to him, and implicitly and practically denies, that he is worthy of supreme love and perfect obedience: yea, by hating him, it implicitly declares that he is an unworthy and hateful being, and, as much as in it lies, undeifies and dethrones him, and, if able, would dethrone and destroy him. It also with-holds from creatures their due, and treats them injuriously, to exalt and gratify itself and serve its own ends. And if sin universally prevailed, and reigned without restraint, it would throw the whole system into disorder and confusion, destroy or exclude all happiness, and produce universal misery and ruin. Hence,

The evil of sin is infinite; and, therefore, the penalty annexed to it in the divine law is just.

From what hath now been ob-

served of holiness, as a friend to being in general, and of sin, as a universal enemy, it manifestly is essential to the character of a perfectly holy, just, and good God, not only to love and take pleasure in holiness, but also to hate sin with perfect hatred. Infinite hatred of sin is the natural and necessary result of infinite holiness—of infinite goodness. It is evidently impossible that God should be perfectly holy and infinitely good, without hating sin, the universal enemy and destroyer, with perfect hatred. And therefore he cannot *appear* to be perfectly holy and good, without *appearing* to be a perfect, irreconcilable enemy to sin. Hence,

If God did not, in some way or other, *manifest* great displeasure against all sin, and take the most effectual measures to discountenance and condemn it, to prevent its universal prevalence and the evils naturally resulting therefrom, it would not appear to creatures that he is a holy, just, and good being: it would appear as though he did not regard his own glory, or the happiness of the moral world. If he did not discover great displeasure at this universal enemy, which treats him with the greatest contempt, and seeks to dethrone and destroy him, and to throw the whole intellectual system into disorder, confusion, and ruin, it would appear as though he did not care how much dishonor and contempt were cast upon him, or how much disorder, confusion, and misery prevailed among his creatures—as though he loved neither himself, nor his creatures—as though he had no regard for his own honor, or for the well-being and happiness of the intellectual world; that is, as though he was totally destitute of holiness, justice, and goodness, and according to the stupid sinner's tho'ts, altogether such an one as himself. But would such an idea of God be just? Infinitely far from it. And if he conducted in such a manner as to make it appear to creatures, as though he was such a being—in such a manner, as would afford just occasion for them to view him in this dishonorable light, he would, for ought that I can see, do infinite injustice to himself—to his own character. And is it not as inconsistent with justice, for God to wrong and injure himself, as to wrong and injure his creatures? Again,

As God is the head of the universe, and by natural, underived right, the proprietor and supreme Lord of the whole creation, it belongs to him to take care of the interests of the whole system, comprehending himself and created intelligences. Hence, If he did not in any way manifest great displeasure against sin, but conducted in such a manner, as to afford just occasion for creatures to think, that he was not at all, or, at most, but little displeased with it, it appears to me, that he would greatly injure his creatures. For such conduct in the Deity, would manifestly tend to make creatures think, that sin is nowise comparably so great an evil in itself, and so pernicious and destructive in its tendency and consequences, as it really is; and thus serve to embolden one after another to go into the commission and practice of sin, to their unspeakable damage or utter ruin. Such a

conduct in the Deity would appear or seem to afford great encouragement to the commission and practice of sin. And was God to conduct in such a manner, was he to manifest but little or no displeasure at sin, it might naturally be expected, that the consequence would be universal prevalence (among creatures) of this most pernicious and deadly evil, to the exclusion of all true happiness, and the production of universal misery and ruin. Hence, the supposition of God's manifesting but little or no displeasure against sin, appears to me to be utterly irreconcilable with the idea of his being just, either to himself, or to his creatures. Again,

From what has been illustrated, of holiness as friendly to being in general, and of sin as the universal enemy, it may appear, that it is of the greatest importance, that such a law, as the divine law is, should exist and be supported—a law, which requires perfect holiness and forbids all sin under a most dreadful penalty. What can be of greater importance, than that moral beings should be held under obligation to the exercise and practice of that holiness, which is friendly to the moral world, and seeks and naturally tends to promote and rejoices in the greatest good; and to refrain from sin, the universal enemy and destroyer? Is it not then of vast importance, and do not his essential goodness, justice, and holiness require, that this law, which has its foundation in the nature of things, should be *enjoined* by God, the head and supreme governor of the universe, and enforced and guarded with *sanctions* infinitely weighty and important?

If an earthly king knew what conduct in his subjects was right in itself, and best calculated to secure and promote the common interest and welfare of the kingdom, and what conduct, on the other hand, was wrong in itself, and naturally tended to throw the kingdom into disorder and confusion, and to work the overthrow and ruin of the whole; if he was also duly invested with authority sufficient to enjoin the one and forbid the other, *by law*, under a penalty proportioned to the evil of disobeying it; and he nevertheless, neglected to do it, and left his subjects at full liberty, to pursue either the one course or the other, as might best suit their inclinations; we should naturally and necessarily conclude, that he was neither a just, nor a good king. Or if he should, in words, enact such a law, but take no care to have it observed, or its penalty executed upon the disobedient, but leave them to go on, just as tho' there had been no such law, and thus virtually and practically set it aside, and render it of no more effect upon the minds of the subjects, than if it had never been enacted; we must still come into the same conclusion, that he was not a *just* or a good king. So if the divine law, which requires nothing but what tends to the well being and happiness of the moral world, and forbids nothing but sin, the universal enemy, and, in its natural tendency, productive of universal misery, was suffered to be transgressed with impunity; if God, the supreme governor, after revealing or enjoining it, should take no further care to have it

observed, or its penalty executed upon transgressors ;—if he should suffer one after another, to transgress with impunity, and without taking *any other method*, to manifest as great displeasure at their sin, and as great regard to the law, as would be manifested by executing the penalty, and thus virtually and practically disannul and destroy the law, or do that which has a natural tendency to destroy its binding force upon the minds of creatures ; it cannot be conceived, how he could *appear* to be a holy, a just, or a good moral governor of the world. Such conduct in the Deity, were it to take place, would naturally make it seem to creatures, as though he did not view himself so worthy and perfect a being, and sin against him so great an evil, as the requisitions of his law with the annexed penalty hold forth and import—as though he did not consider his law as being good or of any importance—or as though, if it was good, and necessary to the well-being and happiness of the moral world, it was nevertheless a matter of indifference with him, whether it was regarded and obeyed, or trampled upon and treated with contempt. Surely then, it is of the highest importance, in regard to both the honor of God, and the well-being and happiness of the intelligent creation, that such a law should exist, and be visibly and fully supported. It does not appear how God can be just to himself and to the moral world in general, without supporting, and discovering a fixed, unalterable determination to maintain and support his holy law for ever.

Sin hath taken place among God's creatures. And God, it hath now been shown, in order to be just to himself and to the moral world, must, in some way or other, make it fully *manifest*, that his displeasure against sin is indeed exceedingly great, that he hates it with perfect hatred as an evil infinitely great and pernicious ; and that his law is holy and just and good, of the highest importance, and shall, at all events, be vindicated and fully supported. But how or in what way can these be manifested?—By executing upon sinners the penalty of the law. This is one way. If God should execute upon all sinning creatures the penalty of his law in its full extent—if he should cast them off for ever, and confine them in a state of complete, hopeless misery, never to end, undeniable evidence would be thereby exhibited, that he is a perfect, irreconcilable enemy to sin, and hates it with infinite hatred—that he looks upon his law as being perfectly holy and just and good, and is unalterably determined fully to support it.—And thus he would clear himself of the dishonor and reproach cast upon him by sin, and *appear to creatures* to have such a regard to his own character and glory, and to the true interests of the moral world, as is essential to an infinitely holy just and good God and moral governor, and thereby do justice to himself.—Such treatment of sinners would also be adapted to discountenance and discourage sin, in the view of all creatures, who had not yet apostatized—to strike their hearts with a peculiar dread of it—to fix and strengthen their resolutions never to yield or listen to it, and to establish and confirm their dispositions to persevere in

the ways of holiness, in a course of unreserved subjection to his authority and obedience to his will.

These and such like seem to be the ends designed to be answered by the threatened punishment of sinners. And it is not easy, if possible, to conceive how God can be just to himself and to the moral world in general, or even *appear* to creatures to be perfectly holy and good, without answering these ends or effecting these purposes. But if these ends can be answered, if these purposes can be as fully accomplished, in some other way, than by the punishment of the sinners in their own persons; it may then be conceived of, as being consistent with justice for God to save them. Now the atonement made by Christ, as the words before cited from Rom. iii. 25, 26, teach, was designed to answer these purposes; and particularly, so to manifest the righteousness or justice of God, as to render it consistent with justice, for him to justify the sinner who believeth in Jesus.

[To be continued.]

An Essay on the Glory of God, founded on 1 *Corinthians* x. 31.

"—— Whatsoever ye do, do all to the glory of God."

THE duty here enjoined, is repeatedly inculcated in the sacred oracles, and is set forth as being the great duty of man. It indeed belongs to the essence of all duties, and of course, merits our greatest attention. Revelation requires that the whole man should be devoted to the glory of God; that all the faculties of the soul and of the body should be employed in his service; *that we should glorify him with our bodies and our spirits which are his.*

In attending to this subject I shall endeavor to show,

I. What we may understand by the glory of God.

II. What is implied in doing all things to his glory.

III. The obligations we are under to this duty.

I. We are to show what is to be understood by the glory of God.

1. The glory of God signifies the *essence or perfections* of the divine nature. The apostle Peter, speaking of the testimony which God gave to the mission of Christ at his baptism, says, *There came a voice to him from the excellent Glory.* God possesses all natural and moral perfections, and therefore his very being or nature is *excellent glory.* The essence or perfection of his nature is called his essential glory; because it is inherent, and essential to his existence, and would have been eternally the same, had no other being, or object ever existed.

2. The glory of God denotes likewise, the *display, or manifestation* of his perfections in the kingdoms of nature, of providence, and of grace. God has abundantly displayed his perfections in his works: and if we therein discover some marks of them, we behold a glimpse of his glory; for his perfections constitute his glory. In all the things in which God has discovered himself to men, we behold the effulgence of divine excellency. On whatever part of his

creation we turn our eyes, we behold all things full of beauty, order and harmony. The celestial bodies which revolve in the vast expanse, *declare the glory of the Lord, and the firmament sheweth his handy-work.* Whenever we turn our thoughts towards that luminous orb, the sun, and the numerous bodies which revolve around it, and contemplate their magnitudes, distances, and revolutions, which do not disturb each other, we acquire an exalted idea of that glorious Being, who is wonderful in counsel, and excellent in working. The vast number of stars which shine with such radiant lustre in the concave heavens, must excite astonishment in the breast of every beholder; especially when contemplated, as suns, each being the centre of a particular system, and destined to perform the same office that the sun does to this solar system. If this be true, how are we lost in our contemplations on the universe, which is composed of such a vast number of complicated systems! How true is the observation of Solomon: *No man can find out the work that God maketh from the beginning to the end.* This shows God's character to be incomprehensibly glorious; so that we may adopt the triumphant challenge of Zophar, *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven! what canst thou do? It is deeper than hell! what canst thou know? The measure thereof is longer than the earth, and broader than the sea.*

The glory of the great divine Architect is no less displayed in the animal and vegetable creation. What a variety of animals do we behold ranked among the works of creation! Besides those which are visible, there are perhaps myriads which are imperceptible to the naked eye. The smallness of their size required their members to be extremely minute. What exactness, then, must have been observed at their formation, to make one part accord with another, and to render the whole system harmonious? And perhaps there is not left the least chasm from the smallest insect up to the creature of intelligence. Hence what a variety of species in the animal creation! And no fewer varieties of provision are created for their peculiar sustenance. We behold a variety of vegetables from the grass on the plain, to the cedar in the forest, which were originally formed, and have ever since grown in a mysterious manner, and are clothed with such inimitable beauty that *even Solomon in all his glory was not arrayed like one of these.*

After contemplating a variety of objects in which we may clearly discover both the existence and character of him who made them, need we mention man to show his glory? Man is *wonderfully and fearfully made.* How wonderful is the connexion between the body and mind; spirit joined to flesh, inhabiting a mansion of clay! How excellent is the contexture and frame of the body! How admirably is every member fitted to its particular office! But of how much more noble nature is the soul! What exalted faculties does it possess! Understanding, conscience, will, affection: these attach great worth to human nature, and evince the infinite un-

derstanding and excellency of the Creator.

Man was originally formed in the image of God; his body appeared in perfect symmetry, and his mind approved the things that were amiable and good. He was in miniature, the image of his Maker, who is infinitely holy and good. In this state of perfection it was, undoubtedly, man's chief employment and delight to view the works of creation, and in them, to adore the wonderful display of the wisdom, power, and beneficence of their Author. And although man has made himself base in apostatizing from his Maker, yet God is good. Although man has been ungrateful, yet God is merciful and full of compassion. For notwithstanding when man, primarily, revolted from God, he was driven from the garden of Eden, yet he is now favored with a situation in a great degree delightful. The number of animal and rational enjoyments with which he is indulged, evinces this truth. For him a variety of animals are formed every way fitted for his use. "For him day and night visit the world. For him the seasons walk their splendid round. For him the earth teems with riches, and the heavens smile with beneficence. Surrounding creation subserves the wants, and proclaims the dignity of man."—Thus, how admirably is the glorious character of God exhibited in the works which he has made! How justly may we exclaim with the psalmist, *How excellent, O Lord, is thy name in all the earth! How manifold are thy works! In wisdom hast thou made them all. Such knowledge is too wonderful for us. It is high; we cannot attain to it.*

If we turn our attention to *Divine Providence* we shall behold the like illustrious display of God's perfections. His great power upholds the worlds that roll, majestically, in the boundless regions of space, and preserves the vast universe in perfect order and harmony. His providence extends to all, even the smallest events. Not a sparrow falleth to the ground without his knowledge and influence. All creatures are at his disposal, and receive their support from his bounty. He hears the young ravens when they cry, and provideth for them their food. As it respects man, *God has never left himself without witness, in that he hath done good, and given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.*

But the providence of God appears much more conspicuous as it respects his moral kingdom. Tho' in regard to individuals, providence is involved in darkness, yet it is a rule in the divine government to deal with nations and public bodies of men according to their moral character. This has remarkably appeared in every age of the world, according to the divine declaration to all people. *If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword.*

God governs the world for his own glory, and the good of his creatures; and shews himself to be *great in Zion, and above all people.* He employs the wicked as well as the righteous as instruments in building up his cause. Not only the righteous

praise the Lord, but he makes the wrath of the wicked to praise him. Whilst the world is in confusion—whilst men of opposite tempers are pursuing different schemes, he overrules all their actions for the promotion of his glory, and the highest happiness of his obedient subjects. Under this view of our subject, who is not ready to exclaim with the inspired apostle, *O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!*

But by turning our attention to the *adorable scheme of redemption*, we shall behold the most glorious display of the attributes of Deity. Some of his perfections are here brought out to view, which would otherwise have lain concealed; and all of them "appear in the brightest lustre, and most beautiful harmony. He has manifested the exceeding riches of his mercy in giving his own Son to redeem a guilty race—his infinite purity and immutable justice in requiring such a grand and awful sacrifice in order to the remission of human guilt—the perfect rectitude of his law in forgiving our transgressions only through the obedience and sufferings of his Son—his inviolable faithfulness and truth in executing the threatening of death on him who consented to bear our iniquities. Here we see the mercy, justice, holiness and truth of God, all united and operating in concert; so that, as the psalmist says, *Mercy and truth are met together, righteousness and peace have kissed each other. Truth springs from the earth, and righteousness looks down from heaven: The Lord gives grace and glory; his salvation is nigh to them that fear him, and glory dwells on the earth.*"

The glory of God thus marvellously displayed reaches the heavens as well as *dwells on the earth*; and furnishes a delightful subject for the highest admiration, wonder and praise of the heavenly hosts. When that glorious person who hath redeemed lost men, came into the world, the angelic choir sang an anthem to Jehovah, saying, *Glory to God in the highest; on earth peace, and good will towards men.* This will compose the chief matter of the song of the blessed inhabitants of heaven to all eternity. *Worthy is the Lamb*, they cry, *that was slain, to receive power, and riches, and glory, and blessing; and be these ascribed to him who sitteth on the throne, and to the Lamb for ever and ever.*

3. The glory of God farther denotes the *return, or acknowledgment*, which intelligences make to him for the manifestations of his goodness to them, and a discharge of the obligations which they owe him as his creatures. God's declarative glory is promoted, when men order their conduct in such a manner as to render his character excellent and glorious in the view of intelligent beings. Considering the peculiar circumstances of the situation of mankind, as fallen creatures, redeemed by the Son of God, having the privilege to return to him and be saved, and the many duties resulting from this divine plan, we find that various ways are pointed out in the scriptures in which the glory of God is promoted by their actions. This is done by public, private and se-

cret worship of him*—by the acknowledgment of his government and supreme dominion, and willing subjection thereto†—by thanksgiving and praise‡—by faith in Christ, confession and repentance of sin, and turning to God‖—by living contentedly and cheerfully, humbly and patiently§—by bearing much fruit, striving for the conversion of sinners, and the advancement of the kingdom of the Redeemer, standing up in the defence of the truth, even suffering in the righteous cause, and being faithful unto the death.¶ The glory of God is reflected as from a mirror, by the union and exercise of all the Christian virtues. By practising honesty, justice, truth, faithfulness, benevolence, charity, sobriety, we conform to God's law, and imitate him in his adorable excellencies; and reflect honor on him who possesses these virtues in perfection, and is the author of them in all holy and virtuous beings. Every virtue practised by men, honors God, as well as casts a lustre on the human character. The apostle says, *Glorify God in your body, and in your spirit, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.*

That virtue thus tends to promote the glory of God, appears evident from the tendency of vice to dishonor him. Virtue and vice are opposite in their nature and effects. "Sin is atheism. It denies God. It strikes at his government and character, and consequently at all good and all happiness." Hence sin is repeatedly represented in scripture as committed to the dishonor of God. Virtue being of the opposite nature, acknowledges God. It agrees and harmonizes with his government, and is the source of unspeakable honor and felicity. *Therefore whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, these are* the things which promote the glory of God. Hence the divine Saviour exhorts; *Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven.*

[To be continued.]

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* Psal. xxix. 1, 2. †Phil. ii. 10, 11. ‡ Luke xvii. 11—19. Psalm l. 23. ‖ Rom. iv. 20. Josh. vii. 19. Rev. xvi. 9. § Phil. iv. 11, 12. i. 20. Psalm vi. 2. Acts xx. 19. ¶ Gal. iv. 19. Jude 3. John xv. 8. xxi. 18, 19. Isaiah xxiv. 15.

These texts will be found to illustrate and confirm that the several branches of Christian duty above mentioned, are to the glory of God. In most of the passages, this is expressly declared; in the others, it is implied: For as God makes his glory the ultimate end of all his plans and conduct; so he makes the same object the end of all the duties which he enjoins upon his creatures. And consequently, every duty enjoined upon men from heaven, which we find in the inspired scriptures, when performed as required, adorns the doctrine of Christ, and promotes the glory of God.

On Conformity to this World.

No. II.

(Continued from p. 141.)

AS disciples of Christ we are not to be conformed to this world with respect to the tempe

of mind by which we are governed. As a man thinketh in his heart so is he. The spirit he is of, or the temper by which he is governed determines his character. As Christians we are to pursue the business of our respective lawful callings, be prudent and industrious, but with motives very different from those with which the men of the world are influenced. Not to hoard up wealth, or procure it to consume upon our lusts, but to provide for our own, things decent and comfortable, to maintain hospitality and to have it in our power to exercise charity, in obedience to him, whose we are, and whom we are bound to serve.

The love of the world, in some shape or other, has the dominion in every man, in a state of nature. Hence, if we would be wise and act in character as followers of Christ, who treated with indifference what men are prone so indefatigably to pursue, we are exhorted not to love the world nor the things of the world, and are expressly assured that if any man love the world the love of the Father is not in him. Hence also, in the sacred passage first mentioned in this essay, we are exhorted not to be conformed to this world, but to be transformed, by the renewing of our mind that we may prove what is that good and acceptable and perfect will of God—that we may taste the sublime satisfaction of being heavenly-minded, and enjoy the sweet liberty of keeping the commandments of the God of love. Agreeably to what is now observed, we read, "For to be carnally-minded is death, but to be spiritually-minded is life and peace."

As we are not to suffer a worldly mind to have the dominion over us, as it respects the acquisition and enjoyment of the things of the world; so we are not to be governed by the temper of the men of the world in other respects. A proud, haughty, supercilious, revengeful, envious, censorious temper is repugnant to the spirit of Christ. The old man with his affections and lusts, must be crucified, and we must put on the new man.

2. We must not be conformed to the world in our *conversation*.

If we would make good our claim to the dignified appellation of Christians, we must not only avoid every species of profaneness and indecency, together with foolish talking and jesting, which are not convenient, but the things of the world must not constitute the delightful subject of our social intercourse. As out of the abundance of the heart the mouth speaketh, so if the love of God possess our souls, and we are indeed devoted, as faithful servants, to the cause of Christ, the things of his kingdom, and not the concerns of this vain, perishable world, will constitute the pleasing theme of our conversation. Hence we are exhorted to have our speech always with grace, seasoned with salt; that is, always savory, always pure, and for edification. Hence, speaking in the name of believers, the apostle declares, "For our conversation is in heaven." Would we act in character as Christians, do honor to our holy profession, and prove ourselves to be the servants of Christ, and children of the kingdom, we must be ready on all suitable occasions to open our lips and drop a word for the blessed Je-

sus, a word for the good of souls —offer something which shall have a tendency to call up the attention of those with whom we are conversing to the concerns of their eternal welfare.

3. We are not to be conformed to the world in our sentiments or maxims.

Humbling and searching is that pointed declaration of our Lord to the Pharisees, Luke xvi. 15. For that which is highly esteemed among men is an abomination in the sight of God. Not barely that which is accounted innocent, indifferent, or but little criminal, but that which is highly esteemed among men, is so differently viewed by the High and Holy One, that it is odious even to an abomination. It is no unusual thing with the men of this world to call evil good, and good evil, to put light for darkness, and darkness for light. To call things by improper names and thus varnish over their turpitude is one of the artifices of the subtle adversary. But as children of light it behoveth us accurately to make distinctions, to view things as they are in their own nature and tendency, and not as they are falsely called, guiding our inquiries by the oracles of divine truth. We are not to be ashamed to avow and support the sentiments of scripture however it may expose us to the ridicule of those who are wise in their own eyes.

The spirit of Christ instead of hoarding up till gold is cankered and garments moth-eaten is disposed to distribute, engaged to do good according to the ability that is given. It is a worldly maxim that revenge is sweet, and tamely to bear injuries is the way to provoke insults. But revenge is sweet only to a wicked, unforgiving heart. And what saith our divine Teacher and final Judge? If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses. Love your enemies, bless them that curse you, &c. What saith the great apostle? "Dearly beloved, avenge not yourselves, but rather give place unto wrath," &c.

Look to the example of the Saviour praying for his crucifiers, "Father, forgive them; they know not what they do" —of holy Stephen when they were stoning him to death, kneeling down and praying, "Lord, lay not this sin to their charge." And contrast this with the conduct of men of the world, who will not forgive the slightest injury. How forcible, in this view of the sucject, is the exhortation, "Be not conformed to this world!" Whoever in this respect will suffer himself to be governed by the false principles of worldly honor must lay his account to be disowned by the Lord of glory when he cometh in his kingdom with all his holy angels. For them that honor me, saith the divine wisdom, I will honor, but they that despise me shall be lightly esteemed.

4. We must not be conformed to the world in their *amusements*.

To any one who has just notions of Christianity it would be impertinent to attempt to prove, that gaming of all kinds is unbecoming the Christian character. Moreover, as we are to avoid even the appearance of evil, playing merely as an amusement, though nothing be staked but a trial of skill and a loss of precious time, can hardly be justified. Whether it be consistent with

the Christian character, comporting with the self-denial, spirituality, and heavenly-mindedness of the follower of a crucified Saviour to encourage vain and fashionable amusements, let their tendency, together with the taste of the most eminent saints, be seriously considered.

Let those who advocate the innocence of such scenes and commend them as beneficial, ask themselves as in the presence of that glorious Being to whom they expect to render an account of all their conduct, whether they can devoutly look up to him for his blessing? Whether when they retire from these gay scenes, to say nothing of the unseasonable hours with which they are attended and the danger to which their health is exposed, they feel in any suitable frame to perform the duties of the closet? Whether when they have the most lively sense of death, judgment and eternity, their minds are not in the same proportion impressed with a sense of the vanity and unprofitableness of these things?

What do we find to be the effect of an outpouring of the Spirit on any place? Doth it not uniformly check all such scenes of carnal mirth? Are not those whose minds are seriously affected, disposed to attend on meetings of a very different nature? Why should there be such a change in our feelings when we are made sensible of our accountableness, and the things of eternity bear down with some becoming weight upon our minds, if the scenes of amusement under consideration, were so innocent as some imagine, and so beneficial as some plead? It is in vain to urge that they are less injurious than various other ways in which young people and others when assembled, are prone to pass their time. This may be safely granted without placing them on any justifiable foundation.

Lastly, let the taste and consequent practice of the most amiable, exemplary and worthy followers of Christ be considered. Do they relish such things? Can their example be pleaded in justification of attendance upon them? That some professors have a relish for them and not unfrequently attend upon them, is acknowledged and lamented. But the question is, are such professors found among those who do the most honor to their profession? Do they appear in their walk and conversation, by their self-denial, weanedness from the world, spirituality and heavenly-mindedness, to approach the nearest to the holy example of Him whom they call their divine Lord and Master? Let me ask those gay professors, whether in the compass of their acquaintance they cannot select those for whom they have more charity than they have for themselves, and whether they would not think more favorably of their own good estate, were they less conformed to the world?

From what has been said on this subject, it is obvious to remark, that the way to do honor to religion and promote its true interest, is not by softening down, explaining away, or concealing the distinguishing doctrines of the gospel; nor by deviating from its pure and perfect precepts to accommodate it to the views and taste of a world lying in sin,

Some have imagined that virtue is so amiable that it needs only to be pourtrayed in its true colors to be universally admired and embraced. But they seem to forget that mankind by nature are universally depraved. Virtue, piety, or holiness, whichever of these names may be preferred, is indeed altogether amiable, but how can those admire and embrace the moral likeness of God who do not love the original? The experiment has indeed been tried. A perfect character has been exhibited. One has appeared and been familiarly conversant with mankind, in whom all the amiable and glorious attributes of the God of love shone forth. What reception did he meet with? How was he treated? He came unto his own, and though his way had been preparing four thousand years, they received him not.

In vain is it for the servant of Christ to think to render the religion of the cross acceptable to the carnal mind which is enmity against God. That enmity must first be slain, the heart must be renewed; then the beauty of holiness will be discovered and Christianity most cordially embraced.

Wherefore, let those who would do honor to the holy profession, and be happily instrumental in building up the kingdom of the divine Saviour, instead of studying to be conformed to this world, seek to be transformed. The two kingdoms are distinct, nor can the seed of the woman and the seed of the serpent ever be reconciled to each other. The Supreme Ruler in the dispensations of his providence is taking measures continually to make this distinction more and more manifest. In the last great day and thenceforward to eternity, it will be fully conspicuous. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Instead then of endeavoring to reconcile the service of God and mammon, be it our sole care to serve the Lord. Let his holy word be our only rule, his Spirit our guide, and his glory our end. Then when Christ who is the believer's life shall appear, shall we also appear with him in glory.

Report of the Trustees to the Hampshire Missionary Society; at their annual meeting in Northampton, the last Thursday in August, A. D. 1805.

THE Trustees report to the Society, that, at a meeting of their board in September last, they appointed Rev. Joseph Lathrop. D. D. Justin Ely, Esq. Rev. Richard S. Storrs, a Committee to receive three hundred dollars, granted by the Legislature of this Commonwealth for the purpose of supporting and educating two Indian lads, descendants of the late Rev. Mr. Williams of Deerfield, who had for several years, previously been under the care of Deacon Nathaniel Ely of Long Meadow, and to use and apply the said grant to the purposes, for which it had been made, and to account to the Legislature for the execution of their trust.

The Trustees also appropriated ten dollars which had been

given by Capt. Perez Graves of Hatfield, to the education of the same Indian lads, conformably to the request of the donor.

The Trustees, also, appropriated a sum, not to exceed one thousand dollars, for the support and payment of Missionaries the ensuing season; and a sum not to exceed two hundred and fifty dollas for the purchase and distribution of bibles and other pious books in the new settlements; and empowered their committee to procure such Missionaries and to purchase and distribute such pious Christian writings as they should judge most conducive to the benevolent designs of the society.

The Trustees report to the society the result of their measures and of the labors of their Missionaries, as far as they have come to their knowledge since the last annual meeting.

The four Missionaries employed in 1804, were Rev. Theodore Hinsdale, and Rev. Joel Hayes, appointed for eighteen weeks to labour in the new settlements of New-York, and Rev. Vinson Gould, and Rev. Thomas H. Wood, appointed to labor for twenty weeks in the District of Maine.

Your Missionaries in the state of New-York performed their service, mainly, in the counties of Chenango and Onondago.—In the early part of their mission they enjoyed such health as to pursue their work without interruption and with much activity, laboring abundantly not only on the Lord's day but on other days with an attentive and grateful people, whose lips uttered the praises of God for the rich blessing, and thanksgiving to the society for their affectionate concern for the interests of immortal souls, who were either pining for the bread of Christian ordinances, or were perishing for lack of knowledge. But the Trustees, with humble submission, regret the rebuke of God's providence, that for a number of weeks, your able and faithful missionaries were much impeded in their work, by bodily infirmities and disease, and by the prevalence of sickness, with the advice of physicians, were compelled to leave their service and return home before the expiration of their term.

Mr. Hinsdale was in your service eleven weeks and one day. Mr. Hayes, who commenced his mission earlier in the season, was in your service fifteen weeks and three days.

Rev. Mess. Gould and Wood were employed for twenty weeks in the northern parts of the counties of York and Cumberland, now Oxford, and on the eastern borders of the county of Kennebeck. Through divine goodness they, in general, enjoyed good health, and were able to prosecute their mission, through the whole of their term, with an activity and perseverance which manifested how much their hearts were in their work, and how well placed was the confidence of the Trustees in their integrity and ability for such arduous employments.

It might gratify the inquisitive and pious mind to follow, in our narrative, each of our worthy missionaries, both eastward and westward, through the whole progress of their zealous and well chosen labors for the good of our brethren in remote and destitute parts of the country.

But the sameness of their instructions and of the design of their mission, and the sameness of their desires to do good to souls, will render a more general view of their labors sufficient for the information of the society, and prevent a report too prolix for the present occasion.

Your Missionaries have the testimony of the people, where they have been employed, to their constancy, skill and fidelity in the discharge of their ministry. In almost every settlement which they have visited, your missionaries found a ready disposition to receive them, and cordially to welcome and attend their ministrations, excepting when they were prevented from assembling for lectures by the urgent toils of harvest. And what may animate your hopes for the future, and enkindle your present thanksgivings to God, your missionaries assure us that God generally gave the people an hearing ear, and in many instances they appeared to have an understanding heart.

Besides the duties of the Sabbath, which were often performed in three distinct exercises, many lectures were preached on other days, so many, that one could hardly suppose their bodily strength to be equal to their labors. These lectures were attended by goodly numbers of devout hearers. Your missionaries administered, as opportunities presented, the Christian sacraments of baptism and the Lord's supper. They often visited schools and prayed with, and instructed the children. They went from house to house inculcating the important duties of personal and family religion. The care and distribution of the society's books added much to their other labors.

The experience and observation of missionaries and the repeated written testimony of the inhabitants of the new settlements prove the wisdom of sending pious books to be distributed among the people. The numerous books sent by the society have been received with much avidity and joy; the recipients feel a peculiar gratitude for this mode of expressing the Christian benevolence of their distant brethren. The most happy and permanent effects are stated to arise from the instructions which those pious writings impart. Public worship, family prayer and personal religion have, through the co-operation of the Holy Spirit, been greatly encouraged and promoted by the bibles and pious writings sent by this and other societies. Past success, attending this method of advancing christian knowledge and practice, cannot fail to encourage and animate the future liberalities and exertions of the society in the same course.

Ample testimonies from the inhabitants of the new settlements, joined to the uniform opinions of your missionaries, lead to the conclusion, *That missionary labors are still greatly needed; that the necessities of the destitute inhabitants far exceeded the means and exertions which have hitherto been made by this and the other missionary institutions of this country and of Europe.* Urgent motives and arguments, from duty and compassion, continue to prompt the liberalities, the labors and the importunate supplications of Christ's disciples, who, it is

hoped will persevere in contributing with a ready mind, of their worldly substance, and will daily besiege the throne of grace with their fervent prayers to the Lord of the harvest to raise up, qualify and send forth, still more abundantly, laborers into his harvest.

The present season, six preachers are employed in the service of the society. Rev. Payson Williston and Rev. Thomas H. Wood, for fifteen weeks in the counties of Chenango and Onondago, in the state of New-York; and Mr. Royal Phelps, a candidate for the ministry, is to labor for three weeks in the town of Adams, and for four weeks in the settlements called Camden, lying near lake Ontario in the same state. These gentlemen have arrived at the places of their destination and have nearly completed the terms of their service.

But our communications from them are so few as to make it impracticable to give much information concerning them. The Trustees, however, can state that they are in health and have entered upon their work with happy tokens for good, and are cordially welcomed by the people to whom they are sent.

Rev. Joseph Field, Rev. John Dutton, and Mr. Samuel Sewal, are engaged in missionary labors in the counties of Oxford and Kennebec in the district of Maine. Mr. Field for sixteen weeks, Mr. Dutton for twenty weeks, and Mr. Sewal for eighteen weeks. From them less information has been received than from the missionaries in New-York; but the Trustees are happy to say, that in health and with animated courage they have commenced their labors, and are joyfully received by the people. The narrative of the labors of our missionaries, for the present season, must be deferred until the next annual report. In the mean time, the Trustees, from a confidence in the piety, zeal, and capacity of your missionaries, anticipate happy effects from their ministrations and from the prayers of the society and the numerous friends of our benevolent institution; they anticipate from Christ, the source of gracious influences, blessings upon the missionaries, upon the people they may visit, and upon a multitude of perishing sinners.

The books of the society for the four past years have been sent for distribution nearly in an equal proportion into the state of New-York and the district of Maine. They comprise 220 bibles, 591 other bound books, and 6254 pamphlets and small religious tracts. To this report is annexed a document No I. showing what books have been sent each year for distribution, and in the same document will be found a list of the books which remain on hand for future use.

In another document No. II. is contained an account of the monies which have been received since the last annual report, by which it appears that there have been paid to the funds of the society,

From several towns and parishes in the county,	$860 91
From the new settlements in New York,	32 62
From the legacy of Rev. Noah Atwater,	80 00
From sundry individuals out of the county,	27 00

From the profits already obtained on the sale of Doddridge's rise and progress,	82	70
From the sale of other books,	3	83
From the charitable female association in the county,	278	89
Making in the whole the sum of,	1365	95
The expenditures of the society the year past have amounted to,	963	29

The several items of which account are comprised in a document No. III. appended to this report.

The state of the treasury may be seen in the report of the society's committee for auditing the treasurer's accounts--Document No. IV. There are in the hands of the committee the sum of $ 151 95, reserved for the purpose of paying what remains due to the missionaries. Accounts of which will be lodged in the treasury the next year.

As far as can be ascertained from the imperfect returns made from the several towns and parishes, there remains due at the present time on the annuities subscribed, the sum of 170 dollars.*

It is necessary for an accurate adjustment of the society's accounts that returns should be made of all new subscriptions, donations or annuities pledged to the funds since the first returns. In this way only, can the committee discharge their duty in entering the annuities and donations on the books, together with the names of the benefactors where they are known; this entry being required by the act of incorporation. The ministers of the respective parishes, or some other benevolent friends of the institution, are earnestly requested to make such returns both of the donations and the donors, to the annual committee of the Trustees, as early as may be convenient. The document No. V. contains an account of the sums paid to the funds of the society by the charitable female association, in this county, and of the disposition which has been made of the monies received.

The Trustees report to the society, and particularly to the liberal subscribers of the charitable female association, that, by an examination of the accounts of the monies added to the funds by the contributions of that association, effectual aids have been afforded to the operations of the society, and that the most substantial benefits are to be expected in future from that pious institution.

The sums contributed this year have exceeded, considerably, the expenditures for bibles and other books; but this excess is to be attributed not only to the number of books on hand, but more particularly to the large appropriations which had been previously made for the purchase and distribution of books. Rev. Mr. Atwater's legacy of eighty dollars, was, by the testator, appropriated to the purchase of books, and the profits arising from the sale of the edition of Doddridge's Rise and Progress was consecrated to the same purpose, and $ 82 70 have already

* It is not, however, expected that the whole of this sum will be realized, in collection, owing to a change of circumstances in several of the subscribers.

been applied from the profits in the purchase of books. These payments have anticipated large expenditures from the funds of the female association, but no such considerable aids are expected in future. And a large purchase of five or six hundred of Vincent's Explanation of the Shorter Catechism, for distribution, out of an edition soon to be printed, the purchase of bibles and several other books, will render large appropriations and expenditures necessary. It is therefore hoped, that the benevolent charities of the female association will be continued, that the other resources of the society may be applied to the support of missionaries. The Trustees express their gratitude to the charitable female association, and fiducially rely upon the mercy of God, through our Lord Jesus Christ, that in answer to the prayers and liberalities of the daughters of our Zion, the long expected and blessed period will be hastened when the seed of the woman shall bruise, effectually, the serpent's head.

A view of the state of the society's funds affords matter of encouragement and of ardent thanksgiving to God, who has put it into the hearts of his people to take of the wealth which he has given them and to consecrate it to the interests of his kingdom.

Let the society and those who favor its pious designs joyfully say, "*Hitherto the Lord hath helped us.*" Let them take courage to pursue their work with renewed ardor, and with a humble, stedfast hope in God, that he will more and more increase the means of sending the light of gospel truth into the remote and destitute settlements of our country; and that he will open a wide door, and effectual to increase Christian knowledge among our countrymen, and in due time, among the pagan tribes which surround our borders.

Hopeful symptoms, it is tho't, presage the approaching conversion of some of the savages of the wilderness, to Christ. It will certainly be a happy preparation for their ingathering to our Redeemer, when the people who inhabit our frontier settlements, shall imbibe the spirit of Jesus, and shall be made obedient to his gospel, and thus, by their example, allure pagans to revere the name and religion of Immanuel.

Every friend to Zion is entreated to put his hand to this work of the Lord, and cheerfully to come and deposit his offerings in the treasury of Christ, that so, means may be amply provided for repairing the walls of our Jerusalem, and enlarging the boundaries of Zion. How can men believe, unless they hear? How can they hear, without a preacher? How can preachers be obtained by the numerous, scattered, and divided settlements of our country, unless we, and others, like minded, appropriate a portion of our property, and lend our unwearied attention to this good work of sending able and pious missionaries among them, to make known to them the mysteries of the kingdom of God, and the gospel of our salvation?—What purpose equally valuable as that of procuring gospel instructions for perishing sinners, can lay claim to our worldly substance?

By the gospel, we and others experience a blessing in the things of this life. By the gospel alone can we learn the way of peace with God, and obtain a blessed immortality in heaven.

The Trustees report to the society their opinion, that it is highly expedient that their liberalities be continued and increased from time to time, and that it be requested of the several assemblies of congregationalits and presbyterians in the county to make a public contribution to the funds of the society, upon the next annual thanksgiving, or upon some Lord's day near that time, as shall be found most convenient; and that this report be read in the several congregations at some suitable time previous to such contribution.

In ways of charity to our brethren may we not humbly hope, through the merits of Christ, for the effusions of divine grace upon ourselves and our children? That of the necessary good things of this life we shall receive such a bountiful supply, in providence, that we may be more and more able to bestow, from year to year, abundantly, for the help and salvation of others, who are deprived of the rich privileges which we enjoy. And all the praise and thanksgiving shall be ascribed to that gracious God and Saviour who hath moved us to take of his own and give it unto him. Amen.

In the name of the Trustees,

SAM. HOPKINS, *Vice-Pres.*

At a meeting of the Society, Northampton, Aug. 29, 1805—Read, accepted and ordered to be printed and distributed to the several ministers of the congregational and presbyterian parishes, and also to the several branches of the charitable female association in this county.

Attest, ENOCH HALE,
Rec. Sec. pro tem.

No. I.

Books sent for distribution in the New-Settlements, viz.

	1802,	1803,	1804,	1805.	Tot.
Holy Bibles,	72	24	52	72	220
Doddridge's Address to the Master of a Family,	500	100	400	120	1120
Assembly's Shorter Catechism,	1000				1000
Janeway's Token for Children,	60				60
Select Sermons,	15	5	10	6	36
Lathrop's God's Challenge to Infidels,	19	15			34
Trustees' Instructions and Address,	80	50	48	30	208
Doddridge's Rise and Progress, &c.		42	68	49	159
Fuller's Gospel its own Witness,		8			8
Lathrop's six Sermons,		100	100	40	240
Do. Vol. on Ephesians,		1			1
Do. Sermons on Christian Sabbath,		304	300	150	754
Do. On Stedfastness in Religion,		9			9
Do. Before the Society,		40			40
Lyman's do. before the Convention,		36			36
Williams' do. before the Convention,		11			11

Trustees' Report for 1802,	60	20	30	110
Hemmenway's Sermon to Children,	130	100	50	280
Extracts from life of Henry,	100	99		199
Familiar Instructions,	100	50		150
Two Shoemakers,	6			6
Vivian's Dialogues,	100	70	6	176
Whitaker's Address, &c.	30	30		60
Plain Truths,	132			132
Repository Tracts, No. 7, 8,	18			18
Friendly Visit to the House of Mourning,	20	26	6	52
Doddridge's Sermon on the care of the Soul,		362	150	512
Do. on Education,		1		1
Coleman's Incomprehensibleness of God,		24	50	74
Watts' Psalms and Hymns,		12		12
Do. Advice to a Young Man,		50	24	74
Do. Divine Songs for Children,		50	50	100
Janeway's Heaven upon Earth,		1		1
Taggart on Perseverance,		15	15	30
Trustees' Report for 1803,		48	50	98
Best way for defending the Bible,		100	100	200
Life of Faith,		25	25	50
Warning against Drunkenness,		13	18	31
All's for the best,		50	25	75
Lathrop on the Church,		6	10	16
Davison's Sermons,		100	50	150
Trustees' Report for 1804,			50	50
Hale's Sermon before the society, 1804,			120	120
Emerson's ordination sermon of Rev. Mr. Wood,			50	50
Connecticut Evangelical Magazine,			240	240
Osgood on Baptism,			12	12
Address from a Stranger,			50	50
	1746	1441	2230	1648	7065

List of Books remaining on hand for future use, viz.

Doddridge's Rise and Progress,	No. 322
Do. Care of the Soul,	470
Do. Address to the Master of a Family,	751
Lathrop's six Sermons,	150
Do. on the Christian Sabbath,	560
Religious Tradesman,	4
Connecticut Evangelical Magazine,	480
Hemmenway's Discourse to Children,	90
Address from a Stranger,	50
Best way to defend the Bible,	258
Watts' Divine Songs for Children,	14
Do. Advice to a Young Man,	26

Coleman's Incomprehensibleness of God,	50
Catechisms,	24
Davison's real Christian,	48
All's for the Best,	25
Lyman's Sermon before the Convention,	3
Emerson's ordination Sermon,	30
Hale's Sermon before the society,	130
Trustees' Report for 1802,	16
Do. Do. for 1803,	118
Do. Do. for 1804,	200
Do. Instructions and address,	281
Whole number of copies,	4110
Bound books,	586
Pamphlets and Tracts,	3574
	4110

To these must be added a donation from Mrs. Mary Adams, of Northampton, of the following tracts, viz. 1 Plain truths; 1 Porteus on distributing tracts; 1 Joseph discovering himself to his brethren; 11 Address from a stranger; 8 Best way to defend the bible; 2 Vivian's dialogues; 2 Whitaker's address; 9 Advice to a young man; 1 Davison's real Christian; 2 Hemmenway's sermon to children; 3 Bowle's last illness; 23 Life of faith; 1 A choice drop of honey; 1 Lathrop on the Church.

No. II.

Monies received for the funds of the Hampshire Missionary Society for 1805.

Names of the towns.	D.	c.
Amherst, 1st par.	35	33
Amherst, 2d par.	2	
Ashfield,	17	90
Belchertown,	11	19
Charlemont,	19	60
Chesterfield,	5	
Colrain,	2	
Conway,	38	83
Deerfield,	28	66
Easthampton,	13	44
Granby,	10	50
Granville, middle par.	11	
Granville, west par.	5	
Greenfield,	5	
Hadley,	52	15
Hatfield,	69	81
Hawley,	14	5
Heath,	11	46
Leverett,	2	
Longmeadow,	40	42
Northampton,	73	57
Norwich,	2	
Palmer,	9	76
Plainfield,	7	
Shelburne,	2	
Southampton,	45	42
Southwick,	4	50
South-Hadley,	32	58
Springfield, 1st par.	32	99
Sunderland,	55	65
Westhampton,	35	19
Westfield,	21	60
West Springfield, 1st par.	43	20
Whately,	16	15
Williamsburgh,	45	56
Worthington,	28	50
Total towns,	860	91

New-Settlements, New-York.

	D.	c.
Pompey,	3	59
Marcellus Ell,	3	28
Marcellus Creek,	10	
Marcellus Lake,	3	
Tully,	1	12
Herkimer,	3	

Camden,	6	
Fabius upper settlements,	2 57	
Total new settlements,	32 62	
Names of Persons.		
Rev. Noah Atwater's (of Westfield) legacy,	80	
Charles P. Phelps, Esq. Boston,	12	
John Tappan, do.	10	
Thaddeus Osgood, Methuen,	5	
On the profits of the sale of Dodridge's rise, &c.	82 70	
On the sale of books,	3 83	
Total from female Association,	278 89	
Total receipts.	1365 95*	

* Several sums were received for the funds of the society, after the report was draughted, from the charitable female association and other donors which could not be inserted, but will be noticed in the next annual report.

No. III.

Account of expenditures of the Hampshire Missionary Society, between August meeting, 1804, *and do.* 1805.

To paid missionaries employed 1804, balance due,			$ 276 14 viz.
To Rev. Vinson Gould,	$ 105 00		
To Rev. Thomas H. Wood,	72		
To Rev. Theodore Hinsdale,	39 14		
To Rev. Joel Hayes,	60 00		
	276 14		
To paid missionaries employed 1805 in advance,			$ 392 00 viz.
To Rev. John Dutton,	$ 80		
To Rev. Joseph Field,	80		
To Mr. Samuel Sewal,	72		
To Rev. Payson Williston,	75		
To Rev. Thomas H. Wood,	60		
To Mr. Royal Phelps,	25		
	392		
To paid for printing and purchase of books,			$ 252 45 viz.
72 Bibles,	$ 49 75		
140 Rise and Progress,	60 20		
100 Coleman's Incomprehensibleness,	22 50		
720 Connecticut Evangelical Mag.	———		80
300 Annual Report,	20 00		
300 Hale's Sermon before the society,	14 00		
100 Emerson's sermon at Mr. Wood's Ordination,	6 00		
	252 45		
To paid for stationary,			1 75
To do. for a corporation seal,			8 50
For boxes and transport of books,			14 09
To postage of letters,			5 52
To entertaining the Committees,			12 83 1-2
			963 28 1-2

No. IV.

The Committee appointed by the Hampshire Missionary Society, at their meeting at Northampton, August, 1804, to examine into and report to the society the state of the Treasurer's accounts, beg leave to report as follows:

Having examined the Treasurer's books, find his accounts well vouched and right-cast, and that there is now in the Treasury in money, the sum of $ 17 90 1-2
Also in promissory notes with good security, the sum of 1801 23

Amounting to 1819 13 1-2
The Treasurer has paid out by order of the Committee of Trustees the past year, 717 55 1-2

ASA WHITE,
NATHANIEL ELY, } Committee.

Northampton, August 28, 1805.

No. V.

Monies received from the charitable female association, for 1805, *viz.*

Towns.	*D.*	*C.*	*Towns.*	*D.*	*C.*
Amherst, 1st parish,	14	00	Plainfield,	4	89
Claremont,	7	76	Southampton,	28	96
Chester,	15	25	South-Hadley,	11	44
Cummington,	6	00	Westampton,	22	25
Deerfield,	19	34	Westfield,	9	64
Granville, middle parish,	10	50	West-Springfield, 1 parish,	13	00
Hadley,	24	88	Williamsburgh,	10	50
Hatfield,	18	07		278	88
Hawley,	5	50			
Longmeadow,	20	07	Bal. of last year in Treas.	43	41
Northampton,	32	33			
Norwich,	4	50		322	29

An account of monies expended out of the fund of the female association since the last Report, viz.

For 72 Bibles,	49	75
For 165 copies of the Trustees' Report 1804, taken for distribution,	11	00
For 300 Hale's sermon before the society,	14	00
For 100 Emerson's sermon at Mr. Wood's ordination,	6	00
Expense for boxes and transporting books,	14	09
Total expenditure, 1805,	87	84
Deposited in the Treasury,	234	45 1-2
	322	29 1-2

Officers of the Hampshire Missionary Society, appointed at their annual meeting the last Thursday in August, 1805.

His Excellency Caleb Strong, Esq. President.
Rev. Sam'l Hopkins, D. D. Vice President.

Trustees.

Hon. John Hastings, Esq.
Rev. Joseph Lathrop, D. D.
Hon. Ebenezer Hunt, Esq.
Rev. Joseph Lyman, D. D.
Justin Ely, Esq.
Rev. Solomon Williams,
William Billings, Esq.
Rev. David Parsons, D. D.
Charles Phelps, Esq.
Rev. Richard S. Storrs,
Ruggles Woodbridge, Esq. Treasurer.
Rev. Enoch Hale, Corresponding Secretary.
Rev. Payson Williston, Recording Secretary.

Standing Committee of the Trustees.

Rev. Joseph Lyman, D. D.
Rev. Solomon Williams,
William Billings, Esq.
Charles Phelps, Esq.
Rev. Enoch Hale.

Memoir of Mrs. Clarinda Prentice.

MRS. Prentice was a daughter of Mr. James and Mrs. Reliance Kasson, of Bethlem, Connecticut. She was born January 29, 1778, and was married to Mr. Prentice, June 5, 1804. On the 31st of March, 1805, she was delivered of a son, and realized the truth of the declaration, "In sorrow shalt thou bring forth." Her symptoms for some time were not thought to be alarming; but she continued gradually to decline, and her difficulties terminated in a consumption. She died on the 25th of May, after having experienced severe bodily pain for about seven weeks.

Mrs. Prentice's natural powers of mind were much above mediocrity. She had an uncommon taste for human and divine knowledge, which she assiduously cultivated. Her conduct in the various relations which she sustained was highly commendable. She was dutiful, affectionate, benevolent and faithful as a child, sister, neighbor and wife. She was peculiarly successful in conciliating the affections of all within the circle of her acquaintance. But her greatest excellence was her attachment to the Redeemer and his glorious gospel. As a Christian she shone with uncommon lustre for several years, and on the bed of death, and at the closing scene, her exercises and prospects were such as few have experienced, or witnessed, in this vale of tears. A more particular account of her life and death, will appear in the sequel.

The following is extracted from a narrative of her father's family which she wrote several years before her death. Before she introduces her own character and exercises, she observes upon the tendency and influence of speculative faith, "It is not more certain that night and day succeed each other, than that a wrong faith will influence the life and produce a bad practice. We (meaning herself and the family with which she was connected) practically said unto the Most High, depart from us, for we desire not the knowledge of

thy ways. But glory to God, whose tender mercies are over all his works!—When we lay in the open field; when there was no eye to pity or arm to save; his own arm brought salvation. Tho' in a little wrath he hid his face from us, yet in great mercy he gathered us. Thou, O Lord, art able to lead the blind in a way which they have not known, to bow the most stubborn will, and to soften the most obdurate heart at the foot of the cross. God manifested designs of mercy toward myself, the degenerate plant of a strange vine. I began to be seriously impressed about the age of eighteen. Conscience thundered, Sinai flamed; and I could find no rest day nor night. I flew to secret prayer, and often found my frames such as much relieved my conscience; the relief of which was the main design of attending to religious duties. Having long been inclined to think and speak lightly of awakenings, and of the concerns of the soul, I resolved to conceal my feelings as much as possible, and though I imagined I had a new taste for public worship, and experienced a sort of pleasure in reading the bible; yet my ideas were very confused and indistinct respecting the way of salvation thro' Jesus Christ, having received but little instruction in doctrinal points. At times I felt my heart much opposed to what are commonly denominated the doctrines of grace; but hearing a sermon which so clearly exhibited the propriety of God's being a sovereign, and finding my reason in such a good measure convinced, I resolved never more openly to oppose the doctrine. Being in the habit of disputing with a near relative upon religious subjects, I often advocated the doctrine of the divine decrees. I was not however so firmly on the side of God and of religion, as to be willing to risk my reputation in the gay circle, by refusing to comply with solicitations to youthful amusements. Accordingly, when a ball was appointed, and I invited among others, I interrogated myself as follows:—Shall I go and hazard the loss of my soul, and expose myself to the pains of eternal damnation? or shall I stay at home, and lose the friendship of the world, which has hitherto been dearer to me than life? It is true, I could wish they would not dance now; but no one at present knows my feelings. It may be they will vanish soon, and I must endeavor to keep the world on my side; for perhaps I shall never gain religion, and like Naaman, I said, the Lord pardon thy servant in this. After I had endeavored to implore the divine blessing, I went to the ball, and was as gay as the gayest. But an abused conscience will not always sleep. I had no sooner returned home and retired to rest, than this faithful monitor asserted his rights in the most commanding terms. Instead of rest and the syren song of festivity and joy, I felt an insupportable weight of guilt, which appeared to me a sure earnest of the wrath of God, and of the worm that never dies. Being unable to conceal my emotions from my sister, who slept with me, and who had been partaking of the same amusement, she enquired after the cause and whether I was sick. I put her off with a light answer, and with

care concealed my real feelings. Not long after this, I began to lose my serious impressions, and found that I could go counter to the dictates of conscience with less pain than formerly. At times however, I was alarmed at my stupidity, and felt the most poignant distress upon hearing of some remarkable providence or awakening sermon. The world never performed agreeably to its promises, and as to a future world, the prospect was horrible and gloomy; a fearful looking for of judgment and fiery indignation. Still I was in pursuit of happiness; and my ardor did not abate, but took fresh courage at disappointment. I resolved upon a more steady and useful line of conduct; and became very economical of my time, improving as much of it in reading and writing as possible. That I might lay a better foundation for improvement, I spent several months at a respectable boarding school in a neighboring parish, where I endeavored to be fashionably religious, which in effect is to possess no religion at all. After this I was engaged in school-keeping and domestic duties, not fully persuaded of the truth of the divine declaration, that "the friendship of the world is enmity with God. "But hearing of awakenings in a number of the towns adjacent, I became solicitous with regard to myself, while I found I was trifling upon the brink of eternal ruin. I was much affected with accounts from abroad, and felt a most earnest desire that the same spirit of enquiry might become prevalent in my native place.—On a certain occasion, while conversing with a woman, who was much of the same stamp with myself, as it respected serious impressions, I told her that I had been for a considerable time unusually hardened; that I had much reason to fear I had so slighted the invitations of the gospel, and grieved the Spirit of God; that I was left to be filled with my own devices; that like Ephraim of old, I was joined to idols, and that the Lord had said, let her alone. Upon this, she said she believed she had a book which would suit my case, which was Doddridge's Rise and Progress of Religion in the Soul. It was indeed a welcome messenger. It spake directly to the conscience, and left me wholly without excuse. The justice of God appeared in a new and unusually striking point of light. I saw a beauty in this divine attribute, that God would be for ever glorious, and that the holy inhabitants of heaven might well shout alleluiah, if I were sentenced to eternal damnation. Although I had long found that my sins had made a separating wall between God and my own soul, and I could neither pray nor weep; yet now I found the partition broken down, and that I could enter in by the door into the sheepfold, saying, whose joy is like unto my joy, for it is the joy of penitence. Like Mary, I found no luxury like that of washing the feet of Jesus with tears, and wiping them with the hairs of my head. I was unable to stipulate any conditions; for I was absolutely insolvent, and like the prodigal son, could only plead to be admitted into the family as an hired servant. I resolved by the assisting grace of God, let others do what they would, I would serve the Lord.

Christ appeared the chief among ten thousands and altogether lovely. The plan of redemption appeared glorious indeed,—worthy the triune God. I had new views with regard to the holy bible. It came home fraught with internal evidence of its divinity and energetic power upon the heart. I no longer needed the aid of philosophy or the powers of eloquence to recommend it; for I had received "the white star, and in the star a new name written, which no man knoweth saving he that receiveth it."

"I was left to reflect with shame upon my past conduct, in treating religion, the one thing needful, with such neglect. I was much affected with this and similar texts of scripture:—"Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." I was convinced that I had long loved the praise of men more than the praise of God; but now after having repeatedly and with the utmost seriousness and sincerity of my soul, dedicated myself to God, I resolved, through assisting grace and with the consent of the church, to make a public profession of religion. I esteemed it not only a duty, but a pleasure far surpassing any thing I had ever experienced in the circles of the gay. As conferences were attended weekly at the meeting-house, I went one day with a resolution to converse with my spiritual guide before I returned. And how welcome was an invitation from him to any one who had an inclination to converse with him upon religious topics! I went in the fear and strength of the Lord, and found the affection and tenderness of the dearest of friends, who was apparently desirous of my temporal and eternal happiness. No addition had been made to the church for a considerable time. Other good men appeared much affected with the narrative which I gave of my experiences, and replied, "Clarinda, religion is a glorious reality, how much soever its professors may abuse it. If you are admitted into the church you must expect to commune with a set of imperfect creatures. We wish you may excel in the Christian race. You must expect to be watched, and it is now of double importance how you behave yourself, before your former companions. Have you counted the cost of making a public profession?" To which I replied, I desire to take the profession upon me, and think I am willing to suffer whatever may come in consequence. But I have renounced all confidence in myself; and unless the Lord work in me both to will and to do, I shall most surely wound the holy cause. It is by the grace of God, I am what I am. I think I know in whom I have believed, and that he is able to keep that which I have committed to him against that day. On being told that I must make one sacrifice, viz. that of attending balls; I replied, that I judged from my present feelings it would be no sacrifice at all, and that I had never found it so."

Soon after this, she united with the church of Christ in Bethlem; and her subsequent conversation and daily walk evinced the sincerity of the profession

she had made. The wonders of redeeming love, and the glories of sovereign grace furnished the subject of her most delightful contemplations, and a subject upon which she conversed with warm and rapturous emotions. Whilst she was teaching a school in her native town, the season in which she obtained a hope, she boarded a while in a family where the sweets of religion had never been experienced; where even the form of godliness was discarded, and where the head of the family not only appeared a stranger to vital piety, but even warmly opposed to its essence. But her conversation and heavenly demeanor soon had a powerful effect upon him. They were the means which providence employed to open his eyes. He became a subject of deep conviction, and after long and painful struggling, he was hopefully brought out of darkness into God's marvellous light. He set up family prayer, and soon after united with the church. It is believed that God used her as an instrument of effecting a lasting change in several others. She was extremely fond of attending religious meetings. She was rarely absent from public worship on the Lord's day, or from conferences when it was possible to attend. Much of her time was spent in a careful and prayerful perusal of the inspired writings, and of the books from which divine knowledge was attainable. She often spake of the importance and efficacy of prayer, and it was judged from certain circumstances that she was often employed in that delightful duty, pouring out her soul to him who seeth in secret. She exhibited the beauty and excellence of that "charity which seeketh not her own." The poor, especially those of Christ's flock, can testify to the Christian liberality with which she was actuated. She was employed in teaching school for several successive seasons, after she professed religion, and took unwearied pains to instil just principles into the tender minds of her pupils. She made it a constant practice for several seasons to pray with them daily, and to teach them the importance of remembering their Creator in early life. Deeply impressed with a sense of the worth of time, she endeavored to spend it in such a manner as to be enabled to give up her final account with joy. She was distinguished for the strictest economy, and a considerable part of what she procured by school-keeping and other means, was cheerfully devoted to charitable uses. The interests of the Redeemer's kingdom lay near her heart. For one in her circumstances she contributed liberally for the promotion of the gospel. The readers of this will remember, that in the 12th No. of the 3d Vol. of the Connecticut Evangelical Magazine, a letter was addressed to the Trustees of the Missionary Society of Connecticut, by a Female Friend of Missions. Mrs. Prentice was the author of that letter.

She exhibited the practical power of godliness in an uncommon degree for several years. Believing that it was better to go to the house of mourning than to the house of feasting, she frequented houses of sorrow, administered consolation to the sick and dying, and tenderly sympathized with those who

mourned. An attendance upon the ordinances of the gospel, particularly that of the sacramental supper, was a source of unspeakable joy to her soul. She observed stated times of fasting and prayer. The afternoon and evening before the Sabbath, were generally set apart by her to prepare her for the solemnities of that holy day. She generally abstained from food that evening, and often remarked to those with whom she was intimate, that the most soul-satisfying joys were fruits of such fasting, &c.

Her faith was several times tried, a number of years before her last illness. She was afflicted with bodily indisposition, and apparently brought near the closing scene. But her confidence in the faithfulness of God was unshaken. " Her soul being filled with virtue's light, shone brightest in affliction's night." During a painful illness toward the close of the year 1799, she wrote to a friend thus, " My disorder increases, so that in all probability I shall not be permitted to taste the memorials of the dying love of Jesus the next Sabbath. Since I saw you I think I have conversed familiarly with a death-bed. I am willing to make my final exit. I have entombed the fear of death, the dread of every thing but the frown of God. I think there is nothing which binds me to earth, but when I say thus, don't imagine it arises from discontent: no, not a moment but what comes fraught with a rich blessing. If I have any thing of which to complain, 'tis an ungrateful heart." In the summer of 1801, she was thought to be in a consumptive state, and to be rapidly hastening to the period of dissolution. She then wrote to a friend as follows : " I presume there is not a creature that inhabits this earth, who has greater cause of gratitude than myself. I count it among my choicest mercies that I am so much resigned to my present situation. If the light and fatherly chastisement which I have been made to endure be a mean of subduing the corruptions of an obdurate and idolatrous heart, I must count this one of the most precious seasons of my life."

In a season when in tolerable health, she wrote thus : " I have but just returned from a conference. I am too happy. Language must be more copious before I can express my gratitude. My M—attended the conference. She has been softening for some time past ; and she was this evening dissolved in tears. What the event will be God only knows. Not three months since she opposed with warmth. But the grace of God is sufficient for the chief of sinners ; yes, for those of the first magnitude, or I should never have obtained mercy." On another occasion, she expressed herself in writing thus, " My friend, I invite you to rejoice with me. I have for some time been severely chastened, but trust I can say with sincerity, 'I count it all joy that I have fallen into divers temptations.' Surely this is a morning to be remembered ; for I humbly hope I have been with Jesus. Last evening I attended a conference. O my friend, I can never be grateful enough for the affections with which I was then inspired. Unworthy wretch ! can I ever forget the loving-kindness of the Lord, and again be

hard and unfeeling? Yes, unless Jesus guard me continually. Here is my only hope. They alone who have felt the power of religion, can understand when we talk of the rapturous emotions excited by a realizing view of a bleeding, dying Saviour; and shall I enquire why bestowed upon unworthy me? The answer is plain, 'For the foulest of the foul he died.' The Most High is a sovereign and doth what he will with his own. Were I never to experience sweet communion till I had merited it by holy living, I should look for it in vain."

When called in Providence to contemplate an important change of circumstances, by entering the marriage state, she was deeply impressed with a sense of the greatness of the undertaking; of the trials incident to that endearing connection, and of the difficulty of filling that station with becoming dignity, which demanded uncommon prudence, distinguished piety, and many other qualifications, natural and acquired. After her marriage and removal to Canaan, she was very assiduous to discharge with Christian fidelity, the interesting duties which devolved upon her. And she soon obtained the friendship and esteem of her neighbors and acquaintance to a high degree. Serious people particularly, found in her an agreeable and instructive companion. Her conversation was ever upon religion, when circumstances dictated the propriety of introducing it. And when she had been necessitated to spend considerable time among those who were "careful and troubled about many things," and who disregarded "the one thing needful," she would often observe, "How painful to spend one's precious time in conversing upon the trifles of this world; how distressing to see dying creatures trifling upon the brink of the grave!" She was very solicitous that saving and lasting benefits might accrue to the people of Canaan, from their enjoyment of the instituted means of grace. Her prayers to God for them were that they might be saved, that pure religion might flourish among them.

For a considerable time before her last illness, it was strongly impressed upon her mind, that she should not survive the painful scence before her. She made arrangements accordingly, and endeavored to be in readiness for the coming of the Son of man. From various incidents which took place about this time, and particularly from her conversation upon religion, death, and the solemnities of eternity, it appeared that she expected soon to share the joys of a blessed immortality. On the first Sabbath of March, she attended public worship, and commemorated the dying love of Jesus. It was a blessed season to her soul; and she expected it was the last of the kind which she should enjoy. A little before her last sickness, and in the view of its approach, she with her husband spent a season of fasting and prayer, after which she anticipated her approaching scene of distress with uninterrupted composure. When the hour of her distress arrived she appeared perfectly calm. God was evidently her refuge and strength; a very present help in trouble. In the evening, to a

female friend who was about to retire she said, "In the wakeful hours of night, when you call your God to mind remember me." After having endured uncommonly long and severe pangs, she was at length delivered of an apparently promising son. After her delivery, she wept for joy, and being desired by one present, not to indulge her feelings so, she replied, "I can't help it, I am so rejoiced." After her infant was dressed, and presented to her, by her husband, she expressed her feelings in the words of Hannah, relative to Samuel, "I desire to give him unto the Lord, all the days of his life." In the evening after, when feeding the child, it strangled. All present, (excepting its mother) were much alarmed under an apprehension that it would never breathe again. On being asked why she appeared so calm whilst others were alarmed, she replied, "I felt composed on this ground, knowing that if God saw fit to take it then, it was the best time, and I cheerfully resigned it into his hands." When the child was about twelve days old, it was judged expedient to put it out to a nurse, Mrs. Prentice being unable to keep and support it with proper nourishment.

During a considerable part of her fatal illness, she was exercised with acute bodily pain, which she endured with that Christian fortitude and resignation to divine disposals, which nothing but the presence of Jesus could afford. In the former part of her sickness she observed, that although her evidences of a union to Christ were clear, yet she did not experience that joy and consolation, after which she aspired. She however manifested entire resignation to the will of heaven, and not a murmuring word escaped her lips. In family devotion she was much animated, and by her request the scriptures were often read to her. Divine truth was sweeter to her taste, than honey or the honey comb. Contemplations upon the glorious scheme of redemption, filled her soul with unspeakable joy. As she drew nearer the closing scene, her joys become more and more triumphant. The clouds which had partially obscured her prospects for short seasons, entirely vanished, and in some degree like Stephen, she had an unclouded view of the glories of that world to which she was hastening. This scene of uninterrupted joy commenced the week before her death. Early one morning, in that week, she sent to her husband who was sleeping in another room, desiring him to rise and pray with and for her.

On his entering the room, she observed to him in words to this import. "I feel that I have but a short time to continue in this world. Some have doubtless been deceived, and have not discovered their deception 'till it was for ever too late. The tho't of leaving the world, secure in a false hope, is insupportably dreadful. It is possible I may be deceived through the prevalence of indwelling corruption, and the influence of a wicked and deceitful heart. I wish you therefore to pray for me, particularly, that a holy God, may search my heart and try my reins, and see if there be any wicked way in me, and lead me in the way everlasting."

Prayer was accordingly attended, at the close of which she appeared composed, cheerful, and joyful; and never after manifested the least anxiety through doubt or fear. She was raised entirely above the terrors of dissolving nature. By her request several Psalms were sung, and prayer was frequently attended. After repeating the following in the 17th Psalm, the whole, by her request, was sung the day before her death.

" This life's a dream, an empty show ;
" But the bright world to which I go,
" Hath joys, substantial and sincere,
" When shall I wake and find me there !"

In the afternoon previous to her death, she desired that her child might be brought home, that she might unite in its baptismal dedication to God. The child was brought accordingly, and laid upon her arm ; when she observed to a number who had collected upon the occasion, " I often dedicated this babe to God, even before it was born ; and desire now, in the presence of my Christian friends, to unite in its baptismal dedication, before my departure." After this the solemn ordinance was administered. She then said to her husband, " You must take away the sweet babe ; it is not mine, I have given it back to its Creator ; and I am too feeble to see it any longer." After kissing it for the last time, she concluded her maternal benediction in this affecting and impressive language, " May the Father own it, the Son redeem it, and the Holy Ghost sanctify it !" During the whole of this most affecting scene, she was perfectly calm, and apparently filled with that joy, and peace in believing, which this world can neither give, nor take away.

The following she addressed to different persons who were present in the course of the day. To her husband she said, " O my dear, my heart has been bleeding for you, and the dear babe. It is the survivor that dies. In your daily walk, be sober and circumspect ; and remember that your words are noticed, and your actions watched. Should the child be spared, give him, if possible, a good education. I wish, if it is God's will, he may become a minister of the gospel. We have lived happily together ; our prospects have been flattering ; but we must soon part. I hope to meet you in a better world. It has been my endeavor to alleviate your sorrows, to brighten your enjoyments, and to assist you by prayer and counsel in the great work, assigned you by Providence. I cheerfully leave you in the hands of God. Trust in him through the Redeemer, and he will never forsake you.—After a little time, you will follow me. Be faithful, Oh, be faithful unto death. Tell the people of your charge that I have often fervently prayed for the success of a preached gospel amongst them ; that their spiritual welfare has lain near my heart ; and that they can never find substantial joy, but in religion. I pray that my death may have a sanctified effect upon this people ; that it may be a mean of quickening Christians, and of alarming the secure, impenitent and unbelieving." After this she gave him, directions respecting the distribution of her clothes, and the regulation

of domestic concerns; and spake particularly of the foretastes she then experienced of the joys of heaven; of the employments of the just made perfect, and concluded in words to this import: "In a very little time, I shall be in the eternal world; it is an untried state; our views of it here are doubtless very imperfect. I shall soon see as I am seen, and know as I am known. I shall probably be acquainted with your circumstances after my departure." This took place while none but herself and husband were in the room. She then observed that she wished to unite with him once more in prayer before any company was admitted.

Before and after this she was visited by several to whom she communicated her feelings with freedom. Observing her mother weeping by her bed-side, she begged of her to desist, adding, "Mama, weep not for me; but for your other children. There is reason to believd you have those that are in an unrenewed state." With proper expressions of respect, she then requested her and her husband's mother, who was present, to renew their covenant obligations; to examine the foundation of their hope; to adorn their Christion profession; to be faithful in discharging the important duties of their stations, and to be in constant readiness for the solemn crisis of exchanging worlds. A sister who was present, with whom she had often taken sweet counsel, who was the only branch of the family that professed religion, excepting herself, and whose soul was united to hers as Jonathan's was to David's, she exhorted to persevere in the Christian race, striving for an incorruptible and immortal crown. Her sister then asked her if she had not something to say, which might be communicated to her brothers and sisters who were absent; she replied, "O yes, tell them from me to begin a life of religion now in youth; tell them that I have enjoyed more in one hour on this sick bed, than in all the vain amusements of the world. Tell those (meaning two) who have heretofore been under serious impressions, and whose impressions have worn off, that they are in an awful condition; and that it is infinitely important for them to choose the one thing needful in early life." To a number of people who were present, she affectionately and tenderly addressed the following: "O my friends, religion is worth seeking; and you cannot expect to enjoy the comforts of it, unless you seek it in humble sincerity." She repeatedly spoke of the danger of procrastination, and of the importance of preparing for death while in health. She observed that it was probable death-bed repentances were often insincere; and that persons who were racked with pain and anguish, expecting hourly to be called before the bar of God, were in a miserable condition to prepare for eternity. She observed that she never could be grateful enough that God had inclined her to seek religion in youth. She dwelt with rapture upon the distinguishing doctrines of grace. Being asked if she had any dependence upon the apparently holy life she had led, she replied, "O no; it is all sovereign grace, from first to last. Not unto me, O Lord, not

unto me, but unto thy name give glory. The infinite love and boundless mercy of God, thro' the Redeemer, are my only hope. Oh, my deceitful heart, my wicked heart! Not by works of righteousness which I have done, but according to his mercy he saved me by the washing of regeneration, and renewing of the Holy Ghost." On being asked, if she was not afraid to die, considering the solemn and endless consequences which succeed that event, she replied, "No; why should I fear my departure? I have often dedicated myself and my all to God; and he is faithful to fulfil his promises to all who trust in the merits of the Redeemer. Why should I fear to die? 'Death is the portal into bliss.' Jesus is mine, and I am his. I know in whom I have believed; and that I shall yet praise him for I shall see him as he is. He is able to keep that which I have committed to him against that day, and I can cheerfully and cordially resign my all to his sovreign disposal." She repeated the following:

"Jesus can make a dying bed,
Feel soft as downy pillows are;
Whilst on his breast I lean my head,
And breathe my life out sweetly there."

Being asked if she realized this, she replied, "I do, my dying bed *feels* soft," and then added with emphasis, "and sweet." Soon after this, none but females being present, she desired that one of them might pray with her. As they declined through want of confidence, she observed, "I think I have sufficient strength to perform the duty." She then attempted it, but was soon interrupted by the return of men into the room. While some of her friends were speaking about her sickness, child, &c. she observed, "I wish to hear no conversation but upon religion." To some persons present, expressing a wish that they might die with the same composure, joy, and triumph as she manifested; she observed, "you must *pray*." She strongly inculcated this interesting duty upon all who desired the consolations of vital piety on the bed of death; exhorting them at the same time to place no confidence in creature efforts as the ground of pardon and justification.

To the wife of a neighboring clergyman, who with her husband visited her the afternoon before her death, she observed, "I had calculated to enjoy much happiness in your society, and in that of others, for whom I have peculiar attachment. We may appoint, but God often sees fit to disappoint." After this, looking up with a smile which depicted on her countenance the angelic rapture of her soul, she said, "I do love Jesus." She repeatedly observed that Christians would generally die as they had lived; and strongly recommended it to all to be watchful, prayerful, and heavenly-minded, and to adorn the doctrine of God their Saviour.

She observed to this effect respecting impenitent sinners, "Since I have lain upon this sick bed, my mind has been deeply impressed with a sense of the awful state of the impenitent. How dreadful to fall secure and stupid in the hands of that God who is a consuming fire!"

She was a subject of partial derangement, a part of the night before her death. But in all her

lucid intervals, she appeared to be filled with joy unspeakable and full of glory. After she was struck with death, she was able to speak but once, answering in the affirmative to the question, whether her faith, confidence and joy continued?—The above is but a specimen of what she uttered on the approach of the pale messenger. No essential alteration has been made in the language attributed to her. In one or two instances, slight additions have been made to illustrate sentiments, which, by reason of extreme bodily weakness, she expressed too laconically to be readily comprehended, by persons who were not present at the interesting scene.

[To be continued.]

Letters from a Father to a Daughter.

July 27th, 1804.

DEAR DAUGHTER,

DO you possess a calm and composed mind, and a healthy and flourishing soul? Have you much of God's gracious presence? Do you feel liberty, accompanied with very deep humility, in prayer? Do the views you have of God's perfections render the contemplation and worship of him the delight of your heart? Do those views excite in your heart a constant, growing care and endeavor to please him and approve yourself to him in all your conduct, moral and religious? Is obedience to God in all you do or purpose, (without it we have no true and genuine love to him) your high and principal and pleasing aim? Is the love of God the commanding passion of your heart, and his glory the governing end of all you do? Are the things you do for God and your neighbor influenced by a scriptural and well tempered zeal which is according to knowledge? Does Christian affection increase as its objects multiply? But I forbear—it would be difficult to get to an end were I disposed to go on.

I wish to hear whether the attention and solemnity among your people continue, what number have joined the church, and how many candidates there are for the communion, and whether the young converts hold out. God bless the parents and children of your family, and of his great mercy, make them *all* the children of his grace!

March 28, 1805.

DEAR DAUGHTER,

IN a late letter you have expressed "a desire that I would give you in writing my view of the eternal world." The words in which this request is couched are so general that I feel myself at a loss for your precise meaning. If it be your wish that I should give you my thoughts respecting the destiny of the finally impenitent, the bible will furnish you with a clear and full answer to the enquiry; and the very nature of sin, unrepented and unforgiven, implies wretchedness. The heart opposed to God cannot be happy, so remaining. If you enquire where impure separate spirits exist, the answer is, in hell. In what portion of the universe this is, we are not informed. This we may be assured of, however, that such a creature must necessarily carry hell with him wheth-

er he be or be not confined to any particular region or place of abode. Does your desire respect the final and future state of the saints, the friends and lovers of God? Here again the divine scriptures will give you all the light and information you need. The figures by which their state and place of abode are represented are strong and lively, such however, as are suited to impress the mind with superlative, though at present, in some degree, indescribable ideas of pleasurable enjoyment. They will see God—be ever near him beholding his glory—contemplating with the highest delight the personal glories of Jesus Christ—gratefully recognizing their immense obligation to Him for the work of redemption (which they will now more clearly understand,) not in the low strains of praise and admiration which earth teaches, but which heaven inspires, and blest with the friendly society of creatures possessing the image of God, in all the perfection of which their natures are capable, who, while they continually endeavor to increase the stock of happiness most fully share in it themselves; and who, while they enjoy the pleasure of conscious likeness to God, have the super-added satisfaction of divine assurance that it shall never be again lost, nor their felicity abate.

Should it be your wish to get the thoughts and views I have of the intermediate state, that is, the state and abode of the souls of saints departed, I answer, that however the soul, many times, may be wholly unconscious of activity and thought during sleep, it will not prove that it is dormant, and torpid, in a state of separation from the body. The very nature of it seems to imply the contrary. I do not recollect a text which expressly and decidedly declares that the souls of saints go straight to heaven when they leave the body, unless it be the instance of the thief on the cross; there are however, many passages of scripture which seem clearly to suppose and imply it. I do not mention the parable of the rich man and Lazarus in the xvi. of Luke as one, for though the passage which contains it may seem to suppose the existence of the saints in heaven after they leave the body, it may be doubted whether this truth is the principal scope of the parable. In the Revelation of St. John are several passages which seem intended to communicate the pleasing thought. The apostle's desire to depart and be with Christ as preferable to a continuance in the body, will, I think, pretty fully establish the supposition, that the spirits of the saints immediately on their quiting a corrupt and defiling body, are so perfectly purified that they are fitted for and received to heaven.

Possibly I have not in any thing I have said, touched on the subject to which you wished me to attend. If your enquiry or wish was principally directed to this object, viz. what my views of the eternal world are, as I am individually or personally concerned? in other words, what is the ground of my hope of future happiness, and what the evidence to support such a hope? In general, I answer in the words of the apostle Peter, 1st epistle 1st chapter. "Blessed be the God and Father of our Lord Jesus Christ, who,

according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and unfading, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation ready to be revealed in the last time: wherein ye greatly rejoice, tho' now for a season (if need be) ye are in heaviness through manifold temptations (trials,)" &c.

To be a little more particular, —The perfect and infinite atonement of Jesus Christ by his death on the cross, fully proved by his resurrection from the dead, is the great foundation and chief support of my hope. He has told us, " that none cometh to the Father but by him." He is the only, and a sufficient mediator between God and men ; and has declared, by his inspired apostle—" That he is able to save to the uttermost all that come to God by Him, seeing He ever lives to make intercession for us"—and " that of all the Father has given Him He will lose none." The gospel is full of declarations of the sufficiency, and expressions of the grace of Jesus Christ. It is full also of divine promises proper to ground the faith and hope of God's people. To recite these particularly, would be to copy a considerable portion of the bible. One only the Saviour has given us, " him that cometh unto me I will in no wise cast out"—must afford ample support and consolation to an assured believer.

I can boast of no extraordinary divine discoveries, no rapturous views or feelings as the support of my hope. I have ever viewed the religion of Christ, since it has engaged my serious attention, as a display of divine wisdom, and perfectly consistent and rational. To one possessed of such views of it, extacies must be altogether unexpected and could rationally afford no great support to hope. The best and most solid evidence a Christian can have of his good estate, is obedience. I may say many good things for God, and obtain a character for piety among men ; but if I should not at the same time feel in my heart a supreme regard to his will, and find in fact that it had a commanding influence upon my actions, or, in other words, that it produced sincere obedience, I should find no support for my hope. The professed Christian who feels an indifference and unconcern whether he pleases God or not, can have no substantial evidence that he loves him, for " This is the love of God that we keep his commandments, and they are not grievous."—The will of God is the necessary result of his unalterable and infinite perfections ; whoever opposes it is an infinite offender—and no man or woman who deliberately and knowingly disobeys God, especially when it is an habitual thing, can feel comfort and support. On the contrary, a conscience void of offence affords both. There is not, at the same time, a man on earth that doth good and sinneth not. I pretend to no such perfection as some boast of. I daily offend, and all the day more or less ; nevertheless can say, I trust with a degree of sincerity, that it is my pleasure to serve God—and say with David (perhaps not with equal sincerity) " I delight to do thy will, my

God." At the same time, so many and aggravated are my offences, so many and frequent the defects of my best performances, that if the bible had not informed us that God has forgiven the great sins of his servants on repentance, and looks on his children with a compassionate eye, notwithstanding their many infirmities and failings, I could find no ground for hope. To find pleasure in religious exercises will afford further ground for comfort; for whatever habit may do, in this as well as other cases, it is not in fallen human nature to choose religion. Nature is so opposed to God and religion that the esteem and practice of it must be from Him; and he only can preserve and continue its existence in the heart. I cannot go further, at present. Before I close, let me add one caution, which I wish may be useful to us both; it is this, that the transports produced by self-love may never be permitted to become substitutes for the love of God; rather let obedience be made the measure of it. I wish you all the best of heaven's blessings, and am

Your affectionate father.

Remarks on the uses of the definitive Article in the Greek Text of the New Testament, extracted from a publication of Granville Sharp, Esq.

MR. Sharp proposes the following rule, "When the copulative καὶ connects two nouns of the same case, (*viz.* nouns, either substantive or adjective, or participles, of personal description, respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill) if the article ὁ, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i. e. it denotes a further description of the first named person; except the nouns be proper names, or in the plural number: in which cases there are many exceptions."

This rule is valuable not merely in a philological view, but because it enables us to correct the translation of several passages in the New Testament, which, properly understood, afford many striking proofs concerning the divinity of our Lord and Saviour Jesus Christ. See particularly Eph. v. 5. 2 Thes. i. 12. 1 Tim. v. 21. Titus ii. 13. 2 Peter i. 1. Jude 4.

Officers of the Missionary Society of Connecticut, from the first Wednesday of September, 1805, *to the first Wednesday of September*, 1806.

TRUSTEES. His Honor JOHN TREADWELL, Esq. The Honorable Messrs. OLIVER ELLSWORTH, ROGER NEWBERRY, AARON AUSTIN, JONATHAN BRACE, and JOHN DAVENPORT, Esqrs. and the Rev. Messrs. *Cyprian Strong*, D. D. *Elijah Parsons*, *Nathan Strong*, D. D. *Nathan Perkins*, D. D. *Samuel Nott*, and *Calvin Chapin*.

ANDREW KINGSBURY, Esq. Treasurer.
JOHN PORTER, Esq. Auditor.

His Honor JOHN TREADWELL, Esq. Chairman; and the Rev. *Abel Flint*, Secretary of the Board of Trustees.

The Honorable JONATHAN BRACE, Esq. the Rev. *Nathan Strong*, and JOHN PORTER, Esq. Committee of Accounts.

The Honorable JONATHAN BRACE, Esq. and the Rev. Messrs. *Cyprian Strong*, *Nathan Strong*, *Nathan Perkins*, *Samuel Nott*, and *Abel Flint*, Committee of Missions.

The Honorable JONATHAN BRACE, Esq. and the Rev. Messrs. *Nathan Strong* and *Abel Flint*, Book Committee.

Donations to the Missionary Society of Connecticut.

October.	Rev. Calvin Ingals, contributed in new settlements, - - - -	22	21 1-2
18.	Rev. Seth Williston, do.	16	3
		$ 38	24 1-2

THE

Connecticut Evangelical Magazine.

(PUBLISHED ACCORDING TO ACT OF CONGRESS.)

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For the CONNECTICUT EVANGELICAL MAGAZINE.

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Attempts to Christianize the Indians in New-England, &c.

(Continued from p. 166, vol. iv.)

CHAPTER II.

NUMBER xii.

The number of praying Indians in the colony of New-Plimouth, A. D 1685—*Continuation of the account of Mr. Eliot's missionary services—The conclusion of them—His character, as briefly drawn by two gentlemen of distinction in civil life, who were cotemporary, and well acquainted with him—Appendix, containing a Letter from Hon. Robert Boyle to the Commissioners of the united Colonies, and their answer.*

IN the year 1685, Mr. Hinkley, Governor of Plimouth, sent the corporation in England an account of the praying Indians then in that colony. They amounted to 1439, besides boys and girls, under 12 years old, which were supposed to be more than three times that number.

The particular places where these Indians then lived were,

At Pawmet, Billingsgate, and Eastham or Nauset,	264
At Manamoyet, - -	115
At Sackatucket and Nobscusset, - - -	121
At Matakeesee, - -	70
At Skarnton, or Scanton, -	51
At Mashpee, - - -	141
At Suckanesset, - -	72
At Monamet, - - -	110
At Salt Water Pond, -	90
At Namasket, and Titicut,	70
At Namatakeeset, - -	40
At Moxisset, - - -	85
At Cooxit, - - -	120
At Seconet,* - - -	90
	1439

In a former Number it was briefly hinted, that Mr. Eliot, at an early period, set up the practice of catechising the Indians, who attended his lectures. He, with many other judicious

* Hutchinson's History, vol. i. p. 340

Divines,* and, I presume, with the generality, was of opinion, that the catechetical mode of instruction would be very useful, both to children and adults.

Accordingly he composed two catechisms in the Indian language, containing the principles of the Christian religion; a shorter for children, and a longer for older persons, which were published some years before the New Testament, which he translated into the Indian tongue, was printed; and doubtless as early as circumstances would allow.

At his lectures he catechised, first the children, then the adults. He made use of the influence he had with his hearers, of various ages, to induce them to learn the catechisms he had prepared for them.

He took particular pains, in suitable ways, to ingratiate himself with the children, in order to promote their best good; and he had the satisfaction to find, that his endeavors produced an happy effect.† The children, partly at least from their affection to him, were stimulated to apply their minds with diligence, to the study of those little books

* Dr. C. Mather observes, "Catechising is a noble exercise: It will insensibly bring a Minister into a way to do good that surpasses all expression. His Sermons will be very much lost upon an uncatechised people. Nor will people mind so much what he speaks to them in the pulpit, as what he speaks to them in the more familiar way of applying the answers of the catechism. Never any Minister, who was a great catechiser, did repent of it. Thousands have blessed God with wonders and praises, for the good success of it." Bonifacius, p. 95, 96.

In the advertisement prefixed to Dr. Watts' Catechisms, there are these observable words; "More knowledge is commonly diffused, especially among the young and unlearned, by the exercise of one hour, in the way of cateshism, than by the continued discourses of many. This mode of instruction excites attention, and helps the understanding. For this reason it is recommended to all parents and masters of families," &c.

Dr. Doddridge, in an address to parents upon the religious education of children, gives them the following advice, supported by important reasons: "Let your children attend upon our catechetical lectures, which are peculiarly intended for their service."

"I bless God I have seen the happy effects of this exercise, both in the places where I was educated, whilst a child, and in those where I was formerly fixed. I will not, at large, insist on the advantages which may attend this mode of instruction. You easily see, that it will be an engagement to the children to learn those excellent summaries of divine truth, when their progress in them is so often examined: By repeating it themselves, and hearing it rehearsed by others, it will be more deeply fixed upon their memories: The exposition of it in a plain and familiar manner, may much improve their understandings in the doctrines and duties of religion.—We may hope that by the blessing of God, some good impressions may be made upon the minds of children." Ser. iii. on Education, page 71, 72. 3d edition.

"I cannot but take occasion to say, *Catechising*, though it be now so much neglected, has been found to be of excellent use, by laying a restraint upon every vicious passion, and nourishing children up in the words of faith and of good doctrine." Fam. Expos. on Eph. vi. 4. Note.

† That Minister, who by a pleasing, but yet dignified behavior, can gain the affections and respect of the children of the congregation, may entertain comfortable hopes, that his labors with them will not be in vain.

upon divine subjects, which he put into their hands.

And this good man had the pleasure to find, that both adults and children made laudable proficiency in Christian knowledge. And he had the happiness to understand, that *many* of the proselytes, and after a time the *generality*, prayed in their families morning and evening, and that with much apparent affection and reverence.*

Mr. Eliot was desirous of being as extensively useful as might be—to communicate the knowledge of the divine Saviour to as great numbers, as was in his power: He therefore not only visited the various villages of the natives, as often as circumstances would allow; but was careful to take journies to preach the gospel in places, where, upon special occasions, large numbers of them were collected; as when, from various parts, they resorted to the best fishing places—when they assembled to attend the court of the English magistrate who was superintendent in their civil concerns, &c.†

So intent was he upon propagating the gospel among them, that he used his influence, by conversation and letters, to excite other ministers and scholars, both in the Massachusetts and other colonies, to qualify themselves, and to engage in the benevolent and important work, and prosecute it, as far as circumstances would permit: And some good success attended, and followed these endeavors; several worthy men learned the language of the natives, preached lectures to them in a stated course, and took much pains to Christianize and civilize them.*

It being difficult, if not impracticable to supply all the villages of the Christianized Indians, or even the most of them, with fixed English ministers; to remedy, in some measure, this defect, Mr. Eliot, in declining years, used special endeavors to qualify some of the natives to be teachers of their countrymen. Mr. Gookin gives an account of this in the words following: "Mr. Eliot has, of late "years (i. e. for some years pre- "ceding the year 1674) fallen "into a practice among the In- "dians, the better to prepare, "and furnish them with abilities "to explain and apply the scrip- "tures, by setting up a lecture "among them in logic and the- "ology, once every fortnight, all "the summer, at Natick, at "which he reads and explains "to them the principles of those "arts. And God has been pleas- "ed graciously so to bless these "means, that several of them, "especially young men of acute "parts, have gained much know- "ledge, and are able to speak "methodically, and properly, "unto any plain text of scrip- "ture; yea, as well as can be "imagined such little means of "learning can enable them to "do. From this church and "town of Natick have issued "forth, as from a seminary of "virtue and piety, sundry teach- "ers, that are employed in sev- "eral new preaching towns."

Mr. Eliot continued his missionary labors among the Indians 'till very old age, and its

* Gookin's Historical Collections, p. 169. † Gookin, p. 186.

* Gookin, p. 172.

attendant infirmities, obliged him to give them over. Perhaps to no man, since St. Paul, and his inspired brethren, could the title of, "A Teacher, a Minister, and an Apostle of the Gentiles," be affixed with greater propriety, than to him. He was in the service of the gospel among them much of his time for more than forty years in succession; took frequent, and distant, tedious, and perilous journies to visit their various tribes, and plantations. He taught them with plainness and fidelity, the important doctrines of Christianity; and was uncommonly diligent in the work.

Through the whole of his missionary course, he acted with that uprightness, which became a Christian minister; detesting such fraudulent and dishonorable measures, as have been taken by certain missionaries of another communion, I mean the Romish, some of whom have been detected in using the most base, and unchristian ways, to induce the heathen to imbibe their doctrines, and become members of their church.*

Nor was Mr. Eliot negligent in making attempts to introduce regular civil government, and the arts of civil life among the natives; sensible that to civilize them, was of importance, as well as to gospelize them; and that the former contributed, in no small degree, to the advancement of the latter. He paid careful and unwearied attention both to the civil and religious interests of the Indians in the various plantations which he visited. His heart was in the work: He engaged in it from the most pure and noble motives; and the toils, hardships, and dangers with which it was attended, did not discourage his generous and pious mind: And the observable success which he met with, in many instances, stimulated him to pursue the service with unremitting vigor and diligence.

Mr. Gookin, a friend and companion of Mr. Eliot, who was well acquainted with many of the Indians, as he was their super-

* Instances of this kind occur in history. Dr. Mather communicates the following, which he thus introduces: "The Popish falsity disposes them to so much legerdemain in their applications (to the Indians) as is very disagreeable to the spirit and progress of the gospel. My worthy friend, Mynheer Dellins, who has been sedulous and successful among the Maquas (Mohawks) assures me, that a French predicator (preacher) having been attempting to bring over those Indians into the interest, not of our Saviour so much as, of Canada; at last, for a cure of their infidelity, told them, that he would give them a sign of God's displeasure at them for it; *The sun should such a day be put out.* This terrified them at a sad rate; and with great admiration and expectation they told the Dutch of what was to come to pass: The Dutch replied, *This was no more than every child among them could foretel; they all knew there would be an eclipse of the sun; but, said they, speak to Monsieur, that he would get the sun extinguished a day before, or a day after what he speaks of; and if he can do that, believe him.* When the Indians thus understood what a trick the Frenchman would have put upon them, they became irreconcilably prejudiced against all his offers; nor have the French been since able to gain much upon that considerable people. The New-Englanders have used no such stratagems and knaveries; 'tis the pure light of truth, which is all that has been used for the affecting of the rude people, whom it was easy to have cheated into our profession.

Magnalia, b. iii. p. 204.

intending magistrate, observes, "For my own part, I have no doubt, but am fully satisfied, according to the judgment of charity, that divers of them do fear God, and are true believers; but yet I will not deny, but there may be some of them hypocrites, that profess religion, and yet are not sound hearted."—He observes further, "In all acts of public worship (for I have been often present with them) they demean themselves visibly with reverence, attention, modesty, and solemnity."*

Mr. Eliot continued to itstruct the Indians till within two or three years of his death. Tho' near the close of his mission, his very advanced age, and consequent debility prevented him from doing so much for their spiritual and temporal interests as he ardently desired; yet he earnestly improved, in this excellent work, the little strength and ability which remained: And when he could no longer labor among them, their interest lay as near his heart as ever; and he fervently prayed, that God would give success to the exertions of others, who had, or might enter into his labors.

He was conscious of the decay, not only of his bodily, but mental powers; but was equally conscious of the strength of his love: The venerable old man towards the close of life, when his age had rendered him unfit for almost all employments, and bereaved him, in a great measure, of those gifts and parts, which once he had been accomplished with, being asked how he did, would sometimes answer, "Alas! I have lost every thing; my understanding leaves me; my memory fails me; my utterance fails me; but, I thank God, my charity holds out still; I find *that* rather grows than fails."* Love to his poor Indians, as well as the other branches of charity, remained unimpaired to the last.

When the good work among them appeared to decline, as it did towards the close of his life, his mind was filled with tender grief: And to some of his friends, a little before his death, he expressed himself in the following pathetic strain: "There is a cloud, a dark cloud upon the work of the gospel among the poor Indians; the Lord revive and prosper that work, and grant it may live, when I am dead."

The converted Indians had a great veneration for Mr. Eliot; and appeared to have a deep sense of his kind and laborious services among them. "And it is no wonder he was in such high esteem among them—that they consulted him as their oracle in all difficult cases—that they loved him with a very strong affection, and would run all hazards to serve him: He really deserved highly of them; for it may be doubted, whether any man, since the apostolic age, ever took more pains in the missionary work, than himself: His name therefore will be mentioned with honor, as long as there is a Christian Indian in the world."†

Mr. Eliot was in high esteem, particularly as a missionary, not only with his brethren in the ministry, but also with gentlemen in civil life; some of whom

* Historical Collections, p. 183.

* Magnalia, b. iii. p. 181.

† Neil's History, vol. i. p. 262.

left behind them written testimonials of the sentiments they entertained of his solid worth. Capt. Roger Clap, one of the early settlers, and for many years commander of the Castle in Boston bay; who resided within a few miles of him, was personally, and for a long time acquainted, gives him the following character; "Among others, [who instructed the natives in the Christian religion] the principal was that reverend man of God, Mr. John Eliot, teacher of the church of Christ at Roxbury, whose great labor, and pains in catechising, preaching the word, and translating the Bible into the Indian language, God has blessed, I doubt not, to the converting of many among them. *He that converteth souls, shall shine as the sun in the firmament.* Oh! how glorious will the shining of that star be in heaven! I rejoice to think of it."*

The Hon. Daniel Gookin, who was intimately acquainted with Mr. Eliot, living within a few miles of him, and accompanying him in many of his visits to the Indians, gives him the following character, principally as an evangelist: He styles him, "A learned, and worthy man—a pious servant of God—one endowed with an extraordinary spirit, suitable for the work [of the gospel ministry, and particularly evangelizing the heathen]—a worthy, and active instrument—one divinely assisted by the Spirit of God. The principles which induced this precious servant of Christ to undertake the work of Christianizing the heathen were heroic, noble, and Christian, and not any carnal and by-ends; for in those times nothing of outward encouragement did appear: He preached several years without receiving any pecuniary reward—was unwearied in his endeavors to promote the salvation of the poor Indians—was, to a very advanced age, exceeding diligent, and careful to instruct them in the sound principles of the Christian religion."†

* Clap's Memoirs, p. 21.

APPENDIX.

It may not be unacceptable to some readers to finish this number with the principal part of a letter from the Honorable Robert Boyle, Esq. (first governor of the society for propagating the gospel among the Indians in New England, under the Charter granted by king Charles the second,) to the commissioners of the United Colonies, together with their answer.‡

"Honored Gentlemen,

"A letter of yours being bro't hither, directed to Mr. Ashurst and Mr. Hutchinson; though the former of these two gentlemen, did, by the last ship, as he tells us, acknowledge the receipt of it, and intimate the reasons of our silence; yet now we think it meet to assure you also ourselves, how acceptable it was to us to be informed, partly by that letter of yours, and partly by the relation of some learned ministers, that came, a while since, from New-England, that you continue your care, and concern for the propagating the gospel of Christ among the poor Indians. And we are glad, that

† Gookin's Historic Collections, p. 168, &c.

‡ Gookin's Historical Collections, p. 215.

through the goodness of God, we are now in a condition to inform you, that since the receipt of your lastly mentioned letter, it has pleased the king's Majesty in Council, to grant a Charter of incorporation, wherein many of the nobility, and other persons of quality, and most of those gentlemen, that were *formerly employed* in the like work, are authorized and appointed to endeavor the carrying on that *pious design for converting the heathen natives:* Wherein they deservedly esteem it both an honor and advantage to be employed in this new establishment; being, among other particulars, enjoined to appoint commissioners in New England, to prosecute there, by our directions, his Majesty's pious intentions."

"We judge this to be a matter of highest concernment that belongs to the work intrusted to us. For all our endeavors here, and all the supplies we may procure from hence will be but ineffectual, though not to our own souls, yet to the work we would promote, unless there be a prudent and faithful management of what we send over, by the commissioners we shall appoint in New-England, and those they shall employ. And therefore, since having obtained the best information we can, and seriously considered the matter, we have pitched on the same course, that hath been formerly taken in pursuance of the same ends and care. Accordingly, determined at present to desire you to take upon you again the care and management of this work upon the place. We hope you will discern, how great a trust we willingly repose in you; and we doubt not of your readiness to comply, as formerly you have done, with our directions herein: The business wherein we desire to engage you, being such, as we thing it truly *honorable* to be engaged in ourselves; and the design being of a nature to which the greatest and most precious promises are annexed: Besides, that the civilizing and converting of your barbarous and unbelieving neighbors, is that, whose success will be, in some regards, of more immediate advantage to yourselves, than to us."

"Our good wishes to so *Christian a work*, makes it much our trouble to see the means of carrying it on no greater than we now, at our entrance, find them: Which we mention, not by way of reflection upon those, to whose hands the management of them was committed before the grant of our charter; but because it is necessary for us to acquaint you with the condition we are bro't to, partly by the great charge you and we have been at on several necessary occasions, and partly, and indeed chiefly by the injurious dealing of some, who take advantage of the letter of the law, against all justice and equity, to repossess themselves, of what they formerly sold, whereby the greatest part of our revenue is, at present, detained; which will prove, we fear, very expensive, and somewhat difficult to recover.——We cannot be so despondent, as not to hope that the Providence of God will, by some means or other, provide for the supply of a work, so much tending to *His own glory*, and so acceptable to those, who are so heartily concerned for it."

——"That [money] which is from time to time laid out, we

desire may, according to commendable practice, be sent over, in a particular account, within the year. And it may assist us, in the regulating our expenses, if you be pleased to let us know, by the first conveniency, what further charge you judge you shall be put to by perfecting the printing of the Bible. The use of that *Divine book*, and also a constant use of *catechisms*, we judge most necessary for the Indians' instruction in religion. And we also think it may conduce to unity and order, if the same catechism be generally taught amongst them."

"If our stock do increase, which, we hope, hereafter it may; especially since his Majesty himself has graciously pleased particularly to countenance this work, and to secure, both what has been, and what may be given towards it, by a legal settlement, which before was wanting:—If, we say, our means increase, we shall consider of some employment, in the way of trade and manufacture, to employ the Indians in. Or if, in the interim, there occurs to you any thing about this, or any other matter, that, you judge, may tend to the promoting of that *good work*, wherein we have the happiness to be jointly engaged, your informations and advice will be, as well as your assistance, very welcome to us."

"Signed in the name, and by the appointment of the corporation for the propagating of the gospel in America.

Pr. ROBERT BOYLE, Gov."

London, May 15, 1662.

"For the worshipful, the commissioners of the United Colonies of New England, in New England, These."—

Answer of the Commissioners.

"Right Honorable,

"We received yours of the 15th of May, 1662—That it pleased the Lord to put it into the heart of our dread sovereign, the king's Majesty, with his most honorable Council, to cast a favorable aspect upon these so far remote parts of his dominions, not only to the owning of his subjects, the people of his own nation, with privilege of protection, and confirmation of our wonted liberties to the rejoicing of the hearts of many, the Lord's poor people here, that were before sad, and to the shame of those, who were the enemies of the peace of our Zion; but also, as by the information given us by your honor's letters, extending his royal favor to our neighbors, the barbarous natives, and that in such wise, as no other interest or concernment can be any motive therein to his Majesty, save only his unfeigned love to the honor of God, and bowels of compassion to poor mankind, the experience, not only of a kingly, but also of a fatherly, god-like spirit; especially considering the objects of this his bounty, who are such of whom it may be truly said, that being beheld in their own savage ways, and customs, there is very little more of the relics of that glorious image, put upon our first parents, to be seen in them than this, that they are of that race:—The consideration whereof, together with the gentleness and candor of your generous minds, expressed in yours to us, breathing forth your unfeigned desires to advance the interest of the Lord Jesus Christ; so that the labor and difficulties inevitably accompanying such

an undertaking have not deterred your truly noble spirits from the acceptance thereof;—cannot but greatly oblige us, as the expressions of our thankfulness to the Lord, and yourselves, to study the faithful discharge of so great a trust, by your honors, reposed in us, for the improvement of the means aforesaid for the instructing of the barbarous natives in the true knowledge of God; that so, through his rich blessing therein, a people, among whom Satan has had his throne, may now become the Lord's, and his name may be known and exalted by those, who, for so long a time, have sat in darkness, and in the shadow of death:—The time of the establishing and resettling of this weighty affair, by his Majesty's influencing thereof, and putting the royal stamp of his authority thereupon being such, wherein the adversary was seeking to undermine all former endeavors, to the utter disappointing of all our future hopes, by the subtilty, and powerful attempts of his instruments, even of those whom we may truly say, that they fear not God, nor honor the king:—That at such a season, the Lord, should raise up his Majesty to be an horn of salvation, to these poor natives;—it does greatly encourage us to hope, and believe, that he hath, even among them, some that are of those other sheep, whom, in time, he will cause to hear his voice; and that he will continue to bless the endeavors of his people for that end."

"Touching the progression of this work at present, your honors may please to be informed, that as we have formerly related we are still waiting on the Lord in the use of the means afforded."

"The laborers in that work for instructing the Indians in the several colonies, continued, together with the education of sundry youths; two whereof have been, the year past brought up at the college in Cambridge; where they have good commendations of the President and their tutors, for their proficiency in learning. Also two others are at the grammar school; and two more at the English school, where they learn to read and write; one whereof is now fitted for the grammar school; besides many others that are instructed by school-masters in other places to read and write. It hath pleased the Lord to frown upon our endeavors in this kind; taking away by death, at sundry times, six youths, or more, upon whom considerable cost had been expended for their education; wherein it very well becometh us, and all herein concerned, humbly to submit unto his sovereign pleasure."

——"We are informed by the Rev. Mr. Eliot, that he is so far satisfied concerning the Lord's effectual work with his word, on the hearts of sundry of the natives, that he has proceeded to administer the sacrament of baptism at two of their plantations, Martha's Vineyard, and Natick, being in distance about one hundred miles."

"The Bible is now about half done; and a constant progress therein is made. The printer hopes it will be finished within a year. The future charge is uncertain; by estimate not less than two hundred pounds. We have herewith sent 20 copies of the New Testament to be dis-

posed of as your honors shall think meet."

"The trust your honors have seen meet to repose in us for the managing of this work, we shall endeavor, with all faithfulness, to discharge. The account enclosd tells you to whom, and in what manner, and for what ends, the money sent over hath been distributed; whereby you will plainly see, that neither our colonies, nor particular concernments are any diminution thereof, but the whole is improved according to the will of the donors."

"And for the future we shall be ready to observe the more particular directions of your honors; humbly entreating this favor, that no information or complaint may be received against us to the prejudice of our trust, until we have had advice thereof, with a seasonable opportunity to return an answer thereto. Less than five hundred pounds we could not charge bills to be paid this year; without which the work will inevitably be interrupted, if not broken in pieces."

"We shall not give your honors further trouble, but commend you to the guidance and protection of the Almighty, resting your honors to serve in the work of Christ."

"The Commissioners of the United Colonies in New England."

Boston, Sept. 10, 1662.

"To the Hon. Robert Boyle, Esq. Governor of the corporation for the propagation of the gospel in New England."

An Essay on the Glory of God, founded on 1 *Cor.* x. 31.

(Continued from p. 170.)

II. TO show what is implied in doing all things to the divine glory. *Whatsoever ye do, do all to the glory of God.*

It is plain, that men can add nothing to God's essential glory, nor in the least diminish it. But as it respects his declarative glory, we have the authority of revelation to assure us, that they can do those things which shall be honorary or dishonorary to God. To do all things to the glory of God, is to conduct in every respect as it becomes such beings as we are, considering all the circumstances of our situation, and all our obligations to the great Author and preserver of our existence. The will of God made known to us in his word, is the rule by which to regulate all our actions. The leading things that are revealed as the will of God, were suggested under the former head as promotive of the divine glory; which are some of the great fundamental duties the right performance of which contributes to the glory of God.

And here let it be observed, that no duty can be performed rightly, unless it be done in sincerity, or from a good principle of heart. External good works may promote the welfare of society, and the peace and comfort of the present life; but if they do not flow from a good fountain, from true love to God and man, they cannot be acceptable to Him who *seeth not as man seeth, but looketh on the heart.* The apostle says, *Though I bestow all my goods to feed the poor,*

and though I give my body to be burned, and have not charity, it profiteth me nothing. Hence in order that we may perform Christian duties, to the glory of God, we must not barely regard the *outward adorning* of good works, *but the hidden man of the heart, even the ornament of a meek and quiet spirit, which in the sight of God is of great price.*

Farther, In order to answer the precept of the text, we must have a single eye to the glory of Jehovah, in all, even the smallest actions of life. In treating upon this subject, the apostle is so particular as to mention the common feeding upon the bounties of Providence. *Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.* The inspired oracles represent all, even the irrational and the very inanimate creatures—beasts and all cattle, worms and flying fowls, the sun, moon, and stars, mountains and all hills, fruitful trees and all cedars, fire and hail, snow and vapors, wind and storms, as glorifying God, because they subserve the end of their creation, and show us his great power and perfections. With what propriety then, may even the most common actions of men be said to be done to the glory of God, when they are done as required; as becomes men and Christians! "In a journey, to a diligent man, whose mind is really bent upon his journey's end, every thing he does as well as actual travelling tends to accomplish his design. His rest and sleep, his steps and refreshments, nay, even his very diversions, all tend uniformly towards enabling him to arrive at his intended home. And thus likewise to a man who does all things to the glory of God, every action of his life tends to this important object; and every thing he does is sanctified by a principle and habit of virtue. His worldly business and employment, by justice and charity running uniformly through all the parts of them; the common actions of his life, by decency and inoffensiveness; his very pleasures and diversions, by innocency and right intentions. Whatever he is doing, he constantly remembers the end, and therefore does not amiss."

III. To shew the obligations we are under to conduct in all things to the glory of God.

"God as a wise and intelligent being must have respect in all his actions, to the accomplishment of some end." "When we look at the majestic works of God in creation and redemption we are at once impressed with the absurdity of even imagining them to have been made without a view to some great end. In these works we behold order, connexion, regularity and harmony. How these should have existed without design, is impossible to conceive. It is equally impossible to conceive, how God should do this without a view to some end exceedingly great, glorious and important." "This end was the display of himself, or the good of the thing created." That it was the display of himself appears from this; "It is inconsistent for infinite wisdom and goodness to prefer an inferior to a superior object:" And God is as far above all creatures as heaven is above earth. "All creatures are as nothing in comparison of the infinite God. Collect

all the powers and principalities of heaven; all the perfections of angels and virtues of men; all the splendors scattered over creation; collect all these into one vast assemblage; and they are lost before God, as a mote in the full blaze of the sun." "Now God must love and regard the highest excellency most. But this is no where but in himself." "Consequently, he must in all his works, act with a supreme regard to his own glory, or to himself.."—"This is the uniform language of scripture. God declares, that he made all things for himself; that of him, and to him, and through him are all things." By this display of himself, all his creatures share liberally in his goodness; without which, they never would have participated the benefits of creation, and of receiving and enjoying good; for God is the only uncreated being, and true good in the universe. This being the case, it is reasonable and proper, that his works, which have derived their being from him, and share largely in his munificence, should be used to his glory.

As God's character comprises all good, his creatures cannot act to a nobler end than the divine glory. And as every favor creates an obligation, the countless favors they receive from him, lay them under infinite obligations to live to his glory. Accordingly his perfect will requires this duty of them, and makes it necessary, that they should act to the same great end with himself.

The irrational and inanimate parts of creation, do glorify God by answering the design of their creation. *The heavens declare the glory of the Lord.—Day unto day uttereth speech, and night unto night sheweth knowledge.* The magnificence of the celestial bodies, and the form and order of all the works of creation, tacitly shew forth the glorious wisdom, power and goodness of their Almighty former. Therefore all rational creatures, who are placed in an elevated rank in the scale of being, are obligated to perform for God a reasonable service, and to shew forth his glory in a more excellent manner than the lower creation. And especially are mankind, who have experienced great and distinguished mercy and favor from God, obligated to consecrate all their powers, and faculties to his service, honoring him with their whole conduct, *even whether they eat or drink, or whatsoever they do, doing all to the glory of God.* This God hath taught us by his word; and it is incumbent on all men, who would act worthy of their rational dignity, discharge their solemn obligations, and meet the approbation of their God, to endeavor to honor him by all the actions of life.

INFERENCES.

1. If the divine glory be the ultimate end in creation, and the important object which all created intelligences should have in view in all their actions, then we learn the great excellency of the Christian religion. God connects his glory with the general good of the creatures which he has made; and in this his conduct appears truly wonderful and excellent. When Moses said to God, *I beseech thee, shew me thy glory,* God said, *I will make all my goodness pass before thee,*

and I will proclaim the name of the Lord, before thee.—And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin; and that will by no means clear the guilty. Goodness is the essence, and the glory of the divine nature; and wisdom and holiness, justice and truth are the modifications of love and goodness. These attributes of Deity appear more glorious to us in the wonderful scheme of redemption, than they appear in any other way known to us.—And likewise in this scheme, the greatest and most precious blessings that were ever known, are received and enjoyed by men. The apostle says, *We have redemption through Christ's blood, even the forgiveness of sins, according to the riches of the grace of God, wherein he hath abounded toward us in all wisdom and prudence.* If therefore, the scheme of redemption is wisely calculated, above every thing else that ever appeared, to advance the great objects, the glory of God and the good of the general system, how excellent is the Christian institution! How worthy is the gospel of our most cordial reception and grateful acknowledgment—of our admiration and esteem—of our attention, perusal and daily study! How precious should it be in our eyes, and to our hearts! All other knowledge is of little importance compared to this. This only is able to make us wise to salvation. This makes a wonderful discovery of the glorious character of God; and shews how we may live to his glory, and be happy in the enjoyment of him for ever. If we would thus live to the glory of God and be happy, we must endeavor to extend the knowledge, advance the honor, and promote the success of the Christian institution, *letting our conversation be as it becometh the gospel of Christ.*

2. If God make his glory the end of all his plans and operations, and the same ought to be the greatest object of all intelligences, then we see the perverseness of those, who, instead of aiming supremely at the divine glory, employ all their strength to dishonor God, and to destroy the good which he has in view. God is infinitely wise, great and good, the source of all being, perfection and happiness. There is none good but God; and in him centres every perfection which can compose the greatest and most amiable character possible. It is only by the display of his character that good can be enjoyed by creatures; and the more it is displayed, the greater is the quantity of happiness communicated to them. It is perfectly reasonable, therefore, that God alone should be exalted, and have glory from all his works. Hence how perverse are they, who would rob God of his glory and set up self? Such act contrary to the reason and fitness of things; yea, and contrary to their own interest. For *we have no sufficiency of ourselves—but all our sufficiency is of God.*

All whose hearts are under the dominion of sin, quarrel with the glory of God; for sin is opposed to God, and fills the heart with enmity to him. All who have not God in their tho'ts,

and regard not his authority—who cast off fear and restrain prayer—who live in the neglect of the instituted means of grace, and in the habitual practice of any known sin—bring reproach upon the religion of Christ, and cause his doctrine and the name of God to be blasphemed, and manifest great perverseness of heart. They are enemies to God and Christ, to the divine government and holiness, to every thing that is amiable, to the happines of man and the whole universe. They discover an unwillingness that the only Fountain of good should be poured forth; they judge themselves unworthy of the favor of God; and instead of doing all things to his glory, and their own good, through a false bias, or a wrong conception of things, they do all things to his dishonor and their own hurt, and set up self to their own ruin.

3. If God has made his glory the end of all his conduct, and made it the duty of all intelligences to do the same, then we may rest assured that this object shall not fail. Sin tends to dishonor God and produce misery; but God can overrule it to a different issue. He can make it subservient to his glory and the eventual happiness of his obedient subjects. This he will do; for he is unchangeable, and will not give up the object which he has always pursued. In this world, while the righteous glorify him by bearing much good fruit, the evil fruit of the wicked, both as individuals and public bodies, he will turn to good, and cause it to redound to the glory of his great name. And whilst the righteous shall be everlastingly to the praise of the glory of his grace, the wicked shall be to the praise of the glory of his justice. *What if God*, says the apostle, *willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?* Thus it appears that the glory of God shall not fail; but that he will get glory to himself whether men be righteous or wicked. The difference in their characters only affects their own condition. If they are reconciled to his character and government, and have a single aim at his glory in all they do, they will meet with an everlasting blessing and reward:—But, if they continue obstinate, and will not seek after the things which God requires, they will meet *an everlasting punishment from the presence of God and the glory of his power.* Let all, then, be exhorted to examine themselves and become acquainted with the motives of their actions, and for God's sake, for Christ's sake, yea, and for their own soul's sake, renounce *the hidden things of dishonesty*, and pursue the great end of all created existence, even the glory of God displayed in the general good of the system, and *whether they eat or drink, or whatever they do, do all to his glory.* A. U.

On the Commands of the Old Testament.

Messrs. Editors,

HOWEVER surprising it may appear, yet so it is,

there are numbers of people in New-England, who profess themselves Christians, and yet avow the opinion, that no commands in the Old Testament are at present binding on men, unless such as are repeated in the New Testament, and on account of such repetition. This amounts to the assertion, that the ancient dispensation, like an old will, is set aside, or superseded by the new.

It is thought, that a short essay on the obligation and perpetuity of the laws and commands of God, may be useful in discussing this subject.

1. The obligation of all commands ceases, when all the purposes for which they are given are known to be fully answered. Of this nature is a multitude of divine commands, which are recorded both in the Old Testament and the New. They were once obligatory on certain men, but they have long since answered the particular purposes for which they were given, and their obligation has ceased. The commands to Noah that he should build the ark, to Abraham that he should offer up Isaac as a burnt offering, to Moses and Joshua that Israel should be led from Egypt, and put in possession of Canaan, and to Thomas that he should reach his hand, and feel out the wounds of Christ, have answered their purposes, and are not now obligatory on any men. There are numerous commands, which, on this account, are similar to those just mentioned.

2. There are some commands, which were a law to many successive generations of men, which have so answered all their ends as laws, that they are not now binding upon men. And that there might now be no doubt whether their obligation had ceased, and whether all their ends as laws were answered, God has been pleased to give us express information, that they have answered their ends, and are no longer laws to the world. The whole typical and ceremonial system of Moses is of this nature, and the distinction between meats clean and unclean, and between Jews and Gentiles. The vision of Peter, when God directed him to go to Cornelius, was given for this purpose. The epistle to the Hebrews, and a number of observations in the other writings of the apostle Paul, teach us, that since Christ the antitype has arisen from the dead, these distinctions and shadows are out of use, as to any present obligation. Let no man therefore judge you in meat, or in drink, &c. which are a shadow of things to come, but the body is of Christ. It may be incorrect to say that these laws are repealed, in any other sense than it is proper to say, that the command to Noah to build the ark is repealed. It may be more proper to say, that God has informed us, that having answered their end, they have ceased to be laws.

3. All laws and commands, which respect things which no more exist, are no longer laws to men; such are the commands which respected the service of the tabernacle and temple.

There are indeed useful instructions to be derived from the commands of God respecting the temple, the ark, the types and the directions to Noah, Abraham and Thomas; and on this account they still answer

valuable ends, and are by the wisdom of God judged worthy of a place in his word, though as laws they are no longer of any obligation.

4. There are no intimations, either in the Old Testament or the New, that any laws or commands have ceased to be such, except those which either relate to things that no longer exist, or of which the ends are already answered. People indeed are not under obligations to obey, where some natural impossibilities withstand them. Such as sickness in relation to the command directing us to attend public worship: but no repeal of any other laws is suggested nor are any intimations given, that they have ceased to be obligatory. Nor is there any intimation that the New Testament was given to abrogate the Old, only as by bringing the world into different circumstances, many of the ancient types are superseded by their antitype.

5. All laws and commands are of perpetual obligation, respecting doctrines which relate to God, his perfections and administrations, which relate to Christ and his mediation, and which relate to the natural state of mankind, their relation to God as his creatures, their regeneration, and the only foundation of their final justification. They are the laws of our faith, and are immutable in their nature and obligation, whether found in the Old Testament or in the New, or in both; and therefore their omission in the New Testament, or the Old, cannot affect their present authority.

6. The same is true of all moral precepts, which respect the duties arising out of the relations in which we stand to God, as good, as our Creator and our Redeemer, and in which we stand to our fellow men. They derive their authority, both from the commands of God, and from the nature of those relations, and are as perpetual as the relations themselves.

7. All positive commands, once enjoined, remain for ever binding, unless God repeal them; as he did the command to offer Isaac, or the reasons of them are certainly at an end, as the command to build the ark; for the authority of God is perpetual, and therefore where the reasons of his command or prohibition are unknown, and he does not expressly revoke it, it would be arrogance in us to presume that we are absolved from its obligation.

8. There is no instance in which the New Testament professes to receive, confirm or re-enact any law of doctrine or practice enjoined in the Old Testament; but when it has occasion to speak of them it is as of laws already in full force. And it assures us expressly, that all scripture is given by inspiration of God and is profitable,—that Christ came not to destroy the law or the prophets; and it often quotes the Old Testament as an authority, as Christ did when he said, It is written, thou shalt worship the Lord thy God, and when he summed up the decalogue, not as re-enacting it, but explaining it, saying, Thou shalt love the Lord thy God with all thine heart, &c. It in no instance derogates from its authority, but always honors it. When it supersedes its rituals, it is by fulfilling their end, and

not by abrogating or repealing the Old Testament, either in whole or in part, and it ever acknowledges and asserts its excellence and authority.

9. There are some things commanded in the Old Testament and not repeated in the new, which are of such a nature, that the very heathen, by the light of nature, consider them as binding. Such are the prohibition of marriages, where the parties are in the nearest relations of consanguinity, as those of mother and daughter, and other unnatural alliances.

It therefore appears, that the commands of the Old Testament do not derive their present authority from being re-enacted, in the New, but are as binding as the commands in the New Testament; there is no difference in their obligation. Both are equally *not binding* when the ends for which they were given are clearly answered, as the direction to the fishermen to cast their net on the other side of the boat; both do *not* bind us, when the things or circumstances respected in the command do not exist, or when by reason of sickness or other natural inabilities, they cannot be obeyed; and both *are binding* in all other cases whatsoever.

Hence it is plain, that those who disbelieve the authority of the Old Testament at present, are far advanced in the path of infidelity, and manifest a strong inclination to absolve themselves as much as possible, from the obligations of divine authority.

MYRIS.

A Dissertation on the Atonement.

(Continued from p. 166.)

I NOW proceed to observe,

II. The offering and sacrifice which Christ hath made of himself, on our account and for our sins, answers the aforementioned purposes, which the penalty of the law was designed to answer; and so declares the righteousness of God, that he can be just, and the justifier of him who believeth in Jesus.

To illustrate and establish the truth of this observation, it may be proper to descend to several particulars, viz.

1. Christ is truly a man, possessed of all that is essential to human nature; and truly God, possessed of all divine attributes and perfections, as fully as the Father. "For in him dwelleth all the fulness of the Godhead bodily." He is the brightness of the Father's glory, and the express image of his person.—He assumed the human nature into such union with his divinity, that though he is both God and man, yet *his person is one*—both natures being so united in him, as to constitute but *one person*. Therefore, although the divinity, abstractly considered, cannot be supposed to have suffered; yet the *person* that obeyed and offered himself a sacrifice, was truly *a divine person*, and consequently of more dignity and worth than the whole race of mankind, or even the whole system of mere created intelligences.

2. In conformity to the agreement between the Father and the Son, he was made under the law, and took on him the *form*

of a servant. Psalm xl. 6, 7, 8. Gal. iv. 4. and Phil. ii. 7.

3. By the Father's appointment and his own voluntary act, he became an offering and a sacrifice, and was obedient unto death, on man's account.

He became incarnate, was made under the law, and took upon him the form of a servant, and was obedient unto death, not for himself, but for us. This the scriptures abundantly teach. Isai. liii. 5, 6. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all." Matt. xx. 28. "The Son of man came—to give his life a ransom for many."—Rom. iv. 25. "Who was delivered for our offences."—2 Cor. v. 21. "For he hath made him to be sin for us, who knew no sin."—Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse for us."—Eph. v. 2. "Christ also hath loved, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor."—1 Pet. iii. 18. "Christ hath once suffered for sins, the just for the unjust, that he might bring us to God."—These passages, with many others, contain the fullest testimony, that Christ became obedient unto death on our account, and for our sins—the sins of men. Upon the whole, then, we may see, that for the express purpose of rendering it consistent with justice, for God to forgive and save sinners of the human race, by the joint concurrence of God the Father and God the Son, the Son has taken the human nature upon him and put himself under the divine law in the form of a servant, and in that form perfectly obeyed the law, through the whole of his life, amidst the greatest trials and temptations. Hereby it is proved beyond contradiction, that God hath an infinite regard to his law, as being holy and just and good in its requisitions, and worthy of the highest honor and support. Yea, hereby it has been more amply honored than it could be by the perfect obedience of ever so great a number of mere creatures, for ever so long a time. For it has been perfectly approved, exactly fulfilled, and completely obeyed, by a *divine person*—a person of greater dignity and worth than all mere creatures put together. The perfect obedience of such a divine person is of greater worth, and doth more honor to God and his law, than the perfect obedience of a whole system of creatures. Hereby it is made to appear, that God is indeed infinitely worthy of the highest possible love and the most unreserved perfect obedience. And in this respect his righteousness has been declared by Christ. Further,

By the determinate counsel of the Father, and by his own consent and voluntary act, this divine person has, in our nature and for our sins, been delivered up to the cruel and ignominious death of the cross. This death, these dreadful sufferings, this divine person has endured, to redeem us from the curse of the law, the Father refusing to forgive us on easier terms. Hereby it is made to appear, that in

God's account sin is indeed infinitely criminal—that his displeasure against it is infinitely great—that wherever it exists he will bear infinite testimony against it—that his law is just in its threatening, and must and shall at all events be supported and vindicated—that God has such regard to his holy, just and good law, to his own honor, and to the well being and happiness of creatures, and such hatred of sin, the universal enemy, as are essential to and mark the character of an absolutely perfect being, an infinitely wise, holy, just and good moral governor of the world. Thus by Christ's obedience unto death, the righteousness of God is declared or *manifested*, and the way opened, and a foundation laid, for the exercise and display of his infinite goodness and mercy in the free pardon and salvation of sinners, in a consistency with justice—without injury to himself, or to any creature. For now, if God forgives sinners upon the consideration of what Christ hath done and suffered on their behalf, he will give no occasion for creatures to think, that he does not hate sin with perfect hatred, or that he will not show and express infinite displeasure against it. No colorable pretext will be exhibited for any to imagine, that he does not perfectly approve and highly regard his law; or that he is not unalterably determined to support it; or that he has not such a regard to his own honor and authority and to the true interests of the moral world, as becomes the supreme and absolutely perfect moral governor. Since Christ hath thus suffered for sins, to redeem us from the curse of the law, no room is left for any such-like thought or pretence. The divine character stands as clear of all such impeachment, God's infinite displeasure against sin is as fully proved, and sin as highly discountenanced and condemned, as if the penalty of the law had been executed on the transgressors, and no atonement made.—Thus it may appear,

That the design of the atonement made by Christ was, by answering those purposes which were otherwise to have been answered by the punishment of sinners, to render it consistent with justice, and consequently, with all the moral attributes of God, for him to express and display his infinite self-moved goodness and mercy, in the recovery, forgiveness and salvation of sinful men. These things, it is conceived, contain a general answer to the question under consideration. Nevertheless,

In order to a more clear and full illustration of the subject, it may be proper to state and answer a few queries relative to it.

Query I. Was the atonement made by the obedience, or by the sufferings, of Christ?

In answer to this, the following things may be observed.

1. If we regard the forms of expression made use of in the scriptures, as of any significance, I think we shall find ourselves obliged to conclude, that a peculiar stress is laid on the blood, the sufferings, and the death of Christ, as essential to the making of an atonement for sin—as being in some peculiar manner *that by which* the atonement was made.

The atonements under the Mosaic dispensation, were doubt-

less designed as types, shadows, and figurative representations, of the atonement to be made by Christ. Those atonements were generally made by the shedding of blood. The words in Lev. xvii. 11. are very explicit and full to this purpose. "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." If such an atonement, as is here mentioned, was designed to prefigure and represent the atonement to be made by Christ, who can help concluding that the true atonement was made *by his blood?*

Several passages containing forms of expression, which seem necessarily to convey the same idea, have already been adduced, to prove, that Christ suffered on our account and for our sins; and to these many more might be added, full to the same purpose. In these and similar passages of sacred writ we are told, that Christ was *wounded for our transgressions* —that we are *healed with his stripes*—that he gave his *life a ransom*—that his *blood was shed* for the remission of sins—that we have redemption *through his blood*—are made nigh *by his blood* —are reconciled to God by his *death*—are washed from our sins *in his blood*—are redeemed *with the precious blood* of Christ —redeemed to God by his *blood* —that *his blood* cleanseth from all sin and purgeth the conscience from dead works—that he hath appeared to put away sin *by the sacrifice* of himself, and hath entered into the holy place even into heaven, as an high priest, *by his own blood.*— Hence, without an evident perversion of the words and expressions of scripture from their most plain, natural and obvious meaning, I can see no possibility of avoiding this conclusion, that the blood, the sacrifice, the sufferings and death of Christ, were essential to the making of an atonement for sin, and that it was by his sacrifice, blood or death, that he made the atonement. Nevertheless,

2. When the death, or the blood of Christ is spoken of, as essential to the making of an atonement, and in an especial manner, the thing by which it is made, the idea of his suffering *voluntarily*, and therein performing the highest act of obedience, must be included.

This idea is evidently included in the scripture account of the matter. He said, "*I lay down* my life for the sheep.— Therefore doth my Father love me, because *I lay down* my life, that I might take it again. No man taketh it from me, but *I lay it down of myself.*" "Christ loved us, and *gave himself* for us an offering and a sacrifice." "He made himself of no reputation, and took upon him the form of a servant—and became obedient unto death, even the death of the cross." No act of obedience performed by Christ, was more acceptable to God than this. By laying down his life in conformity to the will of the Father, and to the commandment which he had received of him, Christ exercised and expressed the perfection of love to God, as well as to men, and the most absolute, unreserved submission and obedience to the divine will. This was, so to speak, the crowning act of his obedience in the form

of a servant, by which his mediatorial righteousness was perfected and finished. Now when we consider the death of Christ, or his blood, as making the atonement, if we leave out the idea of his dying voluntarily, and thereby exercising and expressing the greatest perfection of love and obedience, what idea can we have of any thing, which partakes of the nature of an offering made to God on our behalf, or for our sins? For if Christ is not the *offerer*, who is? If he did not *make the atonement*, by whom was it made?—But if he had not died voluntarily, by his own consent, how could it be said with propriety, that *he made* the atonement? For upon that supposition, the making of the atonement was *no act* of his.

The plain scripture representation of the matter appears to be this, viz. Christ made an atonement for sin by the one offering of himself on the cross, when he gave himself for us an offering and a sacrifice to God, and became obedient unto death. His making the atonement was an exercise and expression of the most consummate righteousness—of the utmost perfection of love and obedience, and the thing by or with which he made the atonement, was his own blood, his own self, given and offered for us by his own consent. He *gave* his life a ransom, a price of redemption, for many. He hath redeemed us to God by his blood. He hath purchased the church with his own blood. He is the purchaser, and his blood is the thing with which the purchase is made. This brings me to observe,

3. It don't appear how the purposes or ends designed to be answered by the atonement, could be answered by the most perfect obedience, which could be performed, without the suffering of death.

If Christ, in the form of a servant and in the likeness of men, had performed the most perfect obedience, which could possibly be performed by him, without shedding his blood, and making himself an offering for sin; it might thereby have been made to appear, that God hath an infinite regard to his law as being holy and just and good *in its requisitions*, and worthy of the highest honor; and that he is infinitely worthy of the most perfect love and obedience. But if he had not suffered, as well as obeyed, how would his obedience have made it appear, that sin is infinitely criminal and ill deserving—that God views it as being so, and is infinitely displeased with it—that wherever it exists, he will bear infinite testimony against it—that the law is just in its threatenings as well as in its precepts, and must and shall at all events be maintained and supported—and that God indeed hath such a regard to his law, to his own honor, and to the happiness of the moral world, and such infinite hatred of sin, as are essential to the character of an absolutely perfect being—an infinitely wise and holy, just and good moral governor of the world? The threatened punishment of sin was designed to answer these and suchlike purposes—to make these things *appear*—to render them visible and manifest But how these things could be made fully manifest, and rendered incontestibly evident to creatures without sufferings really endur-

ed, it is not easy, if possible, to conceive. For God's displeasure against sin is fully manifested, and rendered unexceptionably evident to creatures, no otherwise than by its effects—by the evils or sufferings produced by it or proceeding from it. God is known, and clearly and convincingly manifested to creatures, to be such a being as he really is, not simply by what he says, but by what he does. It therefore seems impossible to conceive, how the purposes designed to be answered by the atonement, could be answered by Christ, without his sufferings and death. And hence I am necessitated to conclude, agreeably to the most obvious import of the general tenor and phraseology of the scriptures upon this subject, that the atonement was made by his sufferings—by his death—by his blood.

(To be continued.)

Memoir of Mrs. Clarinda Prentice.

(Concluded from p. 196.)

MRS. Prentice kept a diary, the five last years of her life. She wrote largely respecting her exercises and experiences. Her writings of this kind are sufficient for a large volume. A few extracts from her private diary, it is presumed, will not be unacceptable to the readers of the preceding memoir of a person whose graces shone with such lustre.

In Feb. 1800, she wrote thus, "My health is on the decline; and O gracious Father, enable me to lay myself and all my concerns at thy footstool. Prepare me for my great and last change, and enable me to live every day as though it were my last, keeping death, judgment and eternity, constantly in view. O thou guardian of my soul, keep me from spiritual pride; and save me from every sin, especially from abusing the mercies I enjoy. They are indeed innumerable; but here like a prince do I riot upon thy bounty, without reverencing the hand which bestows it."

Lord's day evening. "The Lord is good to the evil and to the unthankful. O wretch that I am! I have been permitted to go to the house of God, and to abuse divine mercy—Have heard a sermon upon the glorious doctrine of divine sovereignty."

Again she writes, "I have reason to believe that the devil and my wicked heart have combined to draw me down to everlasting destruction. How am I bound and chained to the things of sense! And am I not pleased with my bondage? O God, thou knowest the secret wedge of Achan; deliver me from idolatrous affections. Had some comfort this evening in pleading at the throne of grace for the interests of Zion, and for ministers of the gospel."

In October, 1809, she writes, "Blessed be God, I have had some refreshment in prayer this morning. Oh, save me by the right hand of thy power, for thy great name's sake."

Lord's day evening. "I have this day been permitted to celebrate the dying love of Jesus. Wonderful love indeed, wonderful salvation! O Lord, my once crucified, but now risen and ascended Redeemer, par-

don my iniquities ; my very repentance needs thy divine cleansing. Bless the Lord, O my soul."

Nov. 3d. "Surely I should blush to treat a fellow mortal, as I treat my God, after such special tokens of his loving kindness. Oh, that my dear Lord would teach me to bear the cross."

Nov. 17. "It is now a year since I publicly gave myself up to God. Do I repent of the act ? No ; but I have reason to confess with shame, that I have been an unprofitable servant.—

Will the retrospect of every year, were I to live many, afford so little satisfaction ? Oh, that I might be enabled to devote myself wholly to the Lord, and seek no other interest but that of the Redeemer. Enable me to set out renewedly in the strength of the Lord."

April, 1801. During a disorder attended with threatening symptoms, she writes ; "I have felt the greatest desire that God would not suffer his chastising rod to be in vain—was even led to plead with him to chastise me yet more, and give me strength to bear it, till I shall become an obedient child. Have reason to bless God, that I feel so few murmurs arise in my heart, whilst I might have been left to despise, to wonder and to perish. I would not have it left to myself whether to get well, or die of this disorder. It is perfectly right as it is, and Oh, that I might never be left to view God as a hard master."

Soon after she writes, "Surely no one has, or can have greater cause for thankfulness than myself. I have been able to attend meeting both parts of the day, and been more than usually comfortable."

After describing a scene of unusual temptation thro' which she passed, she writes, "I began to feel more calm ; and began to sing. I was confined to no words that I had ever heard. I sung of the glory, majesty, beauty, holiness, sovereignty and justice of Christ. I thought I could ascribe glory, and often repeated it. Glory, glory, that God did manifest the awful attribute, justice upon his rebellious worms. I had a fear of disturbing the family, or I know not how long I should have sung."

June 7th. "Grace, grace, has attended every step of my life : So much health, oh, inestimable blessing. Had some nearness to the throne of grace this morning in my retired moments. I find it the desire of my heart that the late visitation of providence may not be in vain to me, and that I may have entire and perfect submission to God's will.

The following resolutions are found in her diary, written in the beginning of the year, 1802.

"Resolve 1. Resolve never to judge a matter before I hear it, and then to be very cautious what I say, for my unruly tongue hast cost me tears not a few. 2. By the grace of God to mortify a selfish spirit which I find too much predominates in my heart. 3. Never to suffer an angry or hasty expression to escape my lips, till I have had time to say to myself, is this for the glory of God ? 4. To observe this most precious text of scripture, "Take heed and beware of covetousness, for a man's life consisteth not in the abundance

which he possetheth. 5. To appropriate six pence of my earnings each week that I am able to work to charitable purposes."

Nov. 13th: "Have enjoyed such a week with regard to religion as I have not for a long time before; and if it can be ascribed to any mean, it is to early rising, and denying myself of sleep, for the sake of communion with God. Oh, how delightful to be indulged in the least degree with his presence. His service is perfect freedom.

January 1st, 1803. "This is the first time I have dated 1803. As it is the beginning of a new year, I would it were the beginning of a new course of life. Oh, why is my love so cold to the dear Saviour! Oh, how does it magnify the riches of the dying love of Christ, that mercy can consistently be extended to such a hell deserving creature as I am! Oh, that my head were waters, and mine eyes fountains of tears, that I might weep day and night for my cruel sins. Oh, the abominable sin of ingratitude of which I am daily guilty."

Jan. 30. "About an hour since, my father entered the eternal world. I had reason to bless God, when his soul was released, and as I would humbly hope, received to mansions above. O Lord Jesus, all we now ask is, that his death may be sanctified to prepare us, for our own dissolution. Oh, teach us to live in the fear of God."

March, 1803. "Blessed be God that I have peace! worldly circumstances have not procured it; it is of the sovereign grace of my dear Lord. O my dear Saviour, it is eminently true, that thou wilt keep him in perfect peace, whose mind is stayed on thee. But, O my Jesus, I am utterly unable to trust in thee, unless thou art pleased to give the power. Oh, let me never more go in my own strength, for I am as helpless as the child that never walked."

During the months of August and September of this year, she mentions several religious conferences of females, where she enjoyed familiar freedom and fervency in prayer; where her graces were much enlivened, and where the power of vital religion was very visible.

Oct. "Monday morning, arose very early, sometime before day light appeared, and enjoyed sweet communion. None but such as try it, know the pleasure of being alone with God, and of reading and praying. O my dear Lord, suffer me not to wound that holy cause, which I dare to hope I sincerely love."

Nov. 5. "Two days more and my school closes. Surely I never saw the kind providence of God more conspicuous, at any time of my life, than for six months past. I think I never enjoyed so great a degree of solid habitual peace, and never before in my life did I take up so heavy a cross."

Nov. 17. "It is now four years since I united with the church and visibly united with the people of God. Surely goodness and mercy have followed me all my days. Make me, O Lord, to understand my errors: cleanse thou me from secret faults. I have abundant reason to bless God for what he hath done for my soul, the year past. In no one year since I professed religion, have I been enabled to

make so great proficiency in the divine life, as the past. O my dear Lord, my wish, my prevailing wish is to be entirely conformed to thyself: let me have no will of my own. Let the things of the world grow less in my esteem, whilst the things of eternity brighten in my view."

Jan. 29, 1804. "This day concludes my 26th year. O Lord, suitably affect my heart with a sense of thy goodness; and as thou hast brought me to this anniversary birth-day, enable me to make a renewed tender of my heart, and all the powers of my mind to thee. Abundant has been thy goodness to me the year past. Not a day have I lost by sickness, and never have I had a more abiding sense of divine things, which is indeed an inestimable blessing."

Feb. "Have been to visit a number of my poor sick neighbors; felt a desire that God would grant me his presence, that I might not prove unprofitable. Nothing more convinces me of my ingratitude, than when I see those who are laboring under a thousand real difficulties, that I should afflict myself with so many imaginary ones. O sin, thou procuring cause of all my trouble! were I more holy, I should be more happy. Lord Jesus, cleanse my polluted soul, and make it a dwelling fit for thee. It is my constant petition that God would revive in me a spirit of prayer, and if not in me particularly, that his children may be stirred up."

Apr. "Oh, the blessings of the religion of Jesus! There is a comfort in casting my burden even of sins upon the Lord. O the gospel! how it raises, refines and dignifies the soul! Had I the tongue of an Angel, and the speech that seraphs use, I could not tell its blessings, and the wonders of redeeming love."

Near the close of this month she writes thus, concerning the death of an intimate friend, an eminently pious child of God: "Have this day attended the remains of my dear friend Mr. S. to the grave. Many circumstances of his faithful friendship, rushed into mind, occasioning a flood of tears, which were some relief to my mind. I thought if Jesus wept at the grave of Lazarus, surely I might weep at the grave of this, in some respects, my spiritual father. O Lord, holy, just and true are thy ways —thou workest like thyself, and manifestest the hand of a sovereign. Oh, sanctify this death to the living—awake in us a spirit of prayer. Help, Lord, for the godly man ceaseth, the faithful fail from among the children of men."

May 3d. "Attended meeting, and united in celebrating the Lord's supper. I dare to hope it was a profitable season to my soul. The scene was affecting on account of the recent loss of a most valuable member. Another consideration sensibly affected me, viz. That it was probably the last time that I should commune with this particular church. I earnestly intreated for this pastor and people, and that there might be great additions to this church. O Father, if thou shalt see fit to remove me from this church, watch over me for good; enable me to let my light so shine as thou hast commanded; and make me useful in whatever station thou shalt see fit to place me."

June. After her marriage she writes; "Am laid under fresh and peculiar obligations to my Creator, Benefactor, and constant Preserver. Oh, that my heart might be suitably affected with a sense of divine goodness and that I might have grace to fulfil with fidelity the duties incumbent on me, in my new relation and station. O Lord, unless thou dost protect us we are unprotected. O Lord, mould and fashion us as the clay is fashioned in the hands of the potter. Make my dear partner an able and faithful minister of the New Testament, and enable me to observe whatsoever thou hast commanded. May our ways so please the Lord that even our enemies may be at peace with us."

Feb. Lord's day. "Attended meeting. Oh, the goodness of God in permitting me to go to his house! I had rather be a door-keeper in the house of God, than to dwell in the tents of the wicked."

March 3. "Have been indulged with the unspeakable privilege of going to the house of God, and of uniting in the celebration of the Lord's supper. I have earnestly desired that I might be favored with this unspeakable privilege. I dare to hope the season has not been unprofitable."

An Address of the Congregational Missionary Society, in the counties of Berkshire, Columbia, and their vicinities, to the Churches and Congregations. Also, a Report of the Trustees of the Congregational Missionary Society, relative to their proceedings from September, 1804, to September, 1805.

Friends and Fellow Mortals,

WE are all travelling, in rapid procession to the eternal world. On this narrow and busy stage, we are forming characters, which will be established for ever; and which will introduce us, shortly, to realms of glory, or regions of woe.—Eternity will be to us joyful or sorrowful, according to the part we act in this life, respecting the kingdom of Jesus Christ.

Since the first apostacy, which involved the world in sin and wretchedness, the only rational hope of forgiveness and salvation has been grounded on the plan of redemption by the sacrifice of the Son of God. And even the glorious plan of redemption appears to be ineffectual to salvation, without the renewing influences of the Holy Spirit. Nor do we find evidence of this renewing influence, where the *word of truth* is not known. "He that believeth shall be saved." "How shall they believe in him, of whom they have not heard? And how shall they hear without a preacher?"

To aid the cause of truth, to promote humility and faith, and to advance the Redeemer's kingdom, infinite wisdom hath seen fit to constitute an evangelical ministry; and to treat with sinful men by faithful ambassadors. To induce mankind *to call on the name of the Lord*, so as to be saved, preachers are sent forth in the name of Jesus Christ. The success of Zion's cause under the divine administration, has always been, by the instrumentality of *preachers of righteousness*. "Faith com-

eth by hearing, and hearing by the word of God."

From this weighty consideration, may be urged the importance of missionary exertions. The numerous millions of sinful men must perish, unless their attention be arrested to the *words* of eternal life.

Impressed with this solemn truth, the pious, of many Christian nations have, by divine grace, been aroused to vigorous efforts to spread the gospel of Christ. Missionary operations have been more or less extensive, according to the various ability and zeal of the missionary societies. They have been more or less successful, according to the good pleasure of Him, in whose hand are the hearts of kings and of all men.

With respect to the perseverance and success of this small society, we have occasion to bless God, that our expectations have been exceeded. Few in number, at first, void of experience, and destitute of pecuniary funds; the society could only, with feeble and trembling accents solicit the aid of the warmest friends of Zion. But notwithstanding the faint prospects, seven years ago, yet something worthy of the undertaking has been effected. Missionaries have been employed generally; and, at some times, in considerable numbers. The various journals of their labors and success afford pious pleasure. The means of a moderate compensation of the missionaries have been always at hand. The numbers, and the resources of the society have gradually increased.

But notwithstanding all that is past, which demands a tribute of thanks to God, and to every liberal benefactor; yet considering from whence pecuniary aid is derived, which is only from the annual free will offerings; we are not without our fears, that, in the present period of general languor in religion, *when iniquity aboundeth, and the love of many waxeth cold*, we shall realize an abatement of the missionary spirit. May the Lord, of his mercy, prevent this: and we would fervently pray the Lord of the harvest, that he would enlarge the hearts of all ranks of people, to give support to the missionary laborers in the harvest.

The missionary cause is undertaken, not only with a view to the salvation of many souls, in the present Christian world; and to the edification and support of Christ's kingdom in its present extent; but also with a hope that it may be instrumental of the civilization and conversion of the benighted nations. Towards this great end, much has been effected; and much more remains to be effected, to prepare the way for the millenial glory of the church.

Let all the friends of Zion think on these things, rest on the divine promises, and in their various spheres of action, make united and unremitted exertions. All the dark regions of idolatry in the east, the west, the north, and the south, are to be illuminated with the rays of gospel light; and this by *missionary exertions*. There is no other way, in which the glorious light of truth is ever made to extend beyond its usual limits. This was the way in which the gospel, at first, pervaded the gentile nations. *God was found of them that sought him not;*

Christ was made manifest unto them that asked not after him. The apostles were the missionaries of Christ; encouraged and supported by all true believers, they were enabled, by divine grace, to carry the gospel to the utmost limits of the Roman empire.

Greater things than these, God designs to accomplish by missionaries, in the present and future generations.

Let the friends of Christ unite, and *strengthen themselves in God:* let them *come forth to the help of the Lord, to the help of the Lord, against the mighty.* Let the ministers of Christ be prompt and animated in their labors, wherever they are called; and let all the flock of Christ be prompt to afford them aid and support, especially in missionary labors. Let the zeal of apostolic times be awakened; let the power and spirit of the ancient saints and martyrs be revived; and we shall soon find the limits of our own nation too narrow even for the operations of this small society.

ALVAN HYDE,
Secretary in behalf of the Society.

A Report of the Trustees to the Congregational Missionary Society, relative to their proceedings from Sept. 1804, *to Sept.* 1805.

IN the Report of the Trustees, at the last annual meeting of the Society, it was stated, that Messrs. Samuel P. Robbins and Asaph Morgan had each entered on a mission of sixteen weeks to the counties of Luzern and Wayne. The journals of these missionaries have been received; from which it appears, that for particular reasons, they were each in the service of the Society only fourteen weeks. Mr. Robbins, on this mission, made rising of 200 family visits, preached 80 Sermons, attended 28 conferences and one funeral, visited 8 schools, and received for the use of the Society 17 dollars 93 cents.

Mr. Morgan preached 85 sermons, attended 4 conferences, visited more than 200 families, and 3 schools, and received in contributions for the Society 8 dollars 35 cents.

Having received from the Committee of Trustees a new appointment, Mr. Robbins, on his way to the Ohio, and after his arrival to that country, performed missionary services eight weeks more. The journal of this mission has come to hand; in which Mr. Robbins states, that he made religious visits in many families—preached 52 sermons—attended 6 conferences—visited a number of schools and collected for the Society 7 dollars 12 cents.

In consequence of an appointment from the Committee of Trustees, Rev. John Morse, on the 31st of October last, entered on a mission of eight weeks to the counties of Columbia and Greene, in the State of New-York, which he completed on the 2d of January following. His journal has been received; from which it appears, that he preached 56 times—baptized 6 children, and collected for the Missionary Society 21 dollars.

On the 22d of December last, Rev. Samuel Fuller, having re-received an appointment from the Committee of Trustees, entered on a mission of twelve

weeks to the counties of Cayuga and Ontario and their vicinities, which he completed on the 15th of March following. His journal, which has been received, states that in performing this mission, he preached 78 times —attended two religious conferences—visited 7 schools and a number of families—administered the sacrament of the Lord's supper twice—baptized 11 children, and received for the fund of the Society 31 dollars 15 cents.

In May last, Rev. Mr. Fuller, under a new appointment from the Committee of Trustees, engaged on a second mission of eight weeks to the county of Ontario; but, on account of the failure of his health, he was in the service of the Society only eight days. In this time he preached 10 sermons—visited 3 schools—administered baptism once, and received in contribution 7 dollars 18 cents.

In May, the Committee of Trustees sent also a new appointment to Mr. Asaph Morgan, with directions for him to do the duties of a missionary eight weeks in the northwestern counties of Vermont. A letter, lately received from him, gives information, that he is now engaged on this mission.

In the same month, Rev. Oliver Ayer, under an appointment from the Committee of Trustees, sat out on a mission of twelve weeks to the counties of Greene and Schoharie and their vicinities, in the State of New-York.

This mission has been performed; and from the journal of it, which has come to hand, it appears that he labored as a missionary thirteen weeks, one week in addition to the term for which he was at first engaged, which he was led to do in consequence of the advice of some of the Committee. On this mission he preached 88 sermons—formed one church—admitted 3 persons to the communion of other churches—baptized one adult and 14 children—administered the sacrament of the Lord's supper 3 times—attended 5 conferences—made 33 family visits, and received, in contribution 32 dollars 86 cents.

Rev. Joseph Avery, under an appointment from the committee of Trustees, is now engaged on a mission of twelve weeks to the western counties of the State of New-York.

All these missionaries were engaged in the service of the Society for six dollars a week, excepting Rev. Mr. Ayer, who was engaged, on condition of receiving 40 dollars for twelve sabbaths, and to have his pulpit supplied by neighboring ministers. But as he labored thirteen weeks, the Trustees have allowed him 43 dollars 33 cents.

Since the report of the Trustees, at the last annual meeting of the Society, 69 weeks and 8 days of missionary service, actually performed, have been returned to the Trustees.

The amount of the contributions in the new settlements, received from the hands of the missionaries, who have made returns, the year past, is 125 dollars 59 cents.

The whole amount of monies paid out for the support of missionary preaching the year past, is 386 dollars 33 cents.

September 17, 1805.

A Statement of the Funds of the Congregational Missionary Society, originated in the Counties of Berkshire and Columbia, and the expenditures of the same from the 19th of October, 1802, to the 22d of August, 1805, inclusive.

Account of the Monies received by the Treasurer.

1802.		D.	C.
Oct. 19.	Balance in the Treasury,	249	15
Dec. 7.	A contribution from Cornwall, (Ver.)	32	42
	From Rev. Benjamin Wooster, collected on a Mission,	25	17
1803.			
Jan. 13.	Annual dues from two members,	2	
14.	A contribution from Washington,	7	78
	A donation from Mrs. Austin, (Becket,)	1	
	A donation from C. Butler,		31
March 1.	A contribution from Pittsfield,	18	4
April 12.	Annual due from one member,	1	
19.	A contribution from Stockbridge,	83	32
	From Rev. Joseph Avery, collected on a Mission	12	94
May 9.	A contribution from Williamstown,	35	
June 4.	From Rev. Benjamin Wooster, collected on a Mission,	25	82
July 12.	From Rev. B. Hotchkin,	13	30
14.	A contribution from the Students of Williams College,	20	
August 25.	From Rev. Jabez Chadwick, collected on a Mission,	42	38
Sept. 15.	From a friend of Mission,	6	
20.	From Rev. Samuel Fuller, cash advanced for a Mission he did not perform,	10	
	Annual dues from sundry members,	33	10
	Entrance money from sundry members,	5	
	From a friend of Missions,	1	
	A donation from Rev. Stephen Tracy,	3	
	From Rev. David Perry, collected on a Mission,	70	26
	A contribution from Chester,	17	57
Dec. 23.	A donation from Rev. Gideon Hawley,	1	
1804.			
Jan. 4.	A contribution from Pittsfield,	25	
10.	From the executrix of the late Rev. John Stevens, the remainder of his legacy.	33	
Feb. 21.	A contribution from Sheffield,	18	43
28.	From Rev. Benjamin Wooster, collected on a Mission,	19	86
April 17.	A contribution from Lee,	19	35
	From a friend of Missions, the avails of a fortunate Ticket,	7	

	Col. Elijah Williams 400 of Doddridge's Address to the Master of a Family,		
	Annual dues from sundry members since the 20th Sept. last,	10	
July 2.	From a friend of Missions in Williamstown,	10	
Sep. 10.	From a friend of Missions,	12	
18.	A constribution from Mr. Collins' Society in Lanesborough,	24	6
	From a friend of Missions,	2	
	From a friend of Missions,	1	
	A contribution from Mr. Morse's Society in Green River,	8	56
Oct. 24.	Addition to the last contribution of Pittsfield,	1	10
Dec. 13.	From Rev. Benjamin Wooster, contributed on a Mission,	18	
Oct. 25. 1805.	From Mr. Asaph Morgan, collected on a Mission,	8	35
January 12.	A contribution from Pittsfield,	12	29
18.	From Rev. John Morse, collected on a Mission,	21	10
Feb. 11.	A contribution from Windsor,	20	34
19.	Arrearage of annual dues collected from sundry members since the 17th of April last,	4	
	From sundry members, their 7th annual dues and entrance money, since the 3d of October, 1803, to this time,	38	
April 8.	From Rev. Samuel Fuller, collected on a Mission,	31	35
23.	From a Female Friend of Missions,	5	
29.	A contribution from Lee,	23	33
	A donation from Rev. Gideon Hawley,	1	
June 14.	From Mr. Samuel P. Robbins, collected on a Mission,	25	5
August 22.	Sundry arrearages of annual dues since the 19th February last,	7	
	From a Friend of Missions,	12	
	A donation from a Friend of Missions, in Williamstown,	10	
	From a Female Friend of Missions, 250 copies of a work edtitled, *The Great Duty of believing on the Son of God.*		
		$1143	73

Monies paid by order of the Trustees since the 19th of October, 1802, to the 22d of August, 1805.

1802.		D.	C.
Dec. 7.	Paid Rev. Benjamin Wooster, the balance of his account for 12 weeks mission to the west and east of Lake Champlain, (10 dollars being advanced by former Treasurer,)	62	

1803.
April 19. Paid Rev. J. Avery, for twelve weeks mission to the western counties of the state of New-York, his pulpit being supplied by neighboring ministers ten weeks of the time, - - - - 45 34
Paid Rev. Mr. Avery his expenses in forwarding Mr. Harrower's mission, - - - - 1
June 4. Paid Rev. Benjamin Wooster, for 12 weeks mission to the northern parts of the states of New-York and Vermont, - - - - - 72
Aug. 26. Paid Rev. Jabez Chadwick, for 16 weeks mission to the county of Luzern and its vicinity, - 96
Sep. 20. Paid Rev. David Perry, balance due to him for his mission in June, 1802, - - - - - 9 41

1804.
Feb. 28. Paid Rev. Benjamin Wooster, for 16 weeks' mission to the western parts of the State of Vermont, - - - - - - 96
Paid Rev. B. Wooster in advance of another mission, - - - - - - - 47 86
July 9. Paid Mr. Asaph Morgan in advance of a mission, 48
Paid Mr. Samuel P. Robbins in advance of a mission, - - - - - - 48
Oct. 25. Paid Mr. Asaph Morgan the balance due to him for 14 weeks mission to the county of Luzern, 36
Dec. 21. Paid Rev. B. Wooster the balance due to him for 16 weeks mission to N. W. counties in the State of Vermont, - - - - - 49 14

1805.
Jan. 17. Paid Rev. John Morse for 8 weeks mission in the county of Columbia and its vicinity, - 48
April 8. Paid Rev. Samuel Fuller, for 12 weeks mission to the counties of Cayuga, Ontario, and their vicinity, - - - - - - - 72
23. Paid Rev. Oliver Ayer, in advance of a Missionary tour, - - - - - - 25
June 14. Paid Mr. Samuel P. Robbins, the balance of 22 weeks mission to the counties of Luzern and Wayne, and in the Ohio, - - - 84
August 5. Paid Rev. Joseph Avery, in advance of a Missionary tour, - - - - - 36

Total paid out, 874 75
Balance in the Treasury, 268 98

Dolls. 1143 73

WILLIAM WALKER, Treasurer.

Examined and allowed—TIMOTHY EDWARDS, Audt.

Lenox, August 22, 1805.

Officers of the Society for the present year.

Rev. Ephraim Judson, President.
Hon. Timothy Edwards, Esq. Vice-President.
Hon. William Walker, Esq. Treasurer.
Rev. Alvan Hyde, Secretary.
Rev. Oliver Ayer, Clerk.

TRUSTEES.

Rev. Stephen West, D. D.—Hon. Timothy Edwards, Esq. Rev. David Perry—Hon. Barnabas Bidwell, Esq.—Rev. Beriah Hotchkin—Deacon John Hall—Rev. Alvan Hyde—Deacon Levi Nye—Rev. Samuel Shepard—Hon. William Walker, Esq. and Rev. Silas Churchill.

Letter from the Secretary of the New-Hampshire Missionary Society, to the Secretary of the Missionary Society of Connecticut.

Hopkinton, Sept. 17, 1805.

Rev. Sir,

I RECEIVED, and have communicated to our Society, your letter, with the Narrative, and am directed to return an answer. We rejoice to hear of the abundant labors and successes of your Society in propagating the blessed gospel. And would with the greatest cheerfulness cultivate a friendly correspondence with them. Our means and services are small compared with yours. The following is a summary of our missionary services, viz.—

In 1802, we had performed 20 weeks, chiefly among the northern frontier settlements of this state. In 1803 we had 40 weeks; viz.—12 weeks in the western parts of New-York; and 28 weeks in this state. In 1804, we had 52 weeks, viz.—22 weeks in the western parts of New-York; and 30 in the northern parts of this state.—This year we have engaged 47 weeks; 16 of which to be performed west of lake Champlain, and 31 in the northern parts of this state.

This, being but little more than three years' service, is the sum of the missionary labors performed or engaged by our Society.

We have distributed, and have on hand for distribution, books; bibles, sermons, tracts, &c. to a considerable amount, obtained by donation; or procured by a recent female society.

The journals of our Missionaries have been pleasing; and have excited hope that our exertions have not been in vain.

The Lord is doing great things. We rejoice in contributing our mite to aid the great and good cause.

Wishing the blessing of God may attend all missionary exertions, I subscribe myself yours with affection and respect.

ETHAN SMITH, Sec. to the
N. H. Mis. Soc.

Rev. Abel Flint.

Thoughts on 1 Cor. i. 26, 27, 28, 29.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty: And base things of the world, and things which are despised hath God chosen, yea and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

IT is conceived, by the writer of the following thoughts, that the construction, usually put upon these words, is not agreeable to sound reason, and the scriptures of truth. The words, *are called*, at the close of the 26th verse, were supplied, by the translators, and are not found in the original text. These words being added, the natural construction is, that not many of the wise, mighty and noble of mankind, are made subjects of divine grace, and saved by the gopsel. It is however thought, that this, if it were true in fact, was not the thing intended by the apostle, in these words. It was evidently his design, to adduce an argument, for illustrating the divine power of the gospel, and demonstrating the glory, which is due unto God, on account of it. But this is not done, by the construction which has been generally put upon this passage. Does God confound the wise men of the world, by choosing the foolish; and the mighty, by choosing the weak, the base and the despised, and inclining them to embrace the gospel? Is there any tendency in his doing this, to appreciate the *power* of the gospel, and the *glory* of the grace thereby displayed, in its being effectual, for proselyting the *weak* and *ignorant* of mankind, to the faith of Jesus? If such compose the great mass of believers, does it not seem rather to derogate from the divine efficacy and glory, which are ascribed to the gospel, when it is said to be, the wisdom of God, and the power of God, unto the salvation of believers? And does it not thence furnish the occasion which its adversaries wish, for attempting to discredit its divine origin, by alledging, that it is believed, chiefly, by persons, whose faith is the result of weakness and credulity? In opposition to the construction here considered, it is believed, that the apostle has respect to the *instruments* employed for spreading the gospel, and establishing the Christian church, when he speaks of the *foolish things*, which God had chosen, to confound the wise, and the *weak things*, to confound the mighty. By means of men who were not able to recommend the religion of Jesus, with excellency of speech, and with arguments devised by men's wisdom, but by demonstration of the Spirit, and of that divine power, to which its efficacy must be ascribed, its adversaries were confounded. It was thence demonstrated, that what was styled foolishness, by the pride of philosophy, was *wiser* than men, and the weakness imputed to the gospel, *stronger* than men. Its adversaries could give no rational, and satisfactory account of the extensive and surprising effects, which they witnessed, upon men of all classes, otherwise, than by acknowledging, that the gospel, as it claimed to be, was the power of God, to salvation; and that it was in this view, wiser and stronger

than men. But when folly and weakness are predicated of the instruments employed, which is correct, considering them as plain and unlearned men, and thence incapable of persuading others to receive their testimony concerning Jesus, by the strength of arguments, which their reason could suggest, the inference naturally follows, that the excellency of the power, by which their preaching was rendered effectual, must be ascribed to God, and not to them. When, as the truth was, men of all sorts, as to natural and acquired abilities, were captivated into the obedience of Christ, and made to shew forth his praise, in lives of holiness, and that, by means of instruments, which were in themselves, confessedly weak, and altogether inadequate to the production of such mighty and unheard of effects, it is obvious, that these must be ascribed to God; and that no flesh —neither the subjects of his grace, nor the instruments of communicating it, can have whereof to glory.

When, therefore, the apostle says, *Ye see your calling, brethren*, he must have respect to the *means* and instruments, by which they were called. An appeal to these was much better suited to confound the wise, the mighty, and noble of this world, in view of the amazing effects, produced by the gospel, than appealing to the comparative folly and weakness of the persons, *on whom* these effects were wrought; and admitting, at the same time, that men of opposite description were proof against them. The latter idea seems to furnish occasion for the wise, mighty, and noble, after the flesh, to glory in their own wisdom and strength; and for such as have embraced Christianity, to be ashamed of their own folly, weakness and credulity. But on the construction here suggested, the apostle's reasoning appears to be forcible, and highly interesting. In this view of it, he who glorieth, must glory in the Lord, for no flesh can find occasion for glorying in his presence.

TROPHIMUS.

From the Religious Monitor.

Account of the Society in Scotland for Propagating Christian Knowledge.

IT has for some time been our wish to present our Readers with an account of the ancient and venerable *Society in Scotland for Propagating Christian Knowledge.* Accounts for this institution have from time to time been published by the Society themselves; but whether these accounts have been partially circulated, or have not been generally read; or whatever has been the cause, we have access to know, that some very erroneous ideas are entertained by many concerning the extent and expenditure of their funds.—We were happy therefore to find in the appendix to the last anniversary sermon, preached before the Corresponding Board in London, by the Rev. WILLIAM JAY of Bath, such an account of this excellent charity as suits our limits; while at the same, time it contains a distinct and correct statement of its rise, progress, and objects.—It afforded us much pleasure in the perusal;

and, we doubt not, will be read with satisfaction by every sincere friend to religion and his country. It is part of a speech delivered by their worthy and active Secretary, the Rev. Dr. KEMP, to the Members and Benefactors of the Society in London, at their anniversary meeting in May last, (the Duke of Atholl in the chair) and published in the appendix, at the desire of the Society. In compliance with their request, as is noticed in an advertisement prefixed to the publication, the Doctor was induced to revise the few notes which he had previously made out, as the *heads* of what he ought to say; and to recollect as well as he could, what he did say on the occasion; and he is persuaded, as he states, that what is published contains, if not the words, at least the substance of his speech.

——THE *Society in Scotland for Propagating Christian Knowledge* derived its existence from the benevolence of a few private gentlemen, who, in the beginning of the last century, had made themselves acquainted with the melancholy condition of the inhabitants of the remote districts of Scotland, and were deeply affected by the profound ignorance and gross barbarism in which they were buried. They found that these poor people were utterly destitute of almost all the means of knowledge and improvement. The few Protestant ministers settled among them, were thinly scattered over an immence surface of rugged country; divided indeed into parishes, and each provided with a Protestant minister, but these *parishes* resembling rather shires, or provinces of great extent. Even at this day when the number of ministers is greatly increased, some of these parishes, which I have travelled through, are sixty miles in length by forty in breadth.—Others of them consist of several islands detached from each other by *miles*, and in some cases by *leagues* of a boisterous sea.

The parishes on the main land of the Highlands, are for the most part intersected by arms of the sea reaching far into the country, or by rapid rivers destitute of bridges, and in the winter generally impassible;—many of them by high mountains, which for months together are covered with snow; so that all intercourse is prevented between the several parts of the same parish, and of course, between the minister and the people, except in the district in which he happens to reside.

The body of the people were by these means not only deprived in a great measure of the benefit of the instructions of their ministers, but were almost totally destitute of schools and seminaries for the education of their children.

Few comparatively of the parishes in the Highlands and Islands at that time enjoyed the benefit of parochial schools (there are too many in the same situation at this day,) and of the few which had schools, the benefit, from the causes I have already mentioned, extended but to a small portion of the inhabitants. Add to these unfortunate circumstances, that the language of the people was, and still is the *Gaelic*, in which there were then no books, and though there had, they could have been

of no use, for none of the people could read.

From these causes combined, it is certain, nor is it to be wondered at, that intellectual darkness, the grossest and most profound, brooded over this unhappy country, that its inhabitants were ignorant of the first principles of the Christian system, and that what notions they had of a religious nature were a mixture of popish and pagan superstition.

We may justly add, that these poor people were as ignorant of the arts of *civilized*, as they were of the principles of the *religious life*; their minds were fierce, and their manners barbarous. The feuds of their clans were endless, and their quarrels bloody. They were plunderers of the loyal and peaceful inhabitants of the *low-lands* of Scotland; and in general (for there *were* exceptions) they were hostile to the happy constitution of government established at the revolution. Successive rebellions from that æra to the year 1746, furnish melancholy proofs of the justice of this last assertion, and the then disposition of the Highlanders.

It was impossible that cultivated and benevolent minds could contemplate without commiseration, a people, and those their own countrymen, in so unhappy a condition. The generous founders of our Society pitied them, and formed a noble plan for their relief. Their personal funds were narrow; but they exerted them to the utmost.—They made known their intentions to the public;—they were approved; and numbers entered heartily into the plan which they formed. The General Assembly of the Church of Scotland, by repeated acts in successive years, recommended it to the liberality of their people. It was made known to Queen Anne, of pious memory: her majesty's approbation of it was published by a royal proclamation in the year 1708; and in 1709, the Queen was graciously pleased to issue her letters patent, constituting the subscribers a *body corporate*, by the name and designation which they have ever since borne. The objects of the Society are defined in their charter, "—— for raising "a voluntary contribution to- "wards the farther promotion "of Christian Knowledge, and "the increase of piety and vir- "tue within Scotland, especially "in the Highlands and Islands "and remote corners thereof, "where idolatry, superstition, "and ignorance, do mostly a- "bound, by reason of the large- "ness of parishes and scarcity "of schools—giving and grant- "ing to the Society full powers "to receive subscriptions and "donations of money, and there- "with to erect and maintain "schools to teach to read, espe- "cially the Holy Scriptures and "other good and pious books; "as also to teach writing, arith- "metic, and such like degrees "of knowledge."

The Subscribers and first Members of the Society were, many of them, of the highest rank and most distinguished characters in Scotland. Permit me to read from an authentic list, published by authority, a few of their names:—[illegible] Dukes and Duchesses; Ladies, [illegible] with the [illegible] Chancellor); [illegible] Earl of Da-

chan; Thomas, Earl of Haddington; John, Earl of Lauderdale; James, Earl of Seafield; David, Earl of Glasgow; Charles, Earl of Hopetoun; Archibald, Earl of Islay. Besides these *noblemen*, there occur on the list, the names of many *gentlemen* of rank and fortune,—the Judges of the Supreme Court of Judicature in Scotland; all the ministers of Edinburgh and its vicinity; and a great number of its most respectable citizens.

Four thousand pounds were raised; and immediately the Society began their operations as described in their Charter. By establishing schools for the instruction of youth, they wished to rescue their as yet uncorrupted minds from the ignorance and barbarism of their fathers, to imbue them with the first principles of science and religion, and to open to them the channels of farther improvement by teaching them to speak and to read the English language.

Need I say to well-informed men, acquainted with human nature, that the instruction of youth, is of all methods the most effectual for conveying knowledge and improvement to an ignorant and uncivilized people?

The success which attended the first beginnings of the plan adopted by the Society, soon gave to it celebrity, and brought a large addition to the list of its patrons and friends. Its funds rapidly increased, and in exact proportion to their increase, the number of schools upon its establishment was augmented.

In the year 1738 they amounted to *an hundred and twelve.*

At that time, the Society deeply regretting the idleness, and ignorance of the common arts of industry which generally prevailed in the Highlands and Islands, and being persuaded that idleness and vice commonly go hand in hand, resolved to do what in them lay to cure this evil. They applied for, and obtained from his late Majesty King George II. a new patent, authorizing them to erect schools of industry for teaching the youth of both sexes, and particularly *females*, its more common branches. Upon this part of their plan, as well as upon that of the first patent, they have ever since proceeded, and now the number of their schools of industry amounts to above an hundred, at which are taught above *two thousand* young persons, chiefly girls.

In consequence of these schools, the women of the remote parts of the Highlands and Islands, who as usually happens in rude countries, were chiefly employed in the labors of the field, are now occupied in employments befitting their sex, in spinning, sewing, knitting, and the like appropriate arts, while, at the same time, they learn to read the Scriptures, and to understand the first principles of religion.

It would be tedious, and occupy too much of your time, to trace the history of the Society through its successive stages, the enlargement of its funds, and consequent increase of its schools to the present time.—Suffice it in general to state, that there are now maintained upon its establishment, above three hundred teachers of schools, besides missionary ministers, catechists, and pensionary students of divinity having the Gaelic language, and that the expense

of their salaries amounts to the average sum of about £3600 per annum. The whole of the Society's annual revenue is but about £4000; so that only £400 per annum remains for supplying their schools with books, (*Bibles*, *New Testaments*, *Spelling Books*, &c.) and for the necessary unavoidable expense of carrying on the business of so large an establishment: by means of which near *sixteen thousand* children are trained up in the first principles of religion and literature—the knowledge of the English language, and useful industry.

The economy with which the business is conducted, is great beyond what can easily be conceived by strangers. *Three* salaries only are paid to the Officers of the Society—the *Treasurer*—the *Bookholder*—and *Clerk*; each of them having departments of great importance and labor, and the sum allowed to each of them is but £25 per annum. These salaries were fixed many years ago, and have never been increased. The *Secretary*, *Librarian*, *Comptroller* and *Accountant* have no salary, nor pecuniary emolument whatever—*theirs' are labors of love.*

But still in spite of all our economy, the unavoidable annual expense of such an establishment far exceeds our income; and were it not for the occasional and annual subscriptions and donations of the charitable and benevolent, among whom with the deepest sense of gratitude, we number the gentlemen whom I have now the honor to address, it were impossible to maintain it, and the number of our schools must of necessity be reduced.

But in making up the scheme of our schools, &c. for each successive year, and proportioning it to our ways and means, we are accustomed to count upon your long experienced liberality; and we have never been disappointed.

A taste for literature and intellectual improvement has gradually diffused itself even to the remotest districts of the Highlanders and Islands of Scotland. Many petitions for more schools are annually poured in upon us. Not a few have been transmitted to me since I came to London. These, with deep regret, we find ourselves obliged to refuse, merely because our funds do not enable us to grant their desire.

Our schoolmasters too are objects of our sincerest commiseration. Though I know no class of men more meritorious or better deserving of their country, than they as a *body* are, (and I know them all;) yet their salaries, (almost their sole dependence, their school-fees being next to nothing,) are by far too small to enable them to live with any degree of comfort. They do not exceed at an average £13 per annum. Even this sum, small as it is, in remote and cheap countries, was in former times, to men in their station, adequate to the expense of living. Of late, as every body knows and feels, things have undergone a wonderful change.—The necessaries of life have advanced to a double price in every part of the empire, not excepting the most distant. Earnestly do we wish to increase the salaries of our worthy schoolmasters: but this we cannot do, without either diminishing their number, or receiving an increase to our funds.

To abridge the number of teachers, when so many more are wanted and earnestly petitioned for, is a measure which no friend to religion, to his country, or to humanity, would wish to see put in practice. Much depends upon you, Gentlemen, to whom God hath given the means, and I trust, the hearts, to prevent its necessity.

(To be continued)

Religious Intelligence.

Edinburgh Missionary Society.

LETTERS have lately been received by the Edinburgh Missionary Society, from Mr. Ebenezer Reid, their Catechist in Jamaica. From these it appears, that though he has not yet been permitted, since the passing of the extraordinary act that was repeatedly noticed in this Magazine, to resume his evening meetings for the instruction of negroes and people of color, his time is most usefully filled up. In his day-school, which is very numerous, he is at great pains, and indeed makes it his chief object to initiate the young people, who attend, in the knowledge of Christian principles, and to impress their minds with the fear and love of God. Every day he catechises, exhorts, and prays with them. Most of them who can read, are able to repeat, besides their catechisms, our Lord's sermon on the mount, and a number of select chapters both in the Old and New Testament. One of the scholars can repeat from the 1st to the 23d Psalm in prose. Several of them, the greatest part both of Watts' Divine Songs for Children, and of Doddridge's Principles of the Christian Religion: and of some of them there is reason to believe, that their minds are truly impressed with a sense of the infinite importance of divine things.

After school hours, Mr. Reid calls on the parents of his scholars, at their own houses, examines their children before them, and, in this way, takes occasion, to speak to them of the nature and importance of religion; the misery of those who live and die strangers to Christ; and the necessity of an immediate attention to the things which belong to their everlasting peace.—These visits have, in several instances, been greatly blessed both to old and young: many have asked him to renew them much oftener than it is in his power to do it; and he lays it down as a rule, never to visit but where he has an opportunity of catechising and exhorting. A pious and respectable gentleman in Kingston, has written to his friend in Edinburgh, who is one of the Directors of the Missionary Society, in high terms of commendation, respecting Mr. Reid's method of conducting his school. He says, "That such a school, he is persuaded, was never before kept in the West-Indies; and, he trusts, that the happy effects of it will ere long be seen among the rising generation."

Donations to the Missionary Society of Connecticut.

Nov. 5.	A Friend of Missions of Sharon,	3 27	
	A Female friend of Missions,	0 25	
	Noah Webster, jun. Esq. Fifteen Dollars, being 50 cents a 1000 on 30,000 Spelling Books,	15	
7.	From a Lady in New-Hampshire,	5	
15.	A Friend of Missions,	5	58—29 10

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A REVIEW of times past, and contemplations on future prospects, humbly attempted for general instruction, and to excite pious meditations, &c.; or, the Editors' NEW YEAR'S GIFT, to their generous readers.

(Cont. from Vol. V. p. 248.)

SO to review and number our days as to apply our hearts unto wisdom is the glory and blessedness of man. To this the commands, the mercies and the perfections of God, man's own frailty, and the importance of his salvation constantly and powerfully urge him. At particular periods seriously to consider the times which have passed over us, the mercies we have enjoyed, the manner in which we have regarded the gracious and afflictive dispensations of providence, and to contemplate the prospects before us may be highly conducive to this interesting purpose. Nothing more naturally invites us to such reviews and contemplations than the commencement of a New Year.

The first day of the first month hath been signalized, in the scriptures by many memorable actions and events. On this day Noah first looked out of the ark, after the universal deluge, and beheld with joy and thanksgiving, the earth dried, and restored again to the use of man.* On this day Moses, by the commandment of the Lord, reared up the tabernacle, and sanctified it, with Aaron and his sons for the worship of God. This day the cloud covered, and the glory of the Lord filled the sanctuary.† On this memorable day Ezra the priest, and the long captivated sons of Jacob, began their journey, from the land of their captivity, to Jerusalem, with the pious intention of rebuilding the house, and restoring the worship of God, in the holy place; and of teaching again in Israel, the good knowledge of the Lord.‡ On the same day Hezekiah, that pious prince, began to repair and purify the temple, and to set in order the service of it, designing in his heart to covenant with

* Gen. viii. 13.
† Exod. xl. 13, 14, 15, 16, 34, 35.
‡ Ezra vii. 9.

God, and as far as possible, to reclaim, and bring back Judah and Israel to the Lord.* These indeed were happy beginnings of a new year.

After the Lord had gathered Israel and Judah from their dispersions, among the heathen, on every side, and reunited them in one kingdom for ever under David their king,† we find a particular, religious institution, for new year's day. Ezekiel xlv. 18. *Thus saith the Lord God, in the first month on the first day of the month, take a young bullock without blemish and cleanse the sanctuary.* Here is a duty enjoined on New Year's day, sacrificing to the Lord, and cleansing the sanctuary. The sacrifice was to be without blemish, in the full vigor of life; importing that we should worship God, who is infinitely holy and perfect, in the best possible manner, with all the desire and vigor of the soul; and that the people of God should be holy and without blemish before him. If we consider this as a Jewish sacrifice before the advent of the Messiah, it was significative of the strength and immaculate purity of this Lamb of God; and that he was to be the great propitiatory sacrifice for the sins of the world. The design of the offering was to cleanse the sanctuary, and to make reconciliation for the whole house of Israel: To atone for the offences of the past year, and to obtain help and blessings for the year to come. If it be considered as a Jewish ordinance after the return from Babylon, it was an institution of an annual sacrifice and of religious duties, on every New Year's day, in the Jewish church, from that time until the coming of the Messiah.

But are we not rather to view it as an evangelical duty, described in the language of the Old Testament? This institution is not found in the law of Moses, nor does it appear that the Jews after their return from Babylon had any such annual sacrifice. The temple and city which Ezekiel saw in his vision do not appear ever to have been built after Israel's return to their own land, before the coming of the Messiah. The promises made to that temple and city which he saw, were never accomplished to the Jewish church. They were that when God should unite Judah and Israel in one kingdom, on the mountains of Israel, That David, the Messiah, should be their king; that they and their children should inherit the land for ever, and that God's sanctuary should be in the midst of them for ever more; and that the name of the city from that day should be THE LORD IS THERE.* As these promises do not appear to have had their completion, and as the institution relative to the New Year's day, seems to respect the house, or church of God in that glorious day, when these shall have their final accomplishment, may we not consider it as a Christian duty, and as a prediction of that pious manner in which Christians, under Christ their king, especially in the thousand years of the church's rest, shall annually celebrate the New Year's day? They will cleanse the

* 2 Chron. xxix. 17.
† Ezek. xxxvii. 21, 22, 25, 26.

* Ezek. xxxvii. 21, 22, 23, 24, 25, 27, 28. and xlviii. 35.

house, the church of God.—They will make it a day of humiliation and repentance for the sins, of thanksgiving and praise for the mercies of the year past; of self-dedication to their glorious Creator and Preserver, and of fervent supplications for the continuance of his favors. Shall not we anticipate these pious employments and joys?

But how shall we cleanse the sanctuary? What is to be done to make the church holy and blameless, that the Lord may dwell in it for ever more?

The church is the sanctuary, or house of God. This is composed of individual Christians. Cleanse them and the house will be cleansed. May we not all then unite in this pious work? May we not advance our sanctification by a serious contemplation of the goodness of God to us, to our families, to this state, to our nation and the church universal? And by sincere gratitude, thanksgiving and praise for his numerous benefits? Admirable have been the divine patience, long-suffering and beneficence towards us the year past. How great has been the forbearance of God in sparing us another year? How many since the commencement of the last have closed the scene of life? Their days, their sabbaths, their opportunities and enjoyments have all been numbered and finished. But we have been spared another year notwithstanding all our unprofitableness and ill desert. We have not only been spared but God hath loaded us with his benefits. It has been a year of general health, which sweetens all the other enjoyments of life.—With the people in general it has been a year of loving-kindness and tender mercy. The eyes of the Lord have been upon us for good from the beginning of the year unto the end of it. Our fields have yielded their increase, and God hath filled our hearts with food and gladness. His mercies have been new every morning, great is his faithfulness. What grateful acknowledgments, what lively gratitude do these challenge from each of us? If the divine smiles have attended our various labors, studies and employments; if we have comfort in our friends and several relations; if we have gone out and come in safely; if a bone has not been broken nor disjointed; if no member hath been wounded or lost; if reason and all our mental powers have been continued in their full vigor, how strong and numerous are our motives for gratitude, love and holy obedience?

Some of us in recounting the events of the past year shall not forget the great salvations granted to us and our children, in recovery from dangerous sickness; how God hath eased our pains, hath turned for us our mourning into dancing, put off our sackcloth, and girded us with gladness, to the end that our glory might sing praise to him and not be silent.* Others have been supported in weakness and sorrow, comforted in their trials, and succored in the hour of temptation.

At the same time spiritual blessings have been shed down upon us with a no less liberal hand. It hath been a year in which we have not, in general, been prevented by sickness, or other external means, from the

* Psalm xxx. 11, 12.

constant worship of God in secret, private, or public. We, in the amplest manner, enjoy liberty of conscience, and all religious liberty. We have the full and uninterrupted enjoyment of the word and ordinances, and all the means of grace, in their power and purity. Some have been born again the year past, and brought out of darkness, into marvellous light, and begun to live to God. To others it has been a year of spiritual refreshment. The soul hath been in health and prospered. What inestimable favors are these? In a word, our public enjoyments have been great and distinguishing as well as those of a personal and domestic nature. While many other parts of the world are either engaged in horrid war, or rent with internal animosities and convulsions, we enjoy universal peace. While they are enslaved, we enjoy the most distinguished liberty, civil and religious. Our rulers, judges, teachers, and principal characters, in this state, and in the nation have been continued another year. The governor, lieutenant-governor and council of this state, their health and usefulness have been preserved. Two only of our numerous clergy have rested from their labors.* The college, schools, and the state of literature, in Connecticut, have been peculiarly flourishing and happy.

The preservation of the churches in this state, in so much peace, order and beauty, the preservation of the American church, and of the church universal, is a marvellous display of the greatness, power, goodness and faithfulness of God. These are all the fruit of his patience, long-suffering and goodness. What an innumerable multitude, what an astonishing accumulation of mercies are here to awaken all the gratitude of our hearts, to inflame our love, and engage our obedience? Can we contemplate them, in one collective view, and not adopt the language of the Psalmist? Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.* Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men! † If while we meditate on all this goodness the fire of love is inkindled, a lively gratitude is excited, our admiration of the divine glories is increased, and our desires and resolutions of obedience become more ardent and fixed, the work of sanctification will be proportionably advanced, and the sanctuary cleansed.

Further, at the commencement of the New Year, there is a peculiar propriety in recollecting the sins of the past. The sins as well as mercies of every year are great and numerous.—There is much unthankfulness, and abuse of the divine goodness; much mispense of precious time, much formality, and lukewarmness, inordinate pursuit of the world and lamentable deficiency in the duties we owe to God and man. There are in good men sad remains of pride, self-seeking and vain glory. These should

* The Rev. James Eells, pastor of the church in Eastbury, January 23d, 1805, in the 62d year of his age. The Rev. Andrew Eliot of Fairfield, September 26th, 1805, in the 62d year of his age, and 32d of his ministry.

* Psalm ciii. 1, 2. † Psalm cvii. 8.

be recollected with deep humility and repentance, with fervent and renewed applications to the blood of Jesus Christ, for cleansing. There was, every year, in the Jewish church, a remembrance of sins, and an annual atonement for them. It is of infinite moment that we should be purged from our old sins. In a penitential recollection of them our graces may be increased and the sanctuary cleansed.

Again, we should consider the afflictions of the past year, all the way in which the Lord hath led us, to prove us, and to try what was in our hearts. If we have been afflicted on temporal or spiritual accounts; if we have suffered in name or estate; if our dear enjoyments have been taken from us, and our acquaintance removed into darkness, we should recollect our sorrows with patience, submission and contentment. We should be greatly ashamed, and sincerely repent, that we have been such sinners, such froward children, as to make it necessary that we should be thus corrected. Remembering our affliction and misery, the wormwood and the gall, our souls, like the prophet's should be humbled within us.

There is also a great propriety in considering in what manner we have spent the year. Whether it hath been in idleness and pastimes? whether we have stood all the day idle, and done nothing for our souls, for the honor of God and the good of men? Nay, should we not consider whether we have not done much evil? Another important portion of time is passed away. We have one year less to live, than we had at the commencement of the last year. We are advanced so much nearer to death and the judgment seat. Have we made equal progress in our journey towards heaven? In our preparations for our final exit? Are we proportionably more humble; more abstracted from the world; more heavenly minded, more full of love, faith and goodness? Have we increased in all the fruits of righteousness? If this be our happy case, what occasion have we of joy and praise for the grace, bestowed upon us? If it hath been the reverse, what occasion is there of fear and trembling? Of awaking immediately out of sleep, and of escaping for our lives to the city of refuge!

Further, it may be proper on the commencement of the New Year, to make a renewed and solemn dedication of ourselves, our time, talents, and opportunities entirely to God, to serve him unreservedly and for ever. The great and numerous mercies of the year concluded, the perfections and commands of God, challenge this of us all. We are his, and not our own. These are so many cords and bands to draw us to our heavenly Father, and fix us for ever in his service. We have received all from, and owe all to him, and are wholly dependent on him for every thing which we can need or hope. Shall we not therefore glorify him in our body, and in our spirit which are his? The apostle beseeches Christians by the mercies of God, that they present their bodies living sacrifices, holy and acceptable unto God. This he affirms to be their reasonable service.*

It will be proper further to ob-

* Rom. xii. 1.

serve, That as we begin the year with the same uncertainty with which Paul went up to Jerusalem, not knowing what will befall us, we should begin it with an impressive, practical sense of what may be the events of it with respect to ourselves and our families, our country and the church of God. Our times are in the hand of God. He changeth the times and seasons. He changeth our countenance, and sendeth us away. We know not what a day, and much less what a year may bring forth. This year we may die. Sickness and death may make our houses desolate. We may sustain great losses in our worldly affairs. Our souls may be filled with darkness, fear and trouble. We are exposed to numerous dangers, enemies and misfortunes. It is therefore of infinite moment that our minds should be deeply affected with these views, and that we should be prepared for the events before us. We should be excited to watch and pray always, and to be ever ready for the coming of our Lord. We should begin the year with an entire submission to the will of our heavenly Father, with respect to the events of it, committing ourselves and families, the church of God and all that concerns us and them, wholly to him; trusting in his wisdom, power and goodness, to direct, and dispose of us and them as shall seem good in his sight. We should do this rejoicing that the Lord reigneth; and that he makes all things work together for their good, who love him, who are the called according to his purpose. Owning his sovereign dominion, and renouncing all created dependencies, we must repose our whole confidence on his providence, determining, by his grace assisting us, that come what may, prosperity or adversity, life or death, we will cleave unto him, and be found waiting and prepared for his salvation.

In a word, we should begin the year with special prayer for the remission of past sins, that they may not be remembered against us to blast our expectations, and bring the curse of God upon us and all our enjoyments, in time to come: That we may have peace with God, and in our own souls, and constantly rejoice in the hopes of glory. We should importunately pray for grace to do the duties of the year we have begun, and to prepare us for its events: That we may be enabled to make the most happy progress in the divine life, growing in grace and in the knowledge of our Lord and Saviour Jesus Christ: That he would grant unto us and all our brethren thro' the whole Christian world the fresh anointings of his Spirit, support them and us, in every trial, and cause us to be more abundant in all the fruits of righteousness: That he would bless the United States of America, give us a year of health, peace and plenteousness: That he would bring all nations to the knowledge of the truth, and fill the whole earth with his glory. In fine, That if it should be the year of our death, that God would receive us to his mercy, and give us everlasting length of days in his presence and kingdom. Such a beginning of the first day of the first month would greatly serve to cleanse the sanctuary, and render the

day indeed a happy New Year.

Would miserable hypocrites, who have a name to live while they are dead, properly consider their danger: That while the Father purges all such branches in Christ as bear fruit, and causes them to bear more fruit, he takes all those branches away which bear none† : That now the ax is laid to the root of the trees, and that every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire‡ : That even this year, they may be cut asunder, and have their portion assigned them, with their fellow deceivers, in the pit where there is no redemption, and now repent and become Christians indeed, how would this cleanse the sanctuary? How would this wipe away the spots in our holy feasts? How joyfully might we then hail the day when the Canaanite shall be no more in the house of the Lord|| ? When the name of the city shall be, THE LORD IS THERE* ?

Would thoughtless, secure sinners, who have spent all their years in vanity and sin, and have always been despising the riches of the divine goodness, forbearance and long-suffering, and after their hardness and impenitent heart, been treasuring up unto themselves, wrath against the day of wrath, and revelation of the righteous judgment of God, now so think upon their ways as to turn their feet unto God's testimonies, and to make haste, and delay not to keep his commandments, how would this cleanse, enlarge, strengthen and beautify the house? What joy would there be in heaven? What joy among the saints, and returning prodigals on earth? How would glory be given to God in the highest? Shall we not all therefore unite our importunate, incessant prayers, and persevering exertions thus to cleanse, enlarge and strengthen the sanctuary?

These, generous readers, are the happy purposes, which we the editors wish and pray to subserve. These are the meditations, views, exercises and resolutions with which we wish to begin the year ourselves, and which we wish to excite and promote in you. Great indeed have been the goodness and forbearance of our heavenly Father towards us, in sparing us another year, and especially in the six successive years in which we have been allowed to address and congratulate you on the return of the New Year. We acknowledge his kind providence in the success which he hath given to this magazine; and feel our obligations exceedingly increased to live wholly to him, and to employ all our powers and opportunities to his glory, and to serve our generation according to his will. While we congratulate you, generous readers, on the return of a New Year, and express our grateful acknowledgments to you all who have been the encouragers and supporters of this work, we wish to make you in return the most ample and lasting compensation. But with silver and gold we can never compensate you. We pray to God to be enabled to do it with that which is far more valuable:

† John xv. 2. ‡ Matth. iii. 10.
|| Zecheriah xiv. 21.
* Ezek. xlviii. 35.

To be helpers of your faith and love, of your hope and joy: To be instrumental of raising you up to sit together in heavenly places in Christ Jesus; to shine as monuments of the Redeemer's love and glory, more precious and beautiful than gold, when the pillars of brass and marble shall be mouldered away, and the sun shall have lost his lustre. And shall we for this purpose add, that these are exercises which are always, in a greater or less degree matter of duty, to which we are obligated by the perfections, the commands, the patience and goodness of God; and especially, at the commencement of the year: That they give peace and joy to the soul; that they will glorify God, and cause others to glorify him, while they behold your good works shining before them. Such a beginning of your years, will have great influence, through the grace of God, to prepare you for the duties and events which are before you; to give you peace and triumph in your last hours; to add lustre to your crowns, and fulness to your joys, when time and years shall be no more. With what earnestness therefore should we plead with you thus to begin the year? Were you the fruit of our own bodies, were this, as it indeed may be, our last address to you, what could we recommend more in character, more interesting or beneficial to yourselves, more for the divine honor, or for the prosperity of Zion? If therefore you love yourselves, your Redeemer, or the house of God, we plead with you, by all means, on this first day of the first month, to arise and cleanse the sanctuary. AMEN.

A Dissertation on the Atonement.

[Continued from page 222.]

QUERY II. Did Christ suffer the same evils, in kind and degree, which sinners must have suffered, if he had not died for them?

It is not pretended that Christ suffered as great a degree or quantity of misery, as the everlasting punishment of all those for whom he made atonement, would have been. Nevertheless, no solid objection can from thence be raised against the sufficiency of his atonement. For as in regard to his obedience, so likewise in regard to his sufferings, it may justly be observed, that the infinite dignity and worth of his *person* added an importance and worth to both the one and the other, of which they would otherwise have been destitute. And with respect to the *kind* of evil suffered by Christ, it is obvious that he did not, in every particular, suffer the same evil in kind, which those who are saved by him must have suffered.

Christ never felt the stings of a guilty conscience, with which sinners will be tormented in the state of punishment. Nor have we any reason to think, that he ever experienced the distresses of total despair, which will doubtless be a very aggravating ingredient in the torments of the damned. This, however, doth not at all affect the sufficiency of the atonement, provided his sufferings manifest the same things and effectually answer the same ends, that were otherwise to have been answered by the punishment of sinners. If the same ends are as effectually answered, it is immaterial whether they

are answered by Christ's suffering precisely the same evils in kind, or those which are in some respects different.

But the query, to which we are attending, was especially designed to have it considered, whether Christ suffered the wrath of God.—Mankind, if no atonement had been made, were to suffer the wrath of God ; but did Christ suffer this ? I answer, he did in some sense, though not precisely in the same sense in all respects, that sinners were to suffer it. But to contribute something towards setting this matter in a just light, I would observe the following things.

1. God never was angry or displeased with Christ; nor have we any reason to think, that Christ ever viewed him as being so ; but much to the contrary. Whereas God is highly displeased with sinners. His anger against them is exceedingly great, and in the state of punishment, if not before, they will have a very distressing and tormenting sense of his wrath against *them*. In this respect they are to suffer the wrath of God in such a sense as Christ did not. But

2. Christ suffered those things which proceeded from and were expressions of God's wrath : he suffered the effects of God's displeasure and wrath against sin.

Though Christ suffered voluntarily, or by his own free consent, he nevertheles suffered according to the will and command of God. All the sufferings which wicked men were instrumental in inflicting upon him, took place according to the determinate counsel and foreknowledge of God, and were no more than God's hand and counsel had determined before to be done. Acts ii. 23, and iv. 27, 28. And the prophet Isaiah tells us expressly, " It pleased the Lord to bruise him ; he hath put him to grief." And another prophet introduces God, as giving the order for his execution in these words, " Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts : smite the shepherd, and the sheep shall be scattered."—But it is needless to multiply quotations. It is plain that the sufferings of Christ were designed by God, and inflicted according to his purpose. The cup which he drank, was the cup which his Father gave him. He spared not his own Son, but delivered him up, that is, to the death of the cross.

Such dreadful sufferings as those to which Christ was delivered up by God, and which he underwent according to the design, and in conformity to the will of the Father, are certainly effects and expressions of great displeasure in God against something. His treating his Son in such a manner, and delivering him up to such dreadful sufferings, are a full proof of great indignation and wrath. The scriptures assure us, that he was well pleased with his Son. They also assure us, that Christ was delivered up *for us*—that he suffered for sins, the just for the unjust. Therefore the displeasure of God, expressed by the sufferings of Christ, had for its object the sins of men. Those dreadful sufferings, to which he delivered up his own Son, were effects and expressions of his wrath against sinners, for whom Christ became a sacrifice. It is

evident, then, that Christ did suffer those evils, which are the effect, which proceeded from and were expressive of the wrath of God. And in this sense it may, with propriety, be said, that he suffered the wrath of God. Again,

3. It appears difficult, if not impossible, to account for the manner in which Christ was affected, without admitting that he had an enlarged view, and an extremely painful sense of the wrath of God against the sins of men, for which he suffered.

In the near prospect of his sufferings, we are told, "He began to be sore amazed, and to be very heavy"—ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.—to be greatly astonished or afrighted, as one that is thunderstruck, and extremely distressed. He therefore said, "My soul is exceeding sorrowful unto death"—Περίλυπος ἐστὶν ἡ ψυχή μου ἕως θανάτου. The distress and anguish of his soul was like the agonies of death, and such as would issue in it, such as would kill him. Mark xiv. 33, 34. After thus declaring his mortal sorrow, he withdrew a small distance from his disciples, and prayed his Father, though with perfect resignation, to remove that cup from him. Whereupon, as we are informed by Luke, "There appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." So great was the agony, the distress and anguish of his soul, that his blood was pressed through the pores of his body.

Many Christian martyrs have not only expected, but, so far as could be visible to men, have actually gone through as great bodily sufferings, as Christ endured from the hands of men, not merely without amazement, terror or distress of mind, but with unshaken fortitude, exultation and triumph. But in the passages now recited, we find words made use of, relative to the state of Christ's human soul in the near prospect of his sufferings, naturally expressive of great amazement and astonishment, and the most extreme anguish. From his own declaration we learn, that his soul was pressed with sorrow unto death—a mortal, a deadly sorrow, which would issue in his death. We find, that although an angel was sent from heaven to strengthen him, yet the agony of his mind was so extreme, as to force his blood through the pores of his body in such large quantities, that in great drops, it fell down to the ground. We find that these things took place, before his bodily sufferings from the hands of men began, and even before he was apprehended and taken into custody by his enemies. Now is it possible to account for the unparalleled sufferings and agony of Christ's soul, without admitting the influence of some extraordinary and peculiarly powerful cause? The view and prospect of the bodily pains and death, which he was about to undergo, do not appear to be a cause sufficient for the production of such amazement and extreme distress and anguish of soul: because mere men have endured not only the near prospect, but even the reality, of as great corporeal or bodily sufferings, without any such-like consternation and distress of mind

—without such sorrow in their souls. How then, can we account for the manner in which Christ's soul was affected, and that even before his bodily sufferings began, without admitting that God did, in some way or other, excite in his human soul a most distressing and overbearing sensation of his great displeasure and dreadful wrath against sin? If nothing of this kind took place, the unparalleled distress and agony of his soul must be supposed to have been the effect of a view of the reproach and pains and bodily death, which he was soon to undergo. If he had no distressing sensation of God's wrath against sin, it seems as though his sufferings must have consisted merely in the reproach and bodily pains which he endured, together with such distress of mind as these might occasion or produce.

To say, that the dreadful agony of Christ's soul, consisted in or proceeded from his great anxiety and concern about the success and issue of his undertaking, is by no means satisfactory; as it does not appear agreeable to the plain account, given by the evangelist, of the object of his prayer at that time. His prayer was, that if it were possible, if it were consistent with the will of his Father, that cup might be removed from him. It is evident then, that the cup which the Father had given him to drink, the sufferings to which he delivered him up, were the things which filled his soul with sorrow unto death, and threw him into such an agony as produced that surprising bloody sweat. But can it be reasonably supposed, that the bare thought, or certain prospect, of being mocked and scourged and spit upon and crucified by men, could produce such unparalleled distress and agony, and mortal sorrow, in the perfectly holy soul of the Son of God, whilst conscious of and sensibly enjoying the approbation and complacency of his Father and his God?—especially when it is remembered that as great corporeal sufferings have produced no such-like effects in the souls of mere men? Such a supposition seems irrational.—I am constrained to think that the unparalleled agony of Christ's human soul was caused by the wrath of God—by such an overbearing sense of his dreadful wrath, as no mere man ever experienced. Nor do I see that this is inconsistent with his being at the same instant the object of his Father's approbation and delight, and believing himself to be so. For he knew that the divine wrath, of which he had such a dreadful sensation, was caused, not by any thing which he had done, but, by the sins of men, for whom he gave himself an offering and a sacrifice.

To the chief priests, captains and elders, who came to apprehend him, Christ said, "Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness"—plainly intimating, that he had not appeared like one afraid of being apprehended and punished for any crime—that he had appeared openly in the temple from day to day, and thereby given them sufficient oppor-

tunity to have taken him if they had been disposed for it, or had not been restrained by some invisible influence—that the set time for his sufferings had not before come, and therefore they were not permitted to seize upon him ; but that the time was now come, and therefore God no longer restrained them, but withheld the restraints they had before been under, and permitted them with the power of darkness, or under the influence of that power, to proceed to execute their wicked and cruel designs—that God now left him in their hands.

All the preceding part of Christ's life, his enemies had been prevented from executing their cruel designs upon him.—His heavenly Father had constantly guarded and defended him. Even when his life was sought by Herod in his early childhood, by the express order of God, he was carried into Egypt. But now the set time for his becoming an offering and a sacrifice being come, instead of being preserved, as before, from the will and power of his enemies, he was by God's determinate counsel delivered into their hands, and left in their power, to mock, to scourge, and to crucify—to do what God's hand and counsel had determined before to be done. In this respect he was now forsaken by his God, and continued to be thus forsaken by him, till he expired on the cross. Though his Father was with him, to support his human soul under his dreadful sufferings, and to enable him to become perfectly obedient even unto death ; yet, as a righteous Judge, he delivered him into the hands of his enemies, and left him in their power, to mock, to scourge, and to crucify him. He now neglected to interpose and rescue him, as though he had forsaken and abandoned him. Nor do I see any inconsistency in the supposition, that God at the same time withheld from his human soul the comfortable and cheering discoveries and manifestations of his special delight in him. Though the Father was with him to help him, so that he might successfully finish what he had undertaken ; yet he was not with him as a *deliverer*, to rescue him from his enemies and prevent his death. In this respect he forsook him, according to the import of those words long before spoken by David his type and in his name,—" My God, my God, why hast thou forsaken me ? why art thou *so far from helping me*, and from the words of my roaring ?" Psalm xxii. 1.

Now since Christ was a divine person, of greater dignity and worth than the whole creation ; and since all that he suffered he suffered for the sins of men ; it is plain that God by treating him and forsaking him, in the manner above described, manifested and expressed great displeasure and wrath against the sins of mankind. And since these terrible sufferings, which proceeded from, and were expressions and effects of God's wrath, *fell upon Christ*, it is natural to conclude, that thereby was excited in his human soul such an awful view, such an overbearing and excruciating sensation of the dreadful wrath of God, as no mere creature ever experienced.

Some seem to think there is

an inconsistency in supposing, that Christ had any distressing sensation of the wrath of God, since it is certain, that God was always well-pleased with him, and he himself knew, that he was doing the will of God by dying on the cross. But I do not see, that God's impressing on the human soul of Christ a most distressing sense of his dreadful wrath against the sins of men, is any more inconsistent with his perfect love to and delight in him, than his delivering up his body to the excruciating pains of the cross is inconsistent therewith. But the latter we know he has done, and that too, to manifest his displeasure against sin: why then should we make any difficulty in believing the former, especially as it appears otherwise impossible to account for the manner in which he was affected, and the words and expressions which he himself uttered?

4. If Christ suffered the wrath of God, as explained under the foregoing particulars, then, if we do not lose sight of the infinite dignity, worth and importance of the person of the sufferer, I think there will be no difficulty in conceiving, that God's infinite displeasure against sin, and other things in connection therewith, are as fully manifested and rendered as unexceptionably evident, as the punishment of sinners would have made them, in case there had been no atonement. And consequently, the purposes designed to have been answered by the punishment of sinners, are as effectually answered by the sufferings of Christ; to be sure, in regard to all those who cordially believe in him.

(To be continued.)

Q. and R.

Dialogue.

On the question, Whether Christ is more friendly to sinners, than God the Father?

Q. SIR, do the scriptures afford any just ground for the opinion, that Christ is more friendly to the salvation of sinners, than God the Father?

R. Rightly viewed, they do not. Yet an idea or feeling of this kind, may probably have been sometimes occasioned, by *partial views* of what the scriptures exhibit, of the different characters or offices which the Father and the Son sustain, and the different parts which they have to act, for the consistent accomplishment of the great business of man's redemption and salvation.

Q. Will you be more explicit, and more particularly explain what you have now suggested?

R. To effect the great and important object of man's salvation, in a way consistent with the honor of God and the best good of his moral kingdom, the scriptures exhibit God in the person of the Father, as sustaining the character and acting in the proper form of God, to assert and stand for the rights of the Godhead—to see to it, that the authority of the divine law, and the honor and energy of the divine government, are properly maintained and fully supported, and sin properly discountenanced and condemned, and the divine displeasure against it clearly expressed by some substitute for the penalty of the law, which will as effectually answer these purposes, as the execution of the curse on the transgressors

themselves. The Father is exhibited as requiring and accepting satisfaction or an atonement for sin, made by the sufferings of Christ, and a righteousness wrought by his perfect obedience in our behalf. And God, in the person of the Son, is exhibited as interposing as a Mediator between God and sinful men, to bring about a reconciliation; and for this purpose, as assuming the human nature, taking on him the form of a servant, and appearing in the likeness of men, and obeying and suffering, to make an atonement for our sins, and bring in everlasting righteousness for our justification; and in consequence of his every way sufficient and perfectly acceptable obedience and sacrifice, as exalted in heaven, and appearing in the presence of God as an advocate with the Father, and vested with full powers to complete the redemption and salvation of men, for which he laid a foundation by his obedience unto death. He is therefore presented to view, in the endearing character of a Mediator, Redeemer and Saviour, and of an advocate and intercessor for us, who hath so loved us, as to shed his blood, to lay down his life, for us—to give himself for us an offering and a sacrifice to God for a sweet smelling savor. And the Father, as being so well pleased and satisfied with his obedience and sufferings, that in consideration thereof, he freely forgives and saves all those who believe in him. Hence, it is probable, that sinful men, sometimes at least, not duly regarding the whole representation contained in the scriptures, take up an idea, and indulge a feeling, as though the Father and the Son were *originally* very differently affected towards them—as though the Father was their enemy, whilst the Son had the most friendly and compassionate feelings towards them, and interposed, by his obedience and sufferings in their stead, to soften the severity of his Father's disposition towards them, to appease his wrath, and procure for them pardon, peace and happiness. And hence, again, some probably think that they are pleased with the character of Christ, and really love him, whilst they feel no delight or satisfaction in God, or are even conscious, that they have no real love to him; but that their hearts are rather inclined to rise against him.

Q. Are not these and such-like ideas, thoughts and feelings, not only erroneous, but also of hurtful or dangerous tendency?

R. To me it appears clear that they are so. God the Father has the same good will towards men with God the Son. Those, in some sense, different views, which the scriptures exhibit, of the Father and the Son, are owing to the different offices they respectively hold, and the different parts they have to act, in the great affair of man's salvation; and not to any difference of disposition, feeling, or affection, originally, in the Father and the Son, towards sin and sinners. And whilst the Father is exhibited, as supporting the rights of the Godhead, and the honor and authority of the divine law and government, and hating and punishing sin; and the Son, as the compassionate Redeemer and Saviour of sinners, at the amazing expense of his own obedience and blood;

special care is taken, to have it stated, and declared in the most plain, express and decisive language, that all that Christ doth for the salvation of men, is according to the will of God the Father, and in execution of his eternal purpose. Yea, the whole plan and work of redemption are abundantly represented in the scriptures, as originating with God, in his free love and self-moved goodness. "God so loved the world, that *he* gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He loved us, and sent his Son to be the propitiation for our sins." "Christ also loved us and gave himself for us." Thus do the Father and the Son perfectly coincide in their love to mankind. Nor has Christ ever done, nor will he do, a single thing in accomplishing our redemption and salvation, but according to the will of God the Father. And God's becoming the Father of believers, by adopting them in Christ, is the effect of his own free purpose and choice, according to the good pleasure of his will. Eph. i. 1—6. Nothing is or can be more evident and certain, according to the scriptures, than that the Father and the Son have the same disposition towards mankind, the same good will, the same benevolence and compassion—that they are equally disposed and engaged to effect their redemption and salvation, and equally opposed to their sins, and equally resolved, that the honor and authority of the divine character, law and government, shall, at all events, be perfectly supported. Accordingly, Christ, acting as Mediator, showed no inclination to favor sinners to the dishonor of God, or to the prejudice of his law, and authority; nor the least desire that they should be exempted from the curse of the law without such an atonement as, in regard to them who believe and are saved, answers the same purpose, which their suffering would otherwise have answered. And though, acting as the Redeemer and Saviour of sinners, he expresses infinite benevolence and mercy towards them; yet this same Jesus, when he comes to act the part of the supreme and final Judge, in passing the last decisive sentence, and distributing rewards and punishments, will clearly prove by his conduct, that he hath the same hatred of sin with the Father, and the same disposition to punish it, when necessary, according to its demerit.

It is therefore a great mistake, and directly contrary to the plainly revealed truth, to think or feel, as though God the Father was not as benevolently disposed towards sinful mankind, as his Son Jesus Christ; or as though any were under greater obligations to the Son than to the Father, for their salvation, and particularly, as though the Father's good will towards us was caused, procured, or purchasedby Christ's obedience and sufferings. And if any think or persuade themselves, that they are well affected and friendly to Christ, and trust in him, whilst they are in heart unreconciled and opposed to God and his law, they deceive themselves with a false persuasion. All such-like ideas and feelings are deceitful and delusive, and direct-

ly tend to render or keep those who admit them, blind to their own true character and state.

GOD in absolute sovereignty seeks his own glory.

SELF existence, eternity, infinite wisdom and almighty power are essential to God. And omnipotence implies absolute sovereignty. It cannot be controlled. God's prerogative is to do "according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou?"

Whatever his wisdom dictates, or his will determines, his power performs. He acts wholly according to his own pleasure, and does all things to his own glory. For himself he gave existence to worlds, creatures and things. And he governs and disposes of them to the honor of his own name. "Of him, and through him, and to him, are all things; to whom be glory for ever."

Before the worlds were made he possessed infinite fulness, and had no need of creatures to add to his being, exaltation or happiness. Unlimited in every perfection his immensity is immeasurable, and can neither be increased nor diminished. It it an eternal fulness, an infinitude of being, dignity and felicity.

His motive to create other beings originated in his sovereign benevolence. He was pleased to contemplate creatures as deriving existence from himself, subject to his disposal, and according to their varying capacities acknowledging their dependence and giving him glory. But while creatures and worlds had no existence but in his omniscience and purpose, there was nothing beside himself to attract his love and be a motive of action. He was the only being in the universe; and on him, if other beings and things should be made, they would entirely depend. In determining to create them, all that he consulted was his own glory, the satisfaction of his own benevolence, and the fulfilling of the counsel of his own wisdom. It was with him to say, Shall creatures be made? In what form shall they have being? And to what end shall they tend? According to his own pleasure he determined their existence, their respective natures and properties, and ordained the laws by which they were to be governed. In fixing the whole plan or scheme of creation and providence he regarded only his own will and the glory of his own name.

The same supreme motive governs the execution of his purposes and decrees. He is unchangeable in his being and counsels; "with whom is no variableness nor shadow of turning." Since creatures exist they are all his, and he does as he will with his own. His will is alway good, just and wise. He delights in his creatures as works of his hands. When he had made the world and had created man, he saw what he had done that it was very good.

The scheme of his government is perfect. He is prepared for all events, and is ever ready to do what will be for his glory. The fall of man was foreseen, and mercy was ready to interpose to accomplish the purpose

of sovereign grace. In giving his Son to redeem the world it was the will of the Father, that he should take on him not the nature of angels but the seed of Abraham, and be a merciful and faithful high priest in things pertaining to men. It was all the sovereign determination of God, "according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." The gospel, which reveals his mercy, makes known "the mystery of his will, according to his good pleasure, which he hath purposed in himself."— "That we should be to the praise of his glory." And saith an apostle, "Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

The good of creatures is considered by God as they are his work; and to show justice, truth and benevolence in his treatment of them is necessary to the display of his glory.— His nature being love, including every moral excellence, he cannot do wrong, and acting in infinite wisdom he certainly will do right. In the inspired passages which have been adduced, all things are said to be *to him*, as well as of him and through him; and the redemption of men, which of all works is the greatest, is *to the praise of his glory*. Christians also, who are to be imitators of him, are commanded, "Do all to the glory of God."

Deity, in the immensity and eternity of his being, is the infinite object of his own regard in doing all things to his own glory. The good of creation though great, and in our view far beyond comprehension, is finite. The idea would be absurd, to suppose that the view of infinitude is increased by joining any thing finite with it. An object cannot be contemplated of greater extent and importance than God, the infinite Jehovah.

If the greatest possible good of creation be included, or implied, in the glory of God, then it is secured in his seeking his glory. But if, in any respect, it be a separate and different interest from that of God, so as not to be included in his glory, he doubtless will honor himself: "Yea, let God be true, but every man a liar:" let him possess all glory, whatever may be the glory, or happiness of creation.

Is the accomplishment of the greatest possible good of creatures necessary to the glory of God? Is it essential to the display of his infinite benevolence? The question is vast, and is it certain that a finite mind and one affected by sin, can comprehend it? Let man pause, before he decides on a subject so high and full of glory.

God has seen fit to create finite intelligences, and to make himself known to them in works, which to them appear of vast extent. The glory of God in them is adorable. But are men prepared to say that he has exerted almighty power as far as is possible, and that infinite wisdom is, or ever will be, exhausted, or will do its utmost, in contriving varieties of created beings with capacities nearest possible to infinity, and means of happiness so multiplied and vastly enlarged, that Deity himself can do no more? To use

the language of the psalmist, one would think more modest, "Our God is in the heavens; he hath done whatsoever he hath pleased."

Will any object that to say, God does all things to his own glory, represents him as acting with contracted views; and that the representation gives countenance to selfish men in their having no higher principle than love to themselves? Infinitude cannot be a contracted object of regard; neither is it a reproach to the great Eternal, whose are all things, to say, that he supremely loves himself, and looks on creatures as they are, the work of his hands, originated by him and wholly dependent on his power. But man is finite, a creature lately brought into existence, having nothing of his own, placed among fellow creatures alike dependent, and having a common interest in the favors of the Creator. To him the first duty is to love God with all the heart, the mind and strength, and then to love his neighbor as himself. His character as a creature of the being who is infinitely greater than himself, and a fellow creature with others of the same God, requires all this of him, that he may act suitably to his nature and condition.

Will there be a wish to ask, If the glory of God be his highest object, what security have creatures, that the sovereignty of his power will not destroy them? The answer is easy. Truth, justice, goodness, and all other divine perfections are essential to God's glory. In these he maintains an unchanging amiableness of character. If his wisdom and goodness, as evidenced in creation and providence; if his grace declared in his word, secure our happiness, then we are safe. But as to those who reject Jesus Christ, and yet have opportunity to repent, it may be answered, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."—And, as to the question, whether it be probable that his grace will renew those who are sinners, the reply is, "He hath mercy on whom he will have mercy," and "It pleased God by the foolishness of preaching to save them that believe."

So long as the final character of any one is not ascertained, he cannot know what will be his everlasting state. God is holy, and holy creatures will be happy: he is gracious to mankind, and those who accept his grace, as offered in Christ, will be saved: he also is just, and those that defy his law and refuse his mercy will perish. God cannot deny himself; the creatures therefore which will eternally partake of his blessedness will be happy in the display of his glory. The redeemed of mankind will be saved "to the glory of his grace," and "to the praise of his glory."

EGRAPHE.

Memoir of the Rev. Lynde Huntington.

MESS'RS. EDITORS,

HAVING found from experience and observation, that biographical sketches of persons eminent for piety are not only entertaining, but really animating and instructive, I have at-

tempted a brief memoir of the life of the Rev. Lynde Huntington late of Branford; to which are annexed some extracts from his diary. The whole is now submitted to you for publication if you judge proper, by a friend, &c. D.

THE Rev. Lynde Huntington was a son of Mr. Oliver, and Mrs. Anne Huntington of Lebanon, in the state of Connecticut, who were pious and respectable. He was born March 22d, 1767. He early manifested a disposition to acquire knowledge, and while quite young, had many serious impressions. In 1784 he became a member of Yale College, where he was respectable as a scholar, and beloved by the friends of virtue. In the early part of his collegiate life, he became a subject of very serious impressions and conviction of sin, which terminated in a hopeful conversion and union with Christ. He made a public profession of religion, and joined the church at college, September 3d, 1786, and ever after adorned his profession. About this time he began a diary, which he continued, with some intermissions, during his life; from which it appears, that he ever had a great sense of the evil of sin, the purity of God's law, and the vileness of his own heart.—Though he was, at times, greatly distressed with darkness and doubts, yet he had many lucid intervals, in which he enjoyed much divine consolation, and communion with God.

In 1788 he received the honors of college, expecting soon to commence the study of divinity. A state of doubt, and a want of clear evidence of grace, however prevented him, for some time, from commencing a preacher of the gospel. At length it pleased God to afford him light and hope, in richer measures; and he entered upon the work with a zeal and firmness, becoming the importance of the cause in which he engaged.

Having deliberately, and of choice, devoted himself to the service of God, and the souls of men, and after a requisite preparation, he was licensed and recommended as a preacher of the gospel in May 1793. In the summer 1795, he received a call to take the pastoral charge of the first church and society in Branford, which after mature deliberation and prayer for divine direction, he accepted; and on the 28th of October following he was ordained to the pastoral office.

The natural talents with which he was endued, and the genuine piety which enriched and warmed his heart, eminently qualified him for the evangelical work; and afforded a happy presage of fidelity and usefulness in the vineyard of our Lord. Nor were these expectations disappointed. His strong mental powers, clear understanding, with a fixed application to theological studies, rendered him *a scribe well instructed in the things of the kingdom.* In the manner of his life, and in the doctrines which he taught, he was truly *a burning and a shining light.* In his life and conversation, he was an example worthy of imitation.—He adorned the profession of a Christian, and dignified the station of a gospel minister.

The doctrines, which he in-

culcated, were enforced, notonly by arguments drawn from reason and revelation, but by the weight and authority of an illustrious example of true piety. He manifested that he felt the force of them on his own mind, and that what he taught he fully believed. He went in and out before his flock, evidently in the fear of the Lord, keeping himself unspotted from the world, and carefully abstaining from every appearance of evil. His whole life was a standing testimony against the enemies of Christ, and in favor of pure and vital religion. In every domestic relation in which he stood, he was faithful, kind and affectionate. As one set to watch for souls, he was faithful, zealous and laborious. He spared no pains to promote the cause of his divine Master, and the salvation of sinners. On every favorable occasion, he spake a word for him whose servant he was; and the dilgent attention he paid to the state of his flock, evinced his willingness to spend, and be spent for the good of souls. Neither were his labors confined to his own particular flock; but, with a ready mind, he assisted his brethren on proper and various occasions.

He faithfully consulted the oracles of divine truth, that from this source he might learn the will of God, and the doctrines which he taught. And what he clearly conceived to be divine truth, from faithfully searching the holy scriptures, he shunned not to declare.

Divine sovereignty and decrees, man's absolute dependence on God, election, the total moral depravity of the human heart, the necessity of regeneration, of repentance, faith and good works; the importance of holiness in believers as an evidence of grace, and preparatory for future glory; and the certainty that all true saints will be kept by the power and grace of God, through faith unto salvation, were doctrinal truths which he believed, taught, and enforced. He stood boldly in defence of the gospel, and endeavored, with wisdom and prudence to *declare the whole counsel of God, rightly dividing the word of truth, and giving to each one a portion in due season.* In preaching, he was solemn, pungent and engaged—in prayer, devout and fervent—in conversation instructive—in counsel, judicious—in hospitality, *rich.*

His constitution was naturally firm, and had never been essentially impaired by sickness until he was attacked by the fatal malady, which terminated his labors, and his life. This attack, at first, not formidable and alarming, by degrees assumed a more threatening aspect, till it put a period to his life, September 19th, 1804.

In the death of this truly excellent and worthy man, his family have sustained an irreparable loss, and the church and people over whom the Holy Ghost had made him an overseer, a most severe frown of Providence.—Yea, in him a bright star is extinguished, and a pillar fallen in the house of God.

During the first part of his sickness, which continued several months, he was greatly oppressed with doubts and fears concerning his spiritual state.—Clearer evidence of grace, and a greater degree of holiness

were objects for which he panted. But in his darkest, and most gloomy seasons, his hope, which was an anchor to his soul, he did not wholly lose; and at times it was strong, almost to assurance. The state of his mind may be more fully learned from his own observations during his sickness, and from some extracts from two letters, written to a ministerial brother in the western country, which I will here insert. The first bears date, Tuesday April 25, 1804, in which he writes thus: "I hope through divine favor, that I am a little better. I yesterday had a visit from Doctor M. of New-Haven. He speaks favorably of my prospects—thinks my case deserving of very careful attention, but not very alarming at present. I pray that I may avoid Asa's sin, which, I think, was not merely seeking to physicians; but in seeking to physicians, *and not unto the Lord.* To the Lord I desire to commit my case. In his hands, all will be well. I think no sentiment is more habitual with me, than the perfect rectitude of his government; and it seems to me that I do daily rejoice in it. As to the little corrections he his pleased to deal out to me, nothing seems mysterious or strange about them, except that they are so infinitely lighter than I deserve. If I were in the bottomless pit it would be abominable to murmur or complain—how much more, when surrounded with numberless mercies, and at the footstool of sovereign grace with the hope of glory, and immortality set before me.——— I have been detained four sabbaths from the pulpit; but through favor I am now better, and hope (and I think earnestly desire) to see the assembly of the saints again the next Lord's day. I trust I do not prize the house of God the less, by being detained from it. I think of the 122 Psalm."

In another letter to the same friend, written about a month before his death, he writes thus: "My brother, if you could see my heart through these scenes, you would have an idea of weakness, emptiness and unbelief, such as you never had before. If there ever have been, or ever shall be any thing good in me, I am sure I must say, *Not I.*"

In the same letter, a few days after he adds: "My soul is very much in bondage, but, blessed be God, not in despair. Last night I was greatly distressed, and I was almost certain, that a malicious accuser of the brethren, was concerned in it. I got some relief by praying to God against him. This morning Job's case gives me some hope and comfort. I should be sure of light by and by, but this terrible doubting, as to our interest in the promises, cuts off the hand that takes hold of them. May all this prepare me for *the rest*———"

The next morning he thus writes in the margin of the letter.—"Not having sealed my letter yesterday, on finishing it in the morning, I am enabled, by the grace of God, to fill this little corner with information, that yesterday afternoon, I experienced one of the pleasantest visions of light and comfort that I have enjoyed since my sickness.

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On the 24th of June, it being the sabbath, he called his sister into his room, at a very early hour, to whom he manifested great distress of mind. He said he had obtained very little sleep during the night, and was much exercised with doubts and fears concerning his spiritual state.—"I cannot," said he, "obtain those clear views of the divine character, for which I long;" and added many other things naturally arising from his state of mind. He desired to hear a portion of scripture, which was read. Soon after he expressed himself to this effect. "I feel much better. I have seen something of God. I think I have experienced something of those outgoings of soul after him, which David expresses in the Psalms which have been read. Oh! how glorious! how transcendently glorious is God! I can trust myself in his hands for time and eternity. I know he will do right. This is a merciful, refreshing view he has given me of himself; but I long to see more of him," &c. For six or eight weeks, the state of his mind was alternately bright and gloomy. He had two seasons, in particular, of extreme distress, in many respects similar to the one mentioned above. He appeared to have a great sense of the exceeding sinfulness of sin, his own depravity of heart and life; and said, that his sins seemed to be set in order before him. Those committed in childhood which had long been forgotten, now came fresh to mind and stared him in the face.

Being told, that God was still on a throne of grace, freely dispensing mercy to the humble penitent, he said: "Oh! I know there is no deficiency on *God's* part. I never have the least doubt of his *sufficiency*, *ability*, or *willingness*. It is *my own vile hypocritical heart*, that I fear is deceiving me." These seasons, however, were not of long continuance.

In general, he complained much of great stupidity, that he could not think with fixedness and connection, which was to him a great grief. In seasons of darkness, he considered them as evidence against himself. His exercises, in general, were such, as would have afforded him satisfying evidence of a renewed heart in any other person, but he could not see them to be such in himself. He often observed that doubts and fears in his situation, could not be dismissed till a more convenient season, as was apt to be the case in a time of health and prosperity.

He was tenderly solicitous for his people, and lamented that he was so much deprived of seeing and conversing with them. He desired strength more fully to enforce the doctrines which he had before preached, and now firmly believed. He was always anxious to see his ministerial brethren, and other Christian friends, by whom, he said, God always sent him some cordial. In examining the evidences of his good estate, he could never admit much doubt, in that of love to the brethren.

About four weeks before his death, he had some brighter views than at any previous time, which he thus communicated to a friend. "You cannot be sensible of the great goodness of God to me, in all his dealings. He has sometimes hid himself till I was almost ready to sink; then

he darts some rays of light and comfort into my soul, kindly making me feel my dependence. He has shown me myself, which view I exceedingly needed to humble me. This forenoon I have had such clear, distinct, and admiring views of Christ in all his offices, as I never had before, particularly his kingly office, whereby he subdues us to himself. I think I do most cordially receive and embrace him in them all. How amiable! how glorious!"

After this, he was free from any particular distress, and enjoyed a happy degree of peace and comfort, in that hope, which before, even in his darkest hours, had been, in some measure, an anchor to his soul. He, however continued to express a longing desire for greater assurance, and to see more of God. He daily wished to hear as much of the bible as he could bear, and took peculiar delight in the Psalms, and in our Saviour's last discourse to his disciples. He conversed more about the friends whom he expected soon to meet in heaven, than those he expected to leave behind. He manifested an uniform resignation to the divine will, which he would frequently express when his pains were most severe. When his side was dressing, he said; "Now I have a very corruptible body, which will soon become food for worms; but another day, I shall have one incorruptible. What kind of body do you think that will be? It is sufficient for us to know that it will be fashioned like unto Christ's glorious body." On hearing some passages in the life of Mr. P. he said; "I cannot follow him—I cannot use such strong and elevated language. But I have not lived the life of an *eminent* Christian, and have no reason to expect that God will reward me as such, either in life or in death. All is of free, sovereign grace." When his little daughter was about to be sent to her aunt at N—, he desired that she might be bro't to him. After kissing her he said; "She is no more mine—I have given her to God—I have before this, given all my children to him. He can take care of them here, and fit them for a better world." He often conversed with his children as he had strength, and in a way suited to their capacities.

During two or three weeks before his death, he was exercised with great bodily pain and distress. But his greatest anxiety was, a fear that he should dishonor God and religion by impatience. "Oh, for patience! Oh, for patience!" he would frequently exclaim. "Do pray for me, that I may have *patience* to bear, and *patience* to wait God's time. I know that will be the *best* time. It is always safe waiting on God." These were common expressions. In seasons of great distress, he would say, "It is my Father's hand, my heavenly Father's hand. That tho't will sweeten the bitterest cup."

A few days before his death he said, "I am afraid my will is not wholly subdued to the will of God." Being asked if he wished to recover, he replied, that he felt a reluctance to return, and live in this troublesome world; but "let God's will be done." On Saturday before his death, being in great distress, he said to a friend standing by; "Can this be dying?"

Being answered that it would not be matter of surprise, if he should be released before night, he replied; "That is good—'tis a good thought." Sabbath morning, being asked, if it would not injure him to see so much company as would probably be in on that day, he replied, "No. Let as many come as wish it, and see to what they are coming. I cannot preach to them now, except in groans and hiccoughs. But my situation may be as forcible preaching as any other."

On Monday, after a kind of spasm, he said; "My pain was so great just now, that I almost forgot that it was my Father's hand. Do remind me of it in these turns. You do not know how much the thought eases my pain." He observed, several times, that he thought his prospects brightened, as he drew nearer the other world. He often spake of the greatness of the change, but viewed it with composure.

On Wednesday, when the symptoms of dissolution became evident, he was asked if he was sensible that he was dying, and told that his friends viewed him so; he replied; "I believe I am, though my distress is not greater than it has been before." He then called for Mrs. Huntington, who had, for some time been very weak, and low, and addressed her thus: "I am sensible that I am dying, and that we must part. I am willing, I hope you are also willing. We shall soon meet again." Here his strength failed. Soon after, with a mind serene and composed, he resigned his breath, and we confidently believe, exchanged a world of sin and sorrow, for a world of glory, and unmingled joy. *Blessed are the dead who die in the Lord.*

A few extracts from his diary which was written, merely for his own spiritual benefit, without the least idea of its ever being made public, will now be added. But here I find a difficulty in determining where to begin and where to end, each part being nearly alike interesting.—After he had entertained a hope of his good estate, and made a public profession of religion, he seemed to enjoy much comfort, excepting at few short intervals, for about a year. After this he had great doubts, and at times, gave up his hope. This was the case great part of the time for three years or more. The general state of his mind, during that time, may be seen from the following extracts from his diary, excepting the first, which he wrote on the day in which he made a public profession of religion, and is as follows.

"Sept. 3d, 1786. I arose this morning, and performed secret devotion with some fervency and satisfaction, but so little that I had occasion to lament it before God.

The solemn day was now come, wherein I was to dedicate myself to God, and sit down at the table of our Lord. My mind felt calm, serene and resigned; but less affected than I wished. But thanks be to God, that in the solemn transaction, he gave me so much willingness, and resolution to be his. I adore that unspeakable love, goodness and wisdom which have found out a way whereby such an alienated, sinful creature as I, may be reconciled to an offended and neglected Creator. And now, O God, if I have devoted myself

to thee in sincerity, solely relying on the merits of Christ's perfect righteousness, as I humbly hope I have, I know that thou wilt accept me, though the greatest of sinners. But if Satan, and my own abominably wicked heart have deceived me, I pray thee to snatch me as a brand from the burning, and bring me to a true knowledge of myself and thee. But if thou hast, O Lord, enabled me to do it with sincerity, I desire to ascribe the praise to thee alone, humbly desiring that thou wouldest enable me to walk worthy the high and holy vocation wherewith I am called. Of myself, O Lord, I am nothing. If there be the least goodness in me, it is thy grace that hath made me so. I pray thee to keep me humbly dependent on the influences of thy Spirit, to carry me through life, and the gloomy vale of death, and into a blessed eternity. And the praise shall all be to God the Father, God the Son, and God the Holy Spirit, now and for ever. Amen."

After this, he often speaks of the clear, refreshing views which he had of God, and sweet communion with him, for a year or more. Then he was involved in great darkness and distress, which will appear from the few following extracts.

"Lord's-day morning, April 4th, 1790. *Without holiness, no man shall see the Lord.* Where then shall I appear? Perhaps I have but poor ideas of what holiness is; but I know by woful experience, what its *opposite* is. One look inward shows me the latter in all its deformity. I yet live a most miserable, guilty creature; and what appears to me, to aggravate my guilt, is, that I know it, and am at least rationally convicted of it; and yet do not exercise that repentance which the gospel requires. I sin against great light and knowledge, against the admonitions of God's word and providences, against daily mercies, and, I have reason to think, against the strivings of the *Holy Spirit*. And this is certainly highhanded wickedness. Alas! I am the most abject slave to sin. I am bound by it in chains of adamant! O hateful chains! O vile servitude! And yet such is my nature, that I love it! Shall I not then lothe myself? O Adam, what an inheritance hast thou lost! Could I throw all the blame on thee, it would, perhaps, ease me. But alas! it is mine as well as thine. The inheritance, bad as it was, I accepted; yea, and have vastly added to, and improved it.—Gracious God! take from me these wretched possessions, and make me an heir of that glorious inheritance, which is incorruptible, undefiled, and that fadeth not away."

"Lord's-day morning, June 6th. How miserable is the guilty conscience! Oh, how am I under the dominion of sin! How cruel the bondage! Oh, the heart-piercing thought of its being eternal! Nothing but discouragement, nothing but wrath present themselves to my view. A fearful looking-for of judgment and fiery indignation. O solemn, and alarming tho't! But, O my soul! is there not a God of infinite mercy? Is not the Saviour yet extending his arms of mercy and inviting you to come? Then I must retract my saying, that *it is all discour-*

agement. Gracious God, come over the mountains of my sins, and visit me with thy grace, and redeem me from sin and death."

"Monday, June 7th. How unsatisfying is the world! and yet how eager I am in the pursuit of its enjoyments! I am fully sensible of its insufficiency for happiness, and that there is another real, unfailing source of true, solid delight. But still (strange preposterous creature that I am) the former is chosen, and the latter is neglected. My principles and practice shamefully contradict each other.—My head, I believe is much better than my heart. I have no doubt, that, in general, my faith is orthodox. Oh, that my life and conversation harmonized with it! I want a new heart, and a right frame of spirit.—Then should I go on my way rejoicing. Then would open to my view a glorious scene indeed. Life and immortality with all its joys would then be mine in prospect. No more fears of future wrath would torment my anxious spirit. Then should I serve my God and Saviour, with sweet delight, and be influenced to duty, not by mercenary hopes, but by pure delight in the performance. Blessed is the man whose case is thus."

"Wednesday, June 16th. I hate the character of the hypocrite, and consequently hate my own. But God hates it infinitely more. How vile then must I appear in his sight! I have been conversing with a friend this afternoon, under great anxiety of mind. He came to me (poor man) for counsel and direction, supposing I am a Christian. Alas! I am but a blind leader of the blind. I have more need, than he, of assistance. I am more in danger of future wrath. My character in the sight of God, is much the most criminal, and I am least concerned about it. I am guilty of unparalleled stupidity. The world will command my attention, even to the neglect of the one thing needful."

"Friday evening, June 18th. I have this day resisted temptation in some little degree; but, alas! my resolutions against sin are miserably feeble. The sin which easily besets me, will have the victory over me. I am shamefully pusillanimous in conflicting with it. God will certainly one day punish me, or at least, awfully humble me under a sense of it. If I ever get into a happier state, I must first pass through a fiery trial in repentance. A view of myself, without an interest in Christ, will be a sight awfully painful. But to see myself fixed in this state eternally, would be horrible beyond conception. Oh, what scenes await me! O my God! How am I to be disposed of for eternity! A vessel of *wrath*, or a vessel of *mercy!* How much reason have I to fear the former! I can have no rational hope in any thing but the sovereign, long-abused grace of God. Here there is a *may be*. With God, all things are possible. His mercy is boundless. He has done wonders in every age for undeserving sinners. A persecuting Saul, a thief on the cross, and many of the vilest of men, have been the objects of his sovereign mercy. Hence the only ground of hope for me. I have, this evening, been conversing with my sister, who professes a hope that she has shared

in the special grace of God.—How ought this to animate me to obtain the *crown!*"

"Saturday evening, July 3d. What am I? Do I know my own heart? Do I really see and feel it to be wicked, as I often confess it to be? Do I see any thing of the great evil, which true Christians are said to see in the nature of sin? Do I see any thing of its destructive tendency, and great desert of punishment? Does it give me any trouble, only as it exposes me to future misery? Alas! I find that I can convince myself of being altogether mercenary in all that I do. My prayers, tears, and great thoughtfulness in religion, will excite in my heart the idea that God is under some obligation to have mercy on me. But this I find, on reflection, is far from being the case. I find that I have no regard for God, in all that I do; and why is he obliged to take any kind notice of me? I do what he has commanded me, not because he has commanded it, but because, by disobeying, I am exposed to punishment; or by obeying, I hope to obtain a reward. This I plainly see and feel is a *hard saying* for a proud heart—hard to be believed, and harder still to be thoroughly felt. But my heart can do no better than to plead guilty to the charge. I cannot find in it any other than selfish views. This is indeed a humbling confession! To view one's self stripped of all true virtue, of all real excellence, is dismal, is mortifying beyond expression! and being not only destitute of real good, but full of evil, is enough to break an heart of adamant. O my soul! wilt thou not relent? wilt thou not quit thy obstinate hold of sin? Hast thou not become convinced of the folly and madness of thy conduct? May not the time past suffice thee to have wrought the will of the flesh? Wilt thou not henceforth turn unto God and live? O vain and fruitless words? Vain are the tears which flow from my eyes—vain the anguish which wreaks my heart! O the perplexity, the anxiety and distress of my poor benighted soul! Oh, what ignorance, what atheism, deism, and many other frightful spectres lurk within my breast! And this, alas! for ought I can tell, is but the beginning of sorrows. But can I support the thought of their being eternal! Oh! What shall I do to be saved?"

"Tuesday evening July 6th. One is taken, and another left. How sovereign is God's election! Nothing the sinner does, is of the least account with him. Prayers, tears, and strivings, bring him under no obligation. I have been these many years using these, and yet I obtain not. My friend lately began to be thoughtful, but the great work in him, is, most probably so soon accomplished. A few weeks on the boisterous ocean, have landed him on the rock of ages, in the harbor of peace and safety. But I am tossed year after year, and alas! must probably sink at last. My prospects look daily, more and more like final perdition. I am led captive by my evil propensities."

"Lord's day, April 10th, 1791, P. M. The word of God sounds in my ears from week to week, and from day to day; but I prove a thorny ground hearer. What will become of me in the

end God only knows. I have reason to fear, that I shall be cast off with the present wicked generation. Almost all of my standing in life, appear to be travelling to a world of woe. Most go on merrily as if they had a paradise in prospect; but I find a melancholy journey of it; and am, notwithstanding, so foolish as obstinately to pursue it. I see more of the folly of it than others, and am I fear, on that account, more guilty in adhering to it. When I compare my outward behavior with that of others, I am apt to look on myself as less guilty than many. But when I look at my heart, my secret sins, my hypocrisy, breach of covenant, misimprovement of light, and the influences of the Holy Spirit, of privileges, ordinances, and providences, I apprehend myself among the greatest sinners that ever meet the boundless mercy of God.—How necessary is the power of God in conversion! How completely have I ruined myself! How dead am I in trespasses and sins!—dead to holiness, but alive to sin! A most miserable death, and a most miserable life!"

(To be continued.)

From the Religious Monitor.

Account of the Society in Scotland for Propagating Christian Knowledge.

(Concluded from p. 240.)

TO one other object, which at present is matter of great solicitude to our Society, I beg leave for a moment to call the attention of this large and most respectable company; and that is, a proposed new edition of the Bible in the Gaelic language.

Gentlemen, I will not enter into the question, how far the preservation of that ancient dialect of the Celtic, the language of our forefathers, the primitive inhabitants of this Island, is an object of *just* desire.

It is the earnest wish of many wise and good men, that the whole inhabitants of Great Britain and Ireland should speak in the same tongue, and be perfectly understood by one another in their mutual intercourse;—my sentiment on this point differs not from theirs. But surely while the Celtic, whether in the Irish, Welch, or Gaelic dialects, is the existing language of great bodies of remote and ignorant people, no wise and good man will refuse to give them the means of instruction in the only language in which they are capable of receiving it. And of all the means and modes of conveying instruction and improvement, in religion, in morals, and civilization, the Scriptures are, without doubt, the best and most effectual. In the Highlands of Scotland it is computed that 335,000 people speak the Gaelic language, and that of these 300,000 cannot understand a discourse, or a book written in English.

Proceeding upon this idea, our Society as soon as public and private benevolence enabled them to do so, translated and published the holy Scriptures in the Gaelic language. But this they could not do at once; the work was great and expensive. They published the Bible at different periods, and in detached portions: in the year 1767 the *New Testament* in Gaelic by itself; and in various successive years, and in separate volumes, the several books of the *Old Testament*.

In 1796, the first edition of the New Testament being exhausted, they published another, consisting of *twenty thousand* copies. And now, some of the first printed volumes of the Old Testament are so much reduced in number, that they will scarcely supply the urgent demands of the Highlands in general, and of our own schools in particular, till a new edition can be printed.

The Society have it much at heart to furnish to their countrymen in the Highlands this much desired work: but their own funds, as may easily be collected from what I have already said, are utterly inadequate to the expense. The new impression, it is proposed, shall consist of *twenty thousand* copies: the calculation of the expense of which, in printing and paper, given in by the Printer, amounts to 2284*l.* 16*s.* The Members and Officers of the Society have contributed according to their ability, and were their subscriptions to be made known, there are few who would not deem them liberal. Many among the opulent and well disposed of their countrymen, have joined them in this good work. Near one half of the sum required, is now subscribed for, but above eleven hundred pounds are still wanting. Yet, notwithstanding, the Society with that trust in Providence and in the benevolence of the Public, in which they have never been deceived, have begun the work. They feel the importance of hastening it forward for the accommodation of no less than *three hundred and thirty-five thousand persons*, of whom it is computed that *three hundred thousand* understand no other language than the Gaelic, or at least cannot comprehend a book written, or a continued discourse spoken in any other.

Gentlemen, I speak not upon mere information: I have travelled in the service of the Society through every part of the Highlands and Islands, and have preached to congregations consisting of many hundreds, who, from curiosity, flocked together to see and hear a strange minister; but of whom perhaps not above a dozen in each, understood what he said.

What benevolent heart would not rejoice to be instrumental in sending to so numerous a people, and these our fellow citizens, the Word of God in their native language, and at such a rate, as the poorest among them can afford? Who that is guided by a spark of humanity, would not wish to convey to successive generations of many thousands of children, this best and most effectual means of instruction and improvement in every thing valuable and important, whether regarding man as a member of human society, or a being destined for immortality?

One circumstance claims particular attention at present. From a variety of combined causes, unnecessary to be enumerated, a rage for emigration to America has for some years prevailed through the Highlands and Islands. Instead of diminishing, it continues to increase. It is computed by those who have best access to information, that at least twenty thousand people are engaged to cross the Atlantic during the course of the present season. Should this disposition remain, these countries will, ere many years elapse, be deprived of their native inhabi-

tants; and surely the climate and soil contain few attractions to strangers to come to supply their place. A few solitary shepherds and their dogs will constitute the inhabitants of the Highlands and Islands. The mischief which, from this unhappy change, will result to the empire at large, is obvious to every man of the least reflection.

Are not the Highlands and Islands the nursery of our army? From their health-covered mountains, have not a multitude of our most gallant defenders sprung? Men, who in every field, and in every climate, have covered themselves with glory? And does our country stand in less need of their assistance now, when a proud and violent Foe threatens to invade our coasts, and deprive us of every thing dear and valuable to us, as men and as Christians—as citizens of the happiest country, blessed with the noblest constitution of any on the face of the earth?

Gentlemen, is not this a time when such a people should be soothed, and by every possible means encouraged in their ancient and well known attachment to their native country? Much I trust the wisdom of Government will see it necessary for *them* to do, for this most important purpose. And ought not *we* in our several stations, to do all in our power to promote the same valuable end? And I affirm from a thorough knowledge of these people, that we can do nothing more grateful to them than to send to them the Scriptures in their native language, and schools to teach their children to read them.

Gentlemen, to be sensible of the value and importance of these schools, think only of what the Highlanders *were*, and what they now *are*. I will not resume the sad description of what they formerly were; but I assert from personal knowledge and experience, that there is not *now* upon the face of the earth, a people more peaceable, more honest, or more attached to the king and constitution of their country.

Compare their character with that of the peasantry of a *neighboring island*. It is needless to descend into particulars: the broad facts which constitute the difference, are well known, and the contrast is distressing. What is the cause? Is it not, that the inhabitants of the one country are blessed with the means of education and instruction, while those of the other, uneducated, and uninstructed, are left to all the dismal effects which ignorance and superstition combined, produce upon the mind and character of man?

From the schools of the Society, besides their happy effects upon the civilization and improvement of the inhabitants at large, have issued numbers qualified by their knowledge of letters, and still more by their good principles and sober and regular habits, to rise in the army thro' all subordinate gradations to even the highests ranks, as many of them have actually done.

From the schools of the Society have issued many, who in consequence of the first principles of literature imbibed in them, have been enabled to prosecute their studies, and to become qualified for the places of trust and consequence in civil life which they now occupy. There are present some, who from their own experience can

bear testimony to the truth of these observations. And there are now in heaven thousands who give glory to God in the highest, that by the Society, schools were erected in the Highlands and Islands of Scotland.

Need I say more, Gentlemen, to prove the importance of these seminaries to individuals and to the Public at large? I appeal to the understanding of every man who hears me, whether there can be a better directed charity than to contribute to their support and to the increase of their number?

I have spoken perhaps too long, and with too much earnestness, but your good nature will find an apology for me in the interesting nature of the subject—in this perhaps too, that with me it is in some measure a personal cause; because during the best part of my life I have been intimately connected with this Society; for ten years as a Director, and for fourteen more as its Secretary;—that I have travelled much and labored much in its service, and that still the largest portion of my time and attention is devoted to it.

The kindly expressed sentiments of approbation by the Gentlemen in the Direction, and the Members of the Society at large, have all along animated my exertions; and together with the consciousness of endeavoring to promote the best interests of religion, and of a large body of my countrymen, have proved a high reward of my otherwise gratuitous services.

To the above general Account of the Society, we beg leave to subjoin the following particular Statement of its Expenditure, extracted from the Appendix to Dr. Ogilvy's Anniversary Sermon, published in February last (1802.)

There are upon their establishment above 300 teachers of both sexes, who give education to 15,719 children, whose salaries amount annually to L.3,015

Thirteen missionary ministers and catechists in various remote districts of the Highlands and Islands; their salaries amount to 326

To the aged and superannuated, among the teachers upon their establishment, is paid, in annual pensions, a considerable sum, necessarily various, but which, at an average, is computed at 150

To six students in divinity having the Gaelic language, bursaries or annual pensions of L.15 to each, . . . 90

The Society defray the expense of candidates coming from remote distances to Edinburgh, for examination as to their fitness for being employed as teachers, and often of their residence for some time for their improvement. The amount cannot but be various, but may safely be estimated at 60

The expense of the books which they send to their schools for the use of the poor scholars, viz. Bibles, New Testaments, catechisms, spelling-books, and various elementary tracts, both of religion and literature, amount at an average taken from different years, to . . 167

The salaries of *three* of the office-bearers of the Society (and none of the other officers enjoy any emolument whatever,) viz. the Treasurer, Book-holder, and Clerk, fixed many years ago, the smallest perhaps ever given for such services, L.25 each, and that of the beadle or servant, L.12. In all 87

Repairs, taxes, and public burdens upon the houses of the Society, postages, stationary, and other casual expenses, averaged at 130

L.4,075

Explanation of Scriptural Types.

No. IX.

Isaac a type of Christ.

Of all the eminent characters which have appeared on the stage of human life, few have been introduced with so many marks of consideration, as the patriarch Isaac. While others have been generally introduced without any premonitions, of him so much was predicted, that long before his birth, he became an object of ardent expectation. How obvious in this respect, the parallel between him and his great antitype Christ Jesus?—Of the particulars in which Isaac typified Christ, the following are selected as the most important.

1. Isaac was a promised son. Sarah thy wife shall bear thee a son. He was a promised son in such a peculiar manner, that this was a mark of distinction, and he was called the *son of the promise*--and how soon after the apostacy was Christ promised to the sinning parents of mankind? The seed of the woman shall bruise the serpent's head. How many and illustrious were the promises which went before his birth, concerning his person, work, and his glorious and eternal kingdom? And are not all the promises of God in him, yea, and in him, amen?

2. Isaac was a son of faith and patient expectation. Abraham believed that he who had promised was able also to perform, who also would do it; but long was the accomplishment of the promise delayed, many and insuperable to nature were the trials and discouragements of his faith; but he staggered not at the promise of God, through unbelief, but was strong in faith giving glory to God—Much longer was the birth of the promised Saviour deferred, more numerous, obstinate and absolutely insuperable to reason and nature were the obstacles to an accomplishment of it, yet judging him faithful who had promised, in hope and patience, did the Church wait for the consolation of Israel, until the desire of all nations entered into his temple.

3. The conception, and the birth of Isaac, were attended with remarkable circumstances; and eminently so were the conception and the birth of the Lord Jesus Christ.

4. Before the birth of the promised son his parents were directed to call his name Isaac;

joy, gladness and great was the joy of Abraham and Sarah at his birth; and before the birth of Christ his parents were directed to call his name JESUS, for *he should save his people from their sins*, and great was the joy in heaven and on earth when a multitude of the heavenly host praised God, and said, *Glory to God in the highest, on earth peace, good will to men.*

5. Eminently did Isaac typify Christ in being offered in sacrifice. To illustrate this, mark the resemblance between them.

(1.) Isaac was the only and affectionately beloved son of his parents; and Christ was the only begotten and beloved son of his Father, was daily his delight, rejoicing always before him.

(2.) Necessity was laid upon Abraham by the command of God, to offer up Isaac his son; and it was of absolute necessity that Christ should die, the just for the unjust to bring sinners to God. If there had been a law which could have given life, verily righteousness should have come by the law.

(3.) When Abraham was tried, he withheld not his son, his only son; and so God spared not his own son, but delivered him up for us all, that with him he might freely give us all things richly to enjoy.

(4.) Isaac had committed no particular crime for which he was to suffer; and Christ, who did no sin, offered himself as a lamb without spot to God.

(5.) Isaac bore the wood on which he was to be offered as the victim; and Christ bore the cross on which he was to expiate the guilt of the world.

(6.) In offering up Isaac, Abraham must officiate as priest, and he stretched forth his hand to take the knife; and when Christ was to be made sin for us, his Father must immolate him on the altar of justice, and he said, Awake, O sword, against the man that is my fellow.

(7.) Abraham accounted that God was able to raise Isaac from the dead, from whence also he received him in a figure; and God raised up his son Jesus, that his holy one might not see corruption.

(8.) After this symbolic transaction, Isaac returned to his place; and when Christ by one offering had purged our sins, he ascended on high, to heaven from whence he came, and for ever sits down on the right hand of the majesty on high.

(9.) In offering up Isaac, Abraham gave the most decisive evidence of love to God; and God commendeth his love to us, in that when we were sinners and without strength, Christ died for us.

(10.) For the obedience of Abraham, God renewed his promise and said, By myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and thy seed shall possess the gates of his enemies; and in thy seed shall all the nations of the earth be blessed, and because Christ humbled himself and became obedient unto death, even the death of the cross, God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee shall bow—hath promised that he shall see of the travail of his soul and be satisfied—that a seed

shall serve him—that he shall rule in the midst of his enemies, and that they shall be made his footstool. Abraham called the name of the place *Jehovah-Jireh, the Lord will provide.* There he provided the ram which Abraham sacrificed in the room of Isaac—and he has provided the substance as well as the type, his own son, the lamb of God which taketh away the sin of the world.

It will peculiarly tend to impress the whole subject on our minds, to reflect, that the scene of this transaction was on one of the mountains of Moriah which must have been Calvary or nigh to it. In the same place, perhaps, was the type exhibited, and the substance displayed. And in this mountain hath the Lord made unto all people a feast of fat things of wine on the lees; of fat things full of marrow, and sent forth his gracious invitation, Come, eat of my bread and drink of the wine which I have mingled, and let your soul delight itself in fatness. Amen.

From the Christian Observer.

Inconsistency of violent Passions with Christianity.

THOUGH I am a female, and very young, yet I have taken the liberty of troubling you with a few lines on a point, which at present occupies much of my thoughts, and on which I am desirous of procuring some decisive information. I trust your goodness will admit my excuse, and will deem the subject of my letter a sufficient apology for addressing you.

On the death of my parents, when I was only four years old, I devolved to the care of an unmarried sister of my mother's. Under her protection I have now continued for almost twelve years, and have much reason to feel grateful to her for the treatment which I received. She has spared no expense in bestowing on me such an education as the neighborhood afforded; and, indeed, excepting the great irritability and natural violence of her temper, of which however I have more frequently witnessed the effects on others, than experienced them on myself, I have had no subject of complaint. The great object which my aunt, till within a late period, has had constantly in view, has been pleasure; and such pleasures as easy circumstances, and a considerable market town, have given her the means af enjoying, she has pursued with unceasing eagerness. Cards, company, and a continual succession of engagements, have nearly engrossed her whole time; and the chief business of her life has consisted in forming and executing plans of amusement. But within these two years a very striking change has taken place in this part of her character. She is no longer devoted to the same pursuits as formerly. Cards are banished from the house. Such company only are selected as are distinguished by their serious habits, and a more than ordinary profession of piety. The conversation, in which alone she takes any pleasure, is entirely of a religious nature. Her family are assembled to prayers twice in a day; and not only the morning and afternoon ser-

vices on the Lord's Day, but the lecture at night, as well as that on Wednesday evening are regularly attended by her. This great alteration, I apprehend, has been chiefly effected through the exertions of our valuable and exemplary rector, since whose coming into the town about three years ago, a very considerable improvement has taken place in a large portion of the inhabitants. My aunt at first called him a Methodist: but after some time his preaching evidently began to make a deep impression on her mind, which has, at length, terminated in producing the change which I have mentioned.

But do you know, Sir, that striking as this change is, I am half afraid that she is not yet a true Christian. Pray, do not deem me uncharitable for admitting such a suspicion; but suspend your judgment, till I have assigned my reasons.—Though my aunt is, in many respects, so greatly altered, yet there is one point in which she continues unchanged. Her temper remains as irritable, her passions as violent as they were before she became religious. I almost think on some occasions that, in this particular, she grows worse. The house is a continual scene of altercation between herself and the domestics; and the consequence is, she is so often changing her servants, that no person of a good character will enter into her service. Had you, Sir, been present at some of the scenes which I have witnessed, I am sure you would have been shocked. So ungovernable is her temper, that I have seen her, almost immediately after rising from family prayers, fall into a violent passion with the footman, for having laid the wrong table-cloth, or for not making his spoons shine so bright as he ought.—At another time I have known her to break forth into expressions of vehement rage with the maid for not having the tea-kettle boiling against her return from afternoon service.

Now, on contemplating such scenes, the question will involuntarily arise in my mind, "Can my aunt be a true Christian?" The Bible plainly tells me, that true Christians are like-minded with Christ. But I ask myself, "Is this the mind which was in Christ Jesus? Is this the *gentleness* of Christ of which St. Paul speaks?" Our good rector preached last Sunday from this text, "If any man be in Christ, he is a new creature: old things are past away; behold, all things are become new." I confess I could not help applying the doctrine contained in this passage to my aunt. If she were in Christ, she would be a new creature: and though it be true that *many* old things are passed away, yet while she yields to these unrestrained fits and starts of passion, can it be said, that *all* things are become new? Tell me, Mr. Observer, if I am uncharitable in my surmisings: and show me in what respect the conclusion, which I am urged very reluctantly to form, is erroneous.

But before I conclude, I must adduce another circumstance which serves very strongly to confirm my suspicions. My aunt, I fear, does not strive to subdue her temper. I draw this inference from the following circumstance. After the

gusts of passion are over, instead of confessing and lamenting the impropriety of her conduct, she attempts to vindicate and excuse it. She pleads in her exculpation the natural irritability of her constitution, and declares that with passions so warm and impetuous as hers, it is impossible to restrain the indulgence of them. And yet even to this assertion, I hardly know what degree of credit is due; since I am not seldom present on occasions in which she bridles her anger apparently with great facility to herself. It is rarely, when in company with her religious friends, that she suffers any thing to escape which might disclose this feature in her character; and provocations are *then* permitted to pass unnoticed, which, at other times, would probably excite a most furious storm.

In short, the whole affair is to me an inscrutable mystery.—On the one hand, I see a very surprising change wrought in my aunt. Cured of her immoderate love of the world and its pleasures, I see her become a most zealous and ardent professor of religion. But, on the other hand, I do not see in her that habitual government of the temper, which corresponds with *my ideas* of religion. Are *my ideas* on the subject incorrect? Can true religion exist where irritable tempers and violent passions are indulged without restraint? Is there any state of the heart so bad, as that religion cannot administer a cure? Consequently, can any Christian plead inability to subdue his evil propensities, as an excuse for gratifying them? If yourself, or any of your correspondents, will furnish a reply to these enquries it will confer an important favor on your admirer

NARCISSA.

Religious Intelligence.

British and Foreign Bible Society.

Extracts from the Appendix to the Report of the British and Foreign Bible Society.

THE first is an extract of a Letter from the Rev. Dr. Dalrymple, one of the ministers of Ayr.

"'I give you joy, and would take some small share of it myself, that we have lived to the day of a British and Foreign Bible Society. In the 82d year of my age, and 59th of my ministry; next to both deaf and blind; it is little that I can do in an active way to assist in so glorious a design: but that little shall not be wanting. This evening I intend to overture our Synod for a Collection, after the good example of the Presbytery of Glasgow, and I hope to succeed'." (p. 34.)

Mr. Kiesling a respectable merchant in Nurenberg thus writes.

"Your letter afforded me such joy that I could not contain myself, but immediately went to the Rev. John Godfried Schoener, one of the most respectable ministers of our city, in order to communicate to him the joyful news from a far country. He was no less affected than myself;

and we agreed to appoint a meeting of Christian friends on Ascension-Day, at which we unanimously resolved to unite for the formation of a Bible Society, and by a printed letter, to invite our Chistian friends throughout Germany and Switzerland, to assist us in so noble an undertaking.

" When sometimes I am privileged to give away a Bible or New Testament, father and mother, son and daughter, are running after me, thanking me a hundred, and a thousand times, kissing my hand, and my coat shedding tears of joy, and loudly exclaiming ; ' May God bless you : may the Lord Jesus bless you in time and to all eternity.' Really I felt sometimes a foretaste of heavenly joy, so that I could not sufficiently bless God, for having entrusted me with the honorable commission of steward of the kind benefactions of others. But the more I disperse, the more the petitions both of Ministers and Schoolmasters increase, not only from Austria, but likewise from Stiria, Carinthia, and Hungary, insomuch that I am afraid to present their petitions." (p. 36.)

The address circulated by the Nurenberg Bible Society thro'-out Germany closes with the following appeal.

" We confidently hope for the success of our undertaking. If in England, according to the latest accounts, even hard working artisans have contributed their mite towards the support of the Bible Society, can we suppose that less zeal for the good cause will be displayed by our German and Swiss reverers of the sacred writings ?

" The inherent value of the book, the religious wants of the people, the critical circumstances of the times, the present tranquillity of the States ; all these, besides many other urgent reasons, loudly call for attention to this important undertaking.

" O ye, who know and revere the Bible, which yet remains the Bible of all religious parties, lend your aid in promoting it : Ye, who, on the brink of the grave, can dispose of your property at pleasure, think on the words of the just Judge of the world, *I was hungry, and ye gave me meat ; I was thirsty and ye gave me drink.* If the blessing be already so great for him who ministers to the bodily wants of his fellow creatures, how much greater will it be for those, who, constrained by the love of Christ, provide for satisfying the hungry after the living word of God, and lead thirsty souls to the pure wells of salvation !" (p. 41.)

From the letter of a Roman Catholic Priest in Swabia we gladly extract a few passages.

" I had the pleasure to learn, from a copy of your letter, addressed by Mr. Tobias Kiesling, of Nurenberg, the great number of zealous friends of the Bible in London, who are filled with a noble desire to send out the pure word of God, as the best preacher, into the world. This account excited in my breast the most heart-felt joy and gratitude towards that God, ' who is the only Giver of every good and perfect gift ;' but I felt also lively emotions of unfeigned love and affection for you, and for all the Members of that venerable Bible Society, for whom I wish a thousand blessings. May the Lord Jesus, through whom all blessings are communicated

to us, be the beginning and end of their praiseworthy undertaking! and may his name be glorified for it to all eternity!

"What particularly induced me to write, was your question, Whether the Bible was still prohibited to the Catholics? Being convinced thereby, that you was mindful even of the poor Catholics I was particularly moved and edified; for indeed nothing is more affecting than that love which embraces all, without the least distinction; 'for God is love; and he that dwelleth in love dwelleth in God, and God in him.' I felt myself, therefore, constrained to thank you, in the name of all honest and well disposed Catholics, for these your fraternal sentiments.

"In answer to your question, I observe, properly speaking, the Bible has never been prohibited to the Catholics. The Council of Trent only states,—*Indiscriminata lectio Sacræ Scripturæ interdicta est.* Well-informed Catholics took this always in that sense only: that not all books of the Bible, *promiscuously*, should be put into the hands of the common people, referring chiefly to some books of the Old Testament. Besides, this prohibition of the Council of Trent has never been admitted as binding by the whole body of the Roman Catholic clergy in Germany; but so much is true, that all blind bigots of our church have always spread the opinion, that it was entirely forbidden for all laymen to read the Bible: and this prejudice, is, alas! still deeply prevalent among the greater part of the people. There are, however, at present, many of our clergymen, both in Swabia and Bavaria, who strongly recommended the reading of the Bible, chiefly of the New Testament; and do every thing in their power to promote it. I have, for my own part, distributed many New Testaments, and some Bibles, among better enlightened Catholics; and several of my dear brethren in Christ do the same. We are, however, not able to satisfy all the demands for Bibles." (p. 43, 44.)

"I am sure we could dispose of a good number of Bibles and New Testaments. The people seem to get more and more desirous of the Bible; and the number of clergymen is increasing, who not only would tolerate but commend the reading of it.

"I feel a very great desire to witness the formation of a similar Bible Society amongst the Roman Catholics; and, indeed, I will make some attempts, tho' I foresee many difficulties; and can hardly suppose that so many active and benevolent friends of the Bible are to be found amongst the Roman Catholics, as would be requisite for such an undertaking. Your question, however, respecting the Catholics, inspires me with the hope, that your Society is desirous to extend its beneficial influence likewise to the Catholics, wishing only to know, whether a dispersion of Bibles amongst them would be practicable:—and, indeed, it would not only be practicable, but desirable in the highest degree." (p. 44.)

"I cannot express, in terms sufficiently strong, the fervency of my joy, and love towards all who, throughout England, heartily believe in Jesus Christ as their only Saviour, and zealously endeavor to extend the Re-

deemer's Kingdom. I embrace them all as the beloved and elect of God, as friends and brethren in Christ, let them be of whatever name, or belong to whatever church or denomination. The more distant the countries, and the more different the outward forms and establishments are, the more I rejoice, if I am privileged to hear, that our ever-faithful Lord and Saviour is gathering from amongst them a flock of believing people. Truly, God has a numerous *Army of Reserve* in England, who do not bow before the Baal of the age, nor sacrifice to the God of the times. Let all who know his name, glorify him for this mercy! May the peace of God, and the all-sufficient grace of our Lord Jesus Christ be with you all!" (p. 45.)

We add one more extract: it is taken from a letter dated in North Wales, Feb. 22, 1805.

"There are none of our poor people willing to live and die without contributing their mites towards forwarding so glorious a design. Their zeal and eagerness in the good cause, surpasses every thing I have ever before witnessed. On several occasions we have been obliged to check their liberality, and take half what they offered, and what we thought they ought to give. In very many instances, servants have given one-third of their wages for the year. In one instance, a poor servant-maid put down one guinea on the plate, being one-third of her wages; that it might not be perceived what she put down, she covered the guinea with a halfpenny. One little boy had with much trouble, reared a brood of chickens; when the collection came to be made, he sold them all, and gave every farthing he got for them towards it; and this was his whole stock, and all the living that he had. Innumerable instances of a similar nature might be mentioned. Great joy prevails universally at the thought that poor Heathens are likely soon to be in possession of a Bible; and you will never hear a prayer put up, without a petition for the Bible Society and Heathen Nations." (p. 60.)

From the Christian Observer.

THE following striking occurrence comes to us well authenticated. "On Saturday, June 22d, being the day on which a large fair is held at Wellington in Shropshire, the house of WILLIAM and ANN SWIFT was opened for the purpose of selling beer for two or three days at the fair. But their house was used, not merely according to the professed intention, for accommodating strangers who frequent the fair: it was also kept open at night for the purposes of dancing, drunkenness, chambering, and wantonness. To speak of the enormities committed according to statements, the truth of which there is not the least reason to doubt, would be to speak of such things as "ought not to be so much as named" among Christians. But the eye of God was upon these midnight, or rather sabbath-morning drunkards, revellers, and blasphemers: and, oh! what a sight for a God of infinite purity and holiness! He could not but view them with just displeasure, even though he had continued to

exercise his long-suffering towards all of them. He chose, however, to make one of them an awful monument of the danger of following such courses. Ann Swift, the mistress of the house, and a partaker in all the iniquities which were practised in it, after calling for damnation upon her soul, suddenly exclaimed—"O Lord, O Lord, I am dying!" and was instantaneously removed into the world of spirits, and before the tribunal of that God whom she was thus awfully dishonoring! On the following Tuesday, her corpse was taken into the church-yard amidst a large concourse of people, and the Rev. Mr. Eyton, the vicar of the parish, who, in this particular instance, read but a very small part of the burial service, addressed the numerous attendants in a pathetic exhortation well suited to so solemn and awful an occasion. On the following sabbath, the Rev. Mr. Gauntlett, one of the curates of the town, preached a sermon to a very crowded and attentive congregation, from Prov. xiv. 32. 'The wicked is driven away in his wickedness: but the righteous hath hope in his death.' One of the men present at the death of Mrs. Swift had imbibed the principles of "Paine's Age of Reason," and publicly professed infidelity. Let the profane and presumptuous tremble at the justice and holiness of that God against whom they are sinning; and let the penitent adore his long-suffering and distinguishing mercy for giving them time, opportunity, and grace to repent."

Donation to the Missionary Society of Connecticut.

Dec. 16.	Rev. Asa Carpenter contributed in new settlements,	$1 —

THE

Connecticut Evangelical Magazine.

(PUBLISHED ACCORDING TO ACT OF CONGRESS.)

VOL. VI.] FEBRUARY, 1806. [NO. 8.

A NARRATIVE on the subject of Missions: and a Statement of the Funds of the Missionary Society of Connecticut, for the year 1805. Addressed by the Trustees of the Society, to the Ministers and People of the State.

THE Trustees of the Missionary Society of Connecticut desire again to call the attention of the ministers and people of the State, to the important subject of missions. To all who feel concerned for the eternal welfare of their fellow men, the subject will ever be interesting; and it will afford them satisfaction to hear of any instance of success, with which a gracious God sees fit to crown the labors of those who are engaged in propagating a knowledge of the Redeemer, and of the way of salvation through him. Although the Trustees have nothing peculiarly new and striking to communicate on the subject, yet the continued smiles of the great head of the Church upon the missionary cause for another year, afford to the friends of truth abundant occasion for rejoicing in the goodness of the Lord, and for praise and thanksgiving to the Father of mercies, and God of salvation.

The services performed, under the auspices of the Missionary Society of Connecticut, the year past, have not indeed been so great as in some preceding years. The Trustees however derive great satisfaction from the reflection, that this has not arisen from a want of liberality in the good people of the State, in contributing as largely as in former years to the support of missions, and a consequent diminution of the annual income of the Society; nor, as they trust, from a want of faithfulness on their part in discharging the duties devolved upon them. It is to be ascribed to the difficulty of procuring suitable persons to employ as missionaries; and this difficulty has arisen from two sources,—an unusual call for Candidates for the ministry among the old settlements,—and an increase of the number of missionaries employed by other Missionary Societies. So that

on the whole, though fewer persons may have been laboring under the direction of the institution in this state, yet as other Societies, by the increase of their funds, have been enabled to extend the fields of their labors, and to support more missionaries, the services performed during the year, among the new settlements, have exceeded those of any former year.

May that God who disposes people to afford pecuniary aid, for the promotion of so important an object, raise up and qualify a competent number of laborers for his vineyard, which is continually becoming more extensive!

In their former Narratives, the Trustees have mentioned the County of Trumbull, in the State of Ohio, (commonly called New Connecticut) as being a part of the country which, in their view, claimed particular attention. They therefore, some time since, voted statedly to employ three missionaries at least, in that territory. In pursuance of that vote, the Rev. Messrs. *Joseph Badger* and *Thomas Robbins* have continued there thro' the year; and the Rev. *David Bacon* was there from the beginning of March last till the latter end of November; itinerating as a missionary part of the time, and preaching statedly in Hudson the other part, supported by the people of that place. Another missionary would have been sent there, to labor a certain portion of the time in the service of the Society, and the residue to preach in some particular towns, where the people wished to employ him, but a suitable person has not yet been found for that purpose.

Mr. *Badger's* journal to Sept. last has been received. From the latter end of November, 1804, to the latter end of May, 1805, he travelled about 700 miles; preached 87 sermons; attended 7 Church meetings; admitted several persons into communion with the Churches; administered the sacrament of the Lord's supper twice; baptized one adult and 11 children; attended many conferences and meetings for prayer; visited and catechised schools; attended funerals, and visited many families. In June he went on a mission to the Wyandot Indians, from which he returned in August. An account of this mission will be given in the sequel of this Narrative.

In the fall of 1804, Mr. *Robbins*, having recovered from a tedious fit of sickness, entered again on his missionary labors; and from that time to September 12th, 1805, the date of his last letter, he itinerated over the greater part of the County, and visited and preached in nearly all of the settlements, in several of which there never had been a sermon preached before. He administered the Lord's supper twice; babtized one adult and 8 children; admitted several persons into Churches, and preached nearly 200 sermons; besides attending conferences, visiting schools and private families, administering consolation to the sick and dying, and attending funerals. Owing to ill health, the latter part of the summer, his labors were less abundant than they would have otherwise been.

Mr. *Bacon* returned from his mission to the Indians at Michillimakinak, in December 1804

and in January, 1805, left Hartford for New Connecticut, where he arrived the beginning of March, after a very fatiguing journey. At Cadarogus, on lake Erie, he was detained some time by bad weather. Here he had an interview with some of the Seneca Indians, who have a village near that place; and at their request he went and preached to that benighted people, many of whom discovered a disposition to hear the word of salvation, and to be enlightened in the truths of the gospel. Having arrived at Hudson, where his family was, he soon entered on his labors as a missionary, and from that time to November 21st, when he left the County, he itinerated 19 weeks in the service of the Society, preaching every Sabbath, and many other days of the week, and performing other ministerial services as opportunities presented. The residue of the time he preached statedly to the people of Hudson. It is expected that in the spring he will again go to that country, being reappointed for another year, as are also Messrs. *Badger* and *Robbins*. The Rev. *Calvin Chapin* is likewise appointed a missionary to the same field.

The Missonaries to the County of Trumbull unite in representing that territory as rapidly settling; and as being a field where missionary labors are greatly needed, and where there is a prospect that under the blessing of God much good may be done by them. Most of the settlers are as yet friendly to religious institutions; but others of them are opposed to the introduction of the worship of God and the observation of the Sabbath. But notwithstanding their opposition, the people regularly meet every Sabbath, for public worship, in many of the towns, and in several of them measures are adopting for the settlement of gospel ministers, and the regular and stated administration of Christian ordinances. The labors of missionaries have doubtless had a very considerable influence in producing these effects. This certainly furnishes a powerful motive for the continuance of those labors; and it is hoped will be an inducement to the people of this State to continue their contributions, that the Trustees may have the means of gratifying the wishes, and aiding the endeavors, of the judicious, steady and serious inhabitants of that County, in checking, as far as human means shall be conducive to that effect, the spread of infidelity and all false principles, and of promoting a knowledge of the truth as it is in Jesus. Although the fervor of the late revival there has abated, its happy effects continue; and in the town of Canfield there has been an awakening the year past, and some hopefully born into the kingdom of the Redeemer. In this place the work of God was not attended with those remarkable bodily impressions which have characterised the late revivals in the southern States, and which were common in Austinburgh and its vicinity. On the whole, from other sources of information, as well as from the journals of the missionaries themselves, there is abundant reason to believe not only that they have been faithful, but also that much good has been done by them.

The western Counties of the State of New-York, and the nor-

thern Counties of Pennsylvania form another important field of missions. In this field the Rev. *Seth Williston* has been employed, for several years, under the direction of the Missionary Society of Connecticut, for such a portion of the time as he could be spared from his family and from his services as pastor of the Church in Lisle, in the County of Tioga. From the beginning of October, 1804, to the latter end of July, 1805, Mr. W. spent 19 weeks as a missionary, 15 in the State of New-York and 4 in Pennsylvania, during which time he preached about 120 sermons; administered the Lord's supper 4 times; baptized one adult and 10 children, besides two households, and formed two Churches, one at Virgil and the other at De Ruyter, at which latter place there has been, in the course of the year, a very considerable revival. Besides these labors, Mr. W. with his accustomed zeal, visited and prayed with many families; attended conferences; endeavored to heal divisions in Churches, and exerted himself to build up the Redeemer's kingdom in all the places which he visited. Ill health and the circumstances of his family prevented his itinerating any more as a missionary, previous to the date of his last communication, which was in October. He is re-appointed for another year.

In this same field the Rev. *Calvin Ingals* labored, in concert with Mr. *Williston*, from about the first of May to the middle of September. In the course of his mission he travelled upwards of 1400 miles; preached 100 times, and baptized 10 children; besides performing other ministerial services as occasion required and opportunities presented themselves. In the close of his journal he observes, "I 'have been kindly received by 'the people in general; and by 'the serious people I have been 'received and treated affection-'ately. They appear gratefully 'to acknowlege the services con-'ferred by the people of Con-'necticut, and pray for a con-'tinuance of them. In this 'country professors are few, and 'the people unable to support 'the gospel, could preachers be 'obtained, which calls for the 'pity and assistance of the pious 'and wealthy in the old settle-'ments."

Another missionary would have been sent to this part of the country if the Trustees could have found a suitable person for the undertaking.

Among the inhabitants of these settlements, and so also among the other new settlements in New York and Vermont, there is a great diversity of sentiments on religious subjects. Tenets are propagated, and practices countenanced, which, in the opinion of the Trustees, are very erroneous. They think, therefore, that every possible exertion should be made, in a prudent manner, to check these errors, and to promote the pure doctrines and precepts of Christianity; that while these settlements are increasing in numbers and wealth, and while the inhabitants discover a laudable zeal to establish schools, they may be induced also to attend to those religious institutions which have ever been found highly conducive to the well being of society, as well as promotive, under the blessing of God, of those affec-

tions which are necessary to prepare men for happiness in a future state of existence. The labors of pious, faithful, zealous missionaries will doubtless contribute greatly to promote these desirable objects.

In the last year's Narrative the Rev. *Thomas Williams* is mentioned as laboring in the Counties of Otsego and Delaware, State of New-York, and as being re-appointed to continue there another year; but in February he returned, having performed a missionary tour of about eight months, mostly in the Counties mentioned above, and the rest of the time further westward, in concert with Mr. *Williston*. Mr. *Williams*, at the conclusion of his journal, observes, "During my mission I have 'preached 149 times. Until December 9th, I commonly preached 6 times a week. Since 'that day, on account of the ill 'state of my health, I have not 'preached so often. I have administered the Lord's supper 'three times; baptized fifteen 'infants and one adult; attended 'twenty-two conferences; received five persons into Church 'fellowship, and assisted in the 'examination of several others. 'I have been affectionately received by the members of the 'Churches, and have generally 'been treated with kindness and 'respect by others. I have an 'increasing conviction of the necessity and benefit of missionary labors in the new settlements; and have great reason 'to be thankful that God has 'been pleased to give me an opportunity of being employed as 'a missionary. He has been 'pleased to use me as an instrument in settling some difficulties in the Churches; of bringing, as I hope, a few to submit to the prince of peace; 'and of instructing, comforting 'and reviving a considerable 'number of his dear children. 'It is not without much sorrow 'of heart that I think of declining the renewed appointment 'of the Trustees; but the state 'of my health is such as unfits 'me for the discharge of the 'duties of a missionary. Surely they who desire the salvation of souls, and strive for an 'incorruptible crown, will never 'rest until they see the standard 'of Sion's king erected every 'where, and *the kingdom, and* 'the greatness of the kingdom, 'and the dominion under the whole 'heaven given to the people of the 'saints of the most high God. 'May all the saints on earth, 'with one heart and voice, resolve that, *for Sion's sake they* 'will not rest, and for Jerusa'lem's sake they will not hold their 'peace, until the righteousness 'thereof go forth as brightness, 'and the salvation thereof as a 'lamp that burneth."

In September Mr. *Williams* engaged to go again on a mission to those Counties, but the state of his health was such that he was obliged to return before he had proceeded far; and there is at present no missionary in that part of the country, under the direction of the Society in this State.

To the settlements on Black River and parts adjacent missionaries have been sent for several years. The last person employed there, by the Trustees, was Mr. *Eli Hyde*, Candidate for the ministry, who returned the beginning of April, having spent seven months on his mission, in

which time he travelled nearly 1400 miles; preached 181 sermons; attended 3 funerals, at all of which he preached; attended 14 conferences; visited many families, and conversed with many people on their spiritual concerns. At the conclusion of his journal are the following remarks: "During 'the whole time which I acted 'as a missionary, I was received 'in the new settlements in a 'friendly, hospitable manner; 'by many of the people, it is to 'be hoped, as Christians are 'wont to receive the ministers 'of Christ. There are some, 'in almost every place, who 'anxiously desire to have op-'portunities to hear the gospel 'preached; they appear to hear 'with pleasure that a missionary 'has come among them. In no 'place, however, has there been 'any thing like a general atten-'tion to religion; on the con-'trary, it has been a time in which 'iniquity has abounded, and the 'love of many has waxed cold. 'The attention to meetings has 'been various. On the Sabbath, 'the meetings have usually 'been full; on other days, the 'places of meetings have been 'sometimes crowded, at other 'times but few have attended. 'If I mistake not, there may be 'seen many good effects of the 'labors of the missionaries who 'have heretofore been in this 'country. Under their minis-'tration, some have been prick-'ed to the heart and have been 'converted from the error of 'their ways; much doctrinal in-'formation appears to have been 'obtained; the prevalence of 'hurtful errors has, in some de-'gree, been prevented; and 'Christians have been comfort-'ed, edified and excited to more 'earnestness in prayer and oth-'er duties of religion. As in 'other places, so in the settle-'ments which I have visited, 'there are many denominations 'of those who call themselves 'Christians; but the greatest 'proportion of the people, in the 'whole country taken collective-'ly, would wish to be distin-'guished by the name of Pres-'byterians or Congregational-'ists. Such is the situation of 'the country which has been the 'seat of my missionary labors, 'that it must be a field for mis-'sionaries to act in, for a con-'siderable time yet to come. In 'a few places the people have 'made and are making provision 'to obtain preaching; still the 'call for missionaries will not 'be less but greater in this quar-'ter than it has heretofore been, 'owing to the rapid increase of 'the settlements."

Last winter Mr. *Oliver Wetmore*, Candidate for the ministry, itinerated as a missionary, in the north eastern parts of Vermont, about 8 weeks; in which time he rode 559 miles; preached 28 sermons; assisted in one ecclesiastical council; attended one funeral, and visited a number of families. He observes, "On this mission I was cor-'dially received; and it appear-'ed that my labors were in some 'degree blessed. In the County 'of Orleans there was some spe-'cial attention to religion. I 'found it very difficult to per-'form this tour, on account of 'the severity of the season and 'depth of snow. The people 'are divided in sentiment, and, 'like most of the other new set-'tlements, unable to contribute 'much towards missionary la-

'bors, or settling ministers a-'mong them."

In this same field the Rev. *Asa Carpenter* labored 8 weeks last fall. He rode about 400 miles; preached about 50 sermons; administered the Lord's supper once; baptized 4 children, and performed other ministerial services. It is expected that he will soon enter on another missionary tour to the same settlements.

The Rev. *Israel Day* is now on a mission to that part of the country.

In the course of the year missionaries have been appointed to the Counties of Otsego and Delaware; to the Black river settlements; to the towns in the vicinity of Lake George to the northwestern parts of Vermont, and the northern part of New York, west of Lake Champlain; but they declined accepting their appointments, and consequently those settlements have not had that portion of missionary labor during the year which they would have otherwise received. They will not be forgotten by the Trustees who are determined to make every exertion in their power to procure faithful laborers for these extensive and important parts of the vineyard of the Lord. In addition to the pecuniary contributions of the people of the State, they ask the prayers of all God's people that their exertions may be crowned with success. Several missionaries have been lately appointed. Whether they will accept or not is uncertain, as no intelligence has been received from them.

In the preceding part of this Narrative, the Rev. *Joseph Badger* is mentioned as having made a visit, last summer, to the Wyandot Indians in the neighborhood of Sandusky bay. The following extract of a letter from him, dated May 31st, 1805, will explain the particular reasons of his going there at that time. "In April I attended a 'meeting of the Erie Presbytery. Soon after the members 'convened, the Rev. *Joseph Patterson* came from the Ohio 'Presbytery. He is moderator 'of the board of Trust for the 'Western Missionary Society. 'He was sent by the board to 'get a member of this Presbytery, if possible, to go, for two 'months, to the river Raisin, 'and to the Wyandot Indians. 'At that river there is a settlement of white people, some of 'whom have repeatedly request-'ed some instruction from min-'isterial labors. The Wyandot 'tribe are pretty generally under 'the influence of a spirit of en-'quiry about religion. Many 'are desirous of hearing from 'us the gospel, or to know what 'the white people's religion is. 'They appointed the second 'Sabbath in April to meet in 'council on the subject; and a 'pressing request was sent by 'some of them to have a minis-'ter from this quarter there by 'that time, to attend with them; 'but the message was so late 'that one could not be got there 'at the time. The Rev. *James 'Hughs*, one of the coresponding Committee for the Society, 'sat off the first of May for a 'two months tour. The board, 'finding it a difficult matter to 'get one to succed Mr. *Hughs*, 'applied to me for that purpose. 'After duly considering the matter, I have agreed to go for 'two months, on condition that

'they bear my extraordinary expenses, and supply five Sabbaths preaching in different places in this county, which is agreed to. I have acted on the presumption that if the honorable board in Connecticut knew the hopeful prospect among that tribe of Indians they would not object to my going this tour."

Mr. *Badger* has transmitted to the Trustees a particular journal of his tour, some extracts from which follow. "Friday June 14th. I crossed the Sandusky river, where I met with the Rev. Mr. *Hughs*. I walked with him to the Indian village, about 3 miles, where we met the chiefs from the upper town. We were received by them with suitable attention; and they told us they would hear us the next day early, in the council house. On Saturday we went to the village, where we found the chiefs gathered in a large bark house. People came in to the number of about 60 or 70. Mr. *Hughs* spake, and after he had done I addressed them at a considerable length.* We were invited to preach on the Sabbath in this house again. Early in the morning, before we got there, the chiefs had the people together. We both preached without having any intermission. The people attended with great patience, and some apparent solemnity; especially one chief, named *The flying arrow*, of whom there is some comfortable hope that he has real religion. He talks like an experienced man, but with peculiar modesty and diffidence. After the assembly was dismissed they all sat down, as is their custom. The head chief of the Wyandots thanked us for what we had said. He said, he believed we had spoken to them the truth, and that it was God's word. He hoped they would remember and mind it. A few days after I preached to about 100 men and women, besides children, all of whom behaved with propriety. After I had done, several of them spake and said, they believed the things I had told them were true, and hoped they should mind the things they had heard. Then they came and took me by the hand, both men, women and children. The next day I preached at Honey Creek, where one man appeared to hear with careful attention. Friday June 21st, preached again at the village. After preaching I talked with them in a plain, familiar manner; and told them the advantages of learning to read and write, and of cultivating their land, making cloth, &c. Lord's day, preached twice. Several appeared to hear as though they had some feeling, especially the chief mentioned above, and an aged woman."

"From this place I went to the river Raisin, where I found a settlement of white people to whom I preached, but found the most of them extremely thoughtless. In the vicinity of this place I had an interview with an Indian chief, called the Black chief, whom I found to be an intelligent man, very anxious concerning the welfare of his people, and much en-

* It is to be understood that Mr. *Hughs* and Mr. *Badger* spake by an interpreter.

'gaged to have them reformed 'from their bad habits. I also 'visited two other chiefs, at their 'own houses, and several other 'people, by whom I was treated 'with respect, and who appeared 'to place confidence in what I 'said.—Lord's day July 7th, I 'preached twice to about 50 In'dians who attended with de'cency.—July 10th, I visited an'other chief who called his peo'ple together to attend sermon. 'All in the place attended, about '20, with great decency, and 'were highly pleased to hear 'the word of God spoken in their 'own tongue. Afternoon rode 'to Brownston, and next day 'preached a lecture in the coun'cil house. About 60 or 70 at'tended with decency. At the 'close I told them I should 'preach there on the Sabbath. 'A village chief expressed his 'approbation of what had been 'said, to which a general reply 'was given, *Toooth* (it is right). 'He then directed all the people 'to attend on the Sabbath early. 'Lord's day July 14th, preached 'twice. There was more than '100 men and women attended 'with great decency. Some ap'peared to feel as though they 'had heard solemn truths, and 'interesting to them. Lord's 'day July 21st, preached again 'at the river Raisin, to as 'thoughtless a sett of people as 'is to be found any where. Tues'day returned to the Sandusky ; 'and on Wednesday preached at 'the village to 16 or 18 persons, 'most of the people being in 'the woods.—Lord's day July '28th, preached twice at San'dusky. Numbers attended with 'more solemnity than I had seen 'before, and one was in tears. 'In time of intermission the 'chiefs were sitting together. I 'thought it a good opportunity 'to propose the subject of hav'ing a minister come and live 'statedly with them, and have a 'school set up for their children 'to learn to read our language. 'I endeavored to urge the mat'ter to be attended to for their 'good. I told them that a good 'minister living with them would 'show them in many things how 'to live ; and would take care of 'them, and see that bad people 'were kept away: And he would 'teach them the word of God ; 'their children would learn to 'read the word of God ; and 'then they would know that the 'things we preached to them 'were true. To which *Torhie*, 'after consulting the other chiefs 'a few moments, gave the fol'lowing answer."

" Father, listen.—The reason " we did not accept the gospel " before, and agree to have a " minister come and live with " us ; we were so bad, we were " afraid to have one among us. " We were all drunkards so that " he could not preach to us but " a few times. And we were " afraid that our young men, " when intoxicated, would stag" ger to his house, whooping " and yelling, and act so as to " put him in fear and make him " uncomfortable. But now we " are willing to have a minister " come and live with us ; there " is no difficulty in the way ; we " are reforming, and have left " off drinking for some time, " and are determined to quit it " altogether. We wish our Fa" ther to tell the ministers who " sent him here, to send us one " who has some knowledge in " medicine, and can help us when " we are sick ; and one who can

" show us how to cultivate our " land, and teach some of our " young men the laws and regu- " lations of the government; and " one also who will take care that " we are not imposed upon by " people that come among us. " We are willing the minister " should have other people with " him, if they be such as will not " treat us illy. We wish a school " teacher may be sent to us that " is a faithful man, who will " teach us no bad things, but " give good instructions to our " children."

" Monday morning, I wrote ' the speech, and had it inter- ' preted back again to the chiefs ' for them to correct, if there ' was any thing wrong. They ' wrote their characters which ' designate their family tribes."

After this Mr. *Badger* preached a few times to small collections of the Indians, and then left them, bringing with him a little girl about 8 years old, to teach to read and work, &c. He was succeeded in his mission to the Indians by the Rev. *John Anderson.* After his return he recommenced his missionary labors in New Connecticut.

Another motive which induced Mr. B. to go to Sandusky was, that in January 1804, the Trustees voted, that he in concert with Mr. *Bacon* should endeavor, as soon as possible, to gain information respecting the state of the Indian tribes in that vicinity, and the expediency of sending a missionary to them or any of them. He thought that a visit to the Wyandots, in compliance with the request of the Western Missionary Society, would enable him to gain that information which the Trustees desired. The result of his enquiries is, that they are already partially civilized; and, from their frequent intercourse with the whites, many of them have acquired some ideas of the general principles of Christianity. They desire, as appears by their speech delivered to Mr. B. to have a school set up among them, for the instruction of their children, and to have a minister to teach them religion. There is therefore a probability that something may be done for their benefit. The Trustees feel a strong desire that the poor benighted heathen on our borders may receive the light of divine truth; and are anxiously waiting for an opening which promises to be successful to send the gospel to them.

To furnish the inhabitants of the new settlements with religious books, the Trustees conceive to be an important object. They have, therefore, from time to time, appropriated money for the purchase of books, and have already distributed many. They still have a number on hand, and also some money which has been given to the Society for the express purpose of purchasing books; but from the difficulty of transporting books to the new settlements, and from other embarrassments, so many have not been distributed as would have otherwise been. The Trustees have lately devised a plan by which they expect to be able more effectually to promote this object. Among the books now on hand are 123 copies of Trumbull's Sermons on Divine Revelation, lately received from Messrs. Hudson and Goodwin, in pay for the copy right of an edition of that work of about 1400.

From the statement of the funds of the Society, subjoined to this Narrative, it will be seen that a payment of nearly 2000 Dollars has been made by the publishers of the Connecticut Evangelical Magazine, and of 100 Dollars, from the sale of Doctor Dwight's Psalms and Hymns. These sums, with other donations in the course of the year, have very considerably increased the permanent fund. But it is not yet, nor is it probable it will be for several years, sufficiently large to supercede the necessity of an annual contribution. It is therefore to be hoped that the same liberality which has heretofore characterised the people of the State may continue, so that as the field for missionary labor becomes more extensive, means may be provided for supporting a greater number of laborers in that field.

The Trustees learn, with much satisfaction, by information received from various parts of the United States, and from Europe, that the missionary spirit, which has prevailed of late, still continues and indeed increases. New institutions, both in Europe and America, are frequently formed, either to send the gospel to heathen lands, or diffuse a more general knowledge of it in countries which have been called Christian. Among these institutions is one lately formed in London which, from its object, from the number and respectability of its patrons, and from the largeness of its funds, promises to be extensively useful. This institution is called, The British and Foreign Bible Society; and its object is to promote the circulation of the Holy Scriptures in the principal living languages, not only through the British dominions, but in other countries, whether Christian, Mahometan, or Pagan.

Under the direction of the several Missionary Societies already instituted, missions have been established in Tartary and various parts of the East Indies, —at Otaheite and other islands in the Pacific Ocean,—in the southern and western parts of Africa, —in several of the West India islands,—in Greenland and the coast of Labrador in North America,—in Nova-Scotia, Newfoundland and Canada,—in many of the new settlement in the northern and western parts of the United States, and among some of the Indian tribes.

It is observable, from the history of the Church in all ages, that when God has been about to effect any thing particularly favorable to the cause of truth and righteousness, he has previously stirred up the hearts of his people to think less of obstacles, than they had been accustomed to, and to exert themselves with alacrity and vigor in that cause. Before his Zerubbabels he has made the great mountain to become a plain. Is it not then reasonable to expect, from the zeal with which so many of God's people appear to be animated at the present day, and their uncommon efforts for the upbuilding of Sion, that some glorious events in favor of the Church are about to take place? How will the hearts of those, who may be made instrumental, in any manner, of bringing about these glorious events, exult with joy and praise? Let the hope of this animate the ministers and people of the State with renewed zeal,

to interest themselves in the cause of missions,—which is the cause of truth,—the cause of God. And with their pecuniary contributions, and other exertions in this cause, let them be importunate at the throne of grace for a divine blessing to crown their labors with success; *that from the rising of the sun even unto the going down of the same, the name of God may be great among the Gentiles; and that in every place incense may be offered unto him and a pure offering.* Amen.

JOHN TREADWELL,
Chairman.

Passed by the Board of Trustees January 9th, 1806.

Attest,
ABEL FLINT, *Secretary.*

A Dissertation on the Atonement.

[Concluded from page 258.]

QUERY III. Does the atonement made by Christ destroy or lessen the criminality of the sins of those, for whom it was made; or their desert of punishment?

The answer to this query is in the negative. The atonement has not altered the nature of sin at all. Sin is, in itself, and in the sight of God, the same infinitely hateful and criminal thing, that it was before. By the atonement the great evil of sin, and God's infinite displeasure against it, are clearly manifested and fully proved. But the manifestation or proof of these, doth not of itself acquit the sinner from guilt, or lessen his desert of punishment. The atonement was designed to render it consistent with justice, for God to forgive and save the sinner that believeth in Jesus. And how it answers this end, has been shown. But its being rendered consistent with justice, for God to forgive the sinner upon his repentance, is a different thing from his actual forgiveness: nor doth this of itself bring God under any obligation, in point of doing justice to the sinner, to forgive him. If the obstacles, which lay in the way of sinners' being forgiven by God consistently with justice, are removed, God may forgive him if he sees fit. Nevertheless, as the sinner is still as much to blame as ever, and, personally considered, as deserving of the wrath of God, God would still be just—he would do the sinner no wrong, if he should punish him. The sinner's desert of punishment is founded in his criminality. It consists in or arises from a crime. In this respect it widely differs from an obligation for the payment of a sum of money. The obligation to punishment, being founded in criminality, can never become void, any otherwise than by pardon or forgiveness. But the atonement is a different thing from the forgiveness or pardon of sin. It renders it possible for pardon to be granted consistently with justice; but actual pardon is a release from the obligation to punishment, graciously granted by God through the atonement.

This dissertation will now be closed with some inferences and remarks.

1. From what has been illustrated, it may be seen, in what sense Christ hath made satisfaction to divine justice for sin.

It has often been said, that Christ once offered up himself

a sacrifice *to satisfy divine justice.* This, it will be readily seen, is a mode of expression somewhat different from those found in the scriptures; and if not properly explained, it may possibly excite an idea not altogether agreeable to the truth.

There is indeed an important sense, in which it may be said, that Christ hath satisfied divine justice for our sins, but not altogether the same with that in which the word *satisfied* is often used. When a man has, either by himself, or by another person, paid to his creditor the full amount of an obligation for a sum of money, the obligation is satisfied or fulfilled, and the debt cancelled, and justice will not allow the creditor to exact any more. Or suppose the only penalty annexed to the transgression of a particular law of the state, is a certain pecuniary fine, or imprisonment for a definite term of time; when the transgressor of *that law*, has paid the fine, or suffered the imprisonment, the law is satisfied, and has no further claim upon him by way of punishment.—But it doth not appear, that Christ hath so satisfied divine justice for the sins of men, as to cancel their liableness to suffer the penalty of the divine law. The atonement made by Christ has not destroyed or diminished their criminality or desert of punishment; nor of itself rendered it inconsistent with distributive or remunerating justice, for God to execute the penalty of his law upon them. But by the atonement the righteousness of God, the justice and perfection of his law, the necessity of supporting it, and his unalterable purpose to support it at all events, cost what it will, the infinite evil of sin, and God's infinite hatred of it and full purpose never to countenance it in the least, but for ever to condemn it and bear the highest testimony against it, and the sinner's real desert of the penalty of the law, are all so clearly manifested and so fully established, that God, on the account of Christ's obedience unto death, can save the sinner who believeth in Jesus, without injury to his own character or to the best good of his creatures——without impairing the authority of his law in their view, and greatly to the glory of his grace. He can now be just to himself and to the system, and justify believers in Christ. In this respect, his justice is satisfied by the atonement—so satisfied, as no longer to stand in the way, but to admit of, to be consistent with, the salvation of believers in Christ. And in this sense God is fully satisfied and perfectly well-pleased with the atonement, as removing the obstacles which stood in the way of his displaying his grace, consistently with his justice, in the recovery and salvation of whom he pleases of the sinful race of man.

2. Pardon of sin is as really an act of divine grace, as it would be if granted without any atonement; and much *more evidently so.* Since the atonement only renders it consistent with divine justice, for God to forgive sin, but does not oblige him in point of justice to sinners to forgive them; since even the believing sinner, personally considered, is as deserving of the curse as if no atonement had been made; it is plainly as really an act of divine grace to

forgive him, as if there was no atonement. And since the atonement displays, in a most clear and striking manner, the righteousness of the divine law, the infinite evil of sin, the necessity of God's infinite displeasure against it, and the sinner's real desert of the threatened curse; *it much more evidently appears*, than it would otherwise have appeared, that his forgiveness is the effect and fruit of mere grace. If the believer hath any claim to pardon, it is not upon the footing of divine justice, but of gracious, divine promise.

3. It may hence appear, that the atonement made by Christ is as sufficient for the salvation of innumerable multitudes, as of ever so small a number.

If the number to be saved was ever so small, it would still be necessary, that God's true character should be clearly manifested—that his righteousness, the justice of his law, the infinite evil of sin, the perfect opposition of God's heart to it, and the sinner's real desert of the curse should be clearly and incontestably declared and proved, and the honor and authority of the divine law and government fully supported, as they are by the atonement which Christ hath made. And Christ's obedience unto death, in our stead and for our redemption, will have the same effect on all who know and understand and cordially believe its import, tho' they be ever so many myriads, as if they were but few in number. If the number of those, who understand and believe and cordially approve the character of Christ, and the design and import of his obedience unto death, is but small, will it prove to each of them a clear and convincing manifestation of the perfect righteousness of God's character, law and government, of the infinite evil of sin and God's infinite hatred of it, and the sinner's real desert of the curse, and establish them in the belief and feeling acknowledgment of these truths, and of God's unalterable purpose for ever to maintain and support the honor and authority of his law, and to bear the highest testimony against sin? And will it not prove the same to, and have the same effect upon the minds of each and every one of all those, who so understand and believe the character of Christ and the design and import of his death, though they amount to ever so many myriads, and myriads of myriads? It evidently will.—The atonement, then, is just as sufficient for the greatest number, as for the least—for the whole, as for only a part of mankind. Of consequence, its not issuing in the salvation of all men is not owing to any deficiency in the atonement, but to its not being understood and cordially believed and embraced by all. Why God does not cause all so to understand and believe, is an enquiry, to which the limits of this dissertation will not permit me to attempt an answer. And the too great length, to which the dissertation has already been carried, induces me but barely to mention the remaining inferences and remarks, without subjoining the further illustrations, which had been contemplated.

4. The atonement made by Christ manifests and displays, in a striking light, not only the jus-

tice and wrath of God, but likewise his unsearchable wisdom, his amazing goodness, his boundless love and infinite grace.

5. It holds forth motives infinitely weighty to a cordial reconciliation to God.

6. They who continue in heart unreconciled to God, are far more criminal, and deserve a far more intolerable punishment, than if no atonement had been made or revealed.

7. The scriptures, by revealing the atonement, exhibit a far more grand and glorious idea of God, than ever entered, or can enter, the mind of man, from any other conceivable source.

8. The doctrine of the atonement made by Christ, as exhibited in the sacred books of the Old and New Testament, carries upon its face the stamp of divinity, and furnishes a strong proof of the divine inspiration and truth of the scriptures.

PAREPIDEMOS.

Memoir of the Rev. Lynde Huntington.

(Concluded from p. 268.)

"LORD's day, Jan. 1, 1792. My years are rapidly filling up, and my measure of iniquity as fast! I have just risen from the table of the Lord, know not that I have any reason to think better of myself, than that I *have eaten and drunken judgment to myself.* If God do not deliver me from my present course, the day of accounts will be inconceivably awful to me! I seriously believe, that very few among the human race will meet a more aggravated condemnation, because few ever enjoyed so many outward advantages, and so many influences of the Spirit."

"Thursday evening, May 3. I have been at prayer, and blessed be God, I cannot but hope I have been heard. I hope I had some imperfect view of God's excellency, and some sincere desire to be devoted to his service, and conformed to his image. I think I could heartily condemn myself, and fly to Jesus for salvation. My vileness, pride, and insufficiency for the least good, never appeared so great. I hope I was, in some measure, humbled, and taught my dependence. I think I had a disposition to pray that the divine glory might be advanced, that the kingdom of God might come and his will be done, and that I might be used as an instrument for that end, though at the expense of every temporal enjoyment. I think I took a pleasure in praying for my friends, and for all mankind.—This cannot but afford me some present consolation; but I am too suspicious of my treacherous heart, to place very great dependence upon it. I think, however, I can safely say, that it gives me some courage and strength to run the ways of God's commands. I beg that God would assist me in performing a resolution of rising seasonably. Loss of time, especially in sleep, has been one of my greatest sins, and one which most easily besets me. I feel, more than ever, the need of divine assistance; and divine assistance never appeared more all-sufficient."

After this he again becomes involved in darkness, which caused him to fear that he had no

portion in God. He then had light again.

"Tuesday morning, June 12. The last account I wrote of myself was that I had no God to go to. I humbly hope, I can now say, though with a feeble, faultering voice, that God is my *chosen* portion. He offers himself, through Christ, to every one that will accept of him. And yet all reject the infinitely valuable gift, until he *constrains* them, by his power, to *choose* it. I humbly hope his power has wrought so effectually in me, as at least, to enable me to say, *Lord, I would believe, help thou mine unbelief.* I hope God has taught me, that in myself is neither righteousness nor strength; but that in Christ Jesus there is both; and that the only way of becoming possessed of them is *by faith.*

"Lord's day evening, July 22. The week past I have been reading Dr. Bellamy's sermons on the Divinity of Christ, the Millennium, and the wisdom of God in the permission of sin. I trust it has, by God's blessing, been an instructive book to me. I think it has opened to my mind, and justified the ways of God towards his creatures. It has dispelled some of those clouds, which have often interrupted my sight of the divine amiableness and glory. I have seen, more than ever, the sinfulness, the great evil of sin, and the justice of God in punishing it, his mercy in pardoning it, the glory which will redound to his name by its existence, and the increase of happiness it will produce in the moral system. *Preserving* love to angels, and *redeeming* love to men, will add sweetness to the delight, and life to the songs of eternity, which never could have existed, but by the introduction of sin."

"Lord's day, P. M. August 5. This day I hope long to remember as a good day to my soul.—I have been at the table of the Lord, and I humbly hope he has given me to eat of the bread of life. I hope he has given me this day some degree of spiritual nourishment. I trust his *banner over me has been love.* I was enabled, in the morning, to enter into covenant with more freedom, and entire resignation than common, perhaps than *ever* before. I had clearer views of my own sinfulness, and greater willingness in confessing it. Its evil appeared greater, and the sufficiency and glory of the way of redemption from it more conspicuous than I remember to have experienced before. I think I could heartily renounce all pretence to, or dependence on any thing in myself to procure the divine favor, and look to Christ as an *all-sufficient* and *willing* Saviour, in whom the Father is well pleased, through whom he can consistently with, and greatly to the honor of all his perfections, *forgive* and *bless* with everlasting life, the guilty children of men. The way of salvation appeared to be the *gospel of grace*—a great and glorious gift to the undeserving. I hope I saw, in some degree, the love of God in it. I hope I felt, though infinitely less than I ought, grateful for God's unspeakable gift. And now what shall I render to God's for all his goodness and mercy towards me! I have been promising to live a life of new obedience! and oh, that I could perform? But alas! amidst my

best frames, I can discern an evil heart of unbelief working; an evil heart, which, if God leave to itself, will go directly away from him, and plunge me again into as great doubts and distress as ever. Oh, that I may hourly feel my dependence, and that I might have greater light."

"Monday evening, August 13. ——At noon——I thought I could see the law, both in its requirements and penalty, to be a most fit, harmonious and beautiful thing, even should I myself be brought to suffer its curse.—This evening again, I have been enjoying the same views. I hope I have seen, in some degree, the *necessary*, *holy* and righteous *sovereignty* of God.—It belongs to him, as *head* of the universe, and is most perfectly fitting, that he should have mercy on whom, for wise reasons, he *will* have mercy. I think my soul can say, let GOD be KING, and rule and reign just as he pleases. Let me willingly *submit* to, and feel my *dependence* on him——."

Similar to these were his feelings from month to month, excepting some intervals of darkness and doubts. In April following he writes thus:

"Tuesday morning, April 2, 1793. Last evening, and this morning, I have felt a willingness to spend and be spent in the service of God. Last night after going to bed, the Saviour appeared so great and glorious, and amiable, that I trust I felt a willingness to suffer any thing, even death itself for his sake. It appeared a most reasonable thing that I should feel so. I trust I felt, at the same time, a love for my fellow creatures, and a sincere desire for their good; and especially for their spiritual and eternal good.—I have felt, this morning, I trust, in some degree, a spirit to *trust in God*, willing and happy to leave myself, and all my concerns in his hands, rejoicing that all events are at his wise and holy disposal. I felt sensible of the need of dependence on God in all I attempt, and that all endeavors to do good are nothing without his blessing and co-operation."

"Friday evening, April 5.—I have had one of the happiest days I ever spent. I have been writing upon the holiness and justice of the divine law. I hope I have seen some of its beauty, and have had some of that love towards it which gives that peace, which the world can neither give nor take away. I have longed, though far less than I ought, to be conformed to it in heart and life. I have conversed with several persons to-day upon religion, and have had the pleasure to hear of some hopeful good effect of conversation with a person some days ago. I ought to be very humble and very thankful, if I may be useful in this way. I think I esteem it blessed indeed, to be engaged to do good, especially to the souls of men. Oh, that I may be humble, zealous, prudent, thankful and persevering. Blessed be God for this day's enjoyment."

"Lord's day evening, May 5. This day I have once more enjoyed the precious privilege of sitting at the table of my Lord. I hope I have received some spiritual nourishment, tho' I have great reason to be ashamed of my stupidity, and coldness, my pride and unbelief. I have spent this evening very

agreeably at conference, and was something more animated at seeing such numbers attend. I could not but earnestly long to see them all united in sincere affection to God and each other, all the heirs of glory. I have had the pleasure, this day, to see nine young persons publicly devote themselves to God. It is glorious to see subjects added to King Jesus!"

"Wednesday, A. M. Jan. 1, 1794. Great have been the mercies of God towards me during the past year; but small my returns of gratiude and obedience. I have been blessed with uncommon health and a far greater share of mental peace and enjoyment, than in any preceding part of my life. And next to the communications of God to my own soul, I consider as the greatest mercy, that I have received my call to the ministry, and the success with which God has been pleased to bless my labors. There is no greater privilege and blessing than to see God appear in his glory to build up Zion, and to be an instrument, in his hand, of carrying on so glorious a work."

"The next blessing to this I consider a very remarkable increase, in the number and affection of religious friends. I think I esteem no earthly possession so dear as godly friends. They are the *excellent of the earth*, in whom is my greatest delight. These, and the innumerable other mercies of the Lord, which I have received, ought to induce me, with renewed alacrity and cheerfulness, to devote myself to his service. And through his grace and strength, I am resolved that the year, I am now beginning, shall be employed more to his glory and for the good of men, than I have ever employed one before. I would endeavor to improve it in some measure as though it were my last, as I know not but it may be. I would so number and improve this year, that I may apply my heart unto wisdom.

"And if my days must fly,
"I'll keep their end in sight," &c.

"Monday morning, March 10. Yesterday I had more than usual feeling and freedom in prayer and preaching. In the afternoon, I preached on 1 Tim. i. 15. In addressing sinners, who reject the Saviour, pointing out their guilt and danger, I felt some compassion and tenderness, though far less than I ought. Many appeared to give very serious attention. I cannot but hope that God will give me occasion to bless him for causing some fruit to redound to his glory. It is peculiarly comforting to think how easy it is for him to open the hearts of sinners to attend to the things that are spoken. If it be his pleasure, I know he can make my unworthy and feeble exertions efficacious to win souls to Christ Jesus. Only let him speak the word, and saints shall arise and trim their lamps, and sinners bow before him with willing minds."

I will add but one paragraph more from his diary, which was written on his birth day, and is as follows:

"Lord's day March 22, 1801. This day I am 34 years of age, nearly half the extent of human life. I have, indeed been an unprofitable servant. It is humbling to think how greatly I have

misspent the precious years that are gone, and are now for ever out of my reach. I am still fearing, (at least much of my time) that I never employed them, in any degree, as I ought. Still, from conviction, if not from *choice*, I must say, the service of God appears *right* and *good*. If I am not to be happy in *serving God*, I know not that I indulge the *least hope*, *imagination* or *desire* of being happy in any other way. It appears beyond a doubt, that there can be no satisfying portion to a rational mind, but the *living God*. In *him* must be our rest, and inheritance, or, from the very nature of things, certain perdition awaits us. Oh, that I might discern clearly his glory, and feel beyond a doubt, united to him in holy love! I pray him to enable me to live to his glory."

Such were the feelings of this excellent man. It appears that he had much communion with God, and joy in divine things, although he was often in the valley of despondency. He often expressed, in his diary, a longing desire for the salvation of his people, and earnestly prayed that God would revive and carry on a work of grace among them. But his work is now done, his labors are now finished, and he is gone, we doubt not, to receive the reward of a faithful servant.

If a man, so eminent for piety, as was Mr. Huntington, and whose whole life and conversation were so agreeable to the rules of the gospel, could have so many doubts and fears concerning his future state; what reason have many who profess to be Christians, to examine themselves and the foundation of their hope, and see that they are not building on the sand! Yea, let all who think they stand, take heed lest they fall.

To the EDITORS of the CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

PERCEIVING that you are in want of matter for the Magazine, and unwilling so useful a publication should stop, I send for your perusal some thoughts on Matt. xxviii. 20.

"*Lo, I am with you alway, even unto the end of the world.*"

THESE words appear to be the close of the last conversation which Christ had with his apostles, while upon earth. Having offered himself without spot to God, as a sacrifice of a sweet smelling savor; having thus finished the atonement for sin, and brought in an everlasting righteousness, he rose from the dead on the third day according to his own prediction. Having triumphed over death and the grave, he continued and conversed with his disciples forty days, to convince them of the truth of his resurrection, and furnish them with the evidence which would enable them to be witnesses of the glorious fact; and to give them those instructions and encouragements which were necessary to prepare them for acting the part assigned them in his kingdom.

If we contemplate our Lord as a conqueror, risen above all the enemies of his person and kingdom, just about to ascend and take an exalted seat in hea-

ven, far above all principality, and power, and might, and dominion, and every name which is named, not only in this world, but that which is to come; how majestic! how glorious does he appear! If we contemplate him as standing in a world of rebels against his own kingdom, and declaring, *All power is given to me, in heaven and in earth*, what do we expect? To see this power exerted to subdue the rebels? To see them all fall in one common ruin, beneath the weight of his vindictive arm? Such would be the natural expectation of guilt; such the catastrophe which every descendant of apostate Adam might justly expect. But, oh, how different the fact! "All power is given to me:—Go ye therefore and *preach the gospel to every creature.*" In my name, preach repentance and remission of sins to all nations; he who believeth shall be saved, and he who believeth not shall be damned. What a combination of majesty, meekness and compassion, is here! How amiable does the Saviour now appear, clothed with greatness and condescension; with power and clemency; with justice and love!

The commission which he gave to his apostles was most benevolent in its import; yet most arduous and difficult in the execution. View the situation of the apostles at that moment. Their Lord had lately been put to death for his holy life and doctrines; his opposing the lusts and prejudices of men, and declaring himself to be the Son of God; and they had viewed their own lives as in great jeopardy on account of their connection with him. Though their hope had been revived and their hearts comforted, by his resurrection, his presence and conversation; yet he was now about to depart out of the world, and they were to see him no more here. He now commands them to go forth and proclaim those very truths for which he suffered, beginning with the very people who had crucified him; to go on from them to foreign nations, to people of a *strange language*. To preach against the superstitions and idolatries to which those people were attached, and teach them a new religion; a religion which combatted, at once, all the corruptions of their hearts, all the prejudices induced by superstition and long habit; and all the rites to which they had been ever accustomed. A little number of artless, illiterate men, he commissions to convert a world; to contend with policy, power, learning and deep rooted prejudices. The view of these difficulties may seem enough to appal the stoutest heart. How could they, without strength, worldly resources, or patronage, expect to succeed in such an enterprize? Christ well knew the difficulty of the work, and the weakness of the instruments he employed. Therefore to encourage them, he gave this animating promise, "Lo, I am with you alway, *even* to the end of the world."

We are naturally led to enquire into the meaning of this promise, or what it implies.

Christ had, before this time, informed his disciples that he should, ere long, go to the Father, and they should see him no more in this world. "The heavens were to receive him, till the time of the restitution of all things, which God hath spoken

by the mouth of all the holy prophets." It could not, therefore, be his personal, bodily presence which he promised, but *the presence of his holy spirit.* This we may conclude from the promise of the Spirit, under the character of a comforter or advocate, which Christ repeatedly made to his disciples, when he spoke of leaving them. John xiv. 16, &c. "I will pray the Father and he shall send you another comforter, that he may abide with you for ever, even the Spirit of truth;—I will not leave you comfortless, *I* will come to you." Here the sending the *Holy Spirit* to them, and *Christ's* coming to them, seem to imply the same. And we find the Holy Spirit, called the Spirit of Christ. Rom. viii. 9. "If so be that the Spirit of *God* dwell in you. Now if any man have not the Spirit of *Christ*, he is none of his." In the former clause he is called the Spirit of *God*; in the letter, the Spirit of *Christ*. And it is worthy of remark that, in the 10th verse, he speaks of *Christ's* being in them; and, from the connection, it seems evident that he here means the same thing by *Christ's being in them*, as he meant in the 9th verse, by the *Spirit of God dwelling in them*. The apostle, 1 Pet. i. 11, tells us that the prophets searched "what, or what manner of time the Spirit of Christ which was in them, did signify, when he testified beforehand the sufferings of Christ and the glory which should follow." The same Spirit who dictated to the prophets was the *Spirit of Christ;* and we are informed 2 Pet. i. 21. that "the prophecy came not, in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The Holy Spirit therefore, is the Spirit of Christ. And therefore, as we sometimes find him speaking of the Spirit, as being sent by the *Father;* so he also speaks of sending him *himself.* "If I go not away the comforter will not come to you; but if I depart, *I* will send him to you," John xvi. 7. and xv. 26. In Gal. iv. 6, we read "God hath sent forth the *Spirit of his Son* into your hearts, crying, Abba, Father." That the Holy Spirit of God is here intended by the *Spirit of his Son*, it is thought there can be no doubt if we consider that he is given to assist God's people in prayer, and compare this with Rom. viii. 26. "Likewise the Spirit also helpeth our infirmities; for we know not what to pray for as we ought; but the Spirit maketh intercession for us, with groanings which cannot be uttered."

From these considerations, I conclude that the promise of Christ's presence, and the promise of the Spirit to be with his disciples, both imply the same thing. He is present with them by his Spirit. This will receive further confirmation, perhaps, if we attend to some other things which seem to be implied in his promised presence. It cannot be supposed that he promised to be with them merely as a spectator, or companion; but as one deeply interested in the work in which they were engaged; to direct, aid and encourage them; to qualify, protect and succeed them. The work he appointed them, as has been observed, was arduous, far exceeding mere human strength to accomplish. Christ had told them, "Without me, ye can do

nothing," i. e. either in regard to their own salvation or that of others. Of this they, doubtless, felt the full force. Therefore he promised to be with them, that he might afford them all needed help. In this view the promise implied all that supply of grace to their own hearts, which should keep them in the love of God, and fit them for the holy mansions he was going to prepare for them. The certainty of this they had in the promise that the Holy Spirit who dwelt in them, should be in them, and *abide with them for ever*.

The promise of Christ's presence implied, also, all suitable *accomplishments and furniture for their ministry*. Under a sense of their own incompetence, the promise of his presence could have been no encouragement to them, had they not understood it as implying that he would communicate to them all needful gifts for the performance of their work. He had cautioned them, before, not to be solicitous how, or what they should answer, when persecuted and brought before rulers for trial; for he would give them a "mouth and wisdom, which all their adversaries should not be able to gainsay or resist." This assistance, no doubt is implied in the promise of his presence. To go through with their work, they had need of great patience, and fortitude of mind, and special consolations, for their support. These were included in the promise of Christ, which was, in this respect, remarkably fulfilled to them. See the pusillanimous Peter, who forsook his Lord, when first apprehended; then following him, *afar off*, and, out of fear, denying that he had any connection with him, or that he even *knew* him. See this same Peter, a little after, when a prisoner, under examination before the high Priest and rulers of the Jews, boldly avowing the name he had denied, charging them with the guilt of his crucifixion, attesting his resurrection, proclaiming him as the only Saviour, and, unawed by their threats, refusing to cease preaching him to the people. Acts iv. See Stephen, in like circumstances, with like intrepidity, defending his own cause, and that of his Lord; fearlessly rebuking the chief Priest, and fathers, and people of the Jews, in this faithful and pointed language. "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain those who shewed before of the coming of that holy one, of whom *ye* have been the betrayers and murderers." Acts vii. 51. And when led forth by the outrageous mob, and stoned to death for his fidelity and zeal for his Lord, how happily, how gloriously did he die? with his last breath committing his soul to his Saviour, of whose glory he had just received an extraordinary manifestation, and praying for the pardon of his murderers. How full of consolation and joy were Paul and Silas, in the midst of great outward affliction, when, in prison, at midnight, their feet fast in the stocks, they found in their hearts, not only to pray, but *sing praises* to God. Acts xvi. I may not dwell on the particular instances of abuse and distress they endured; or the patience,

constancy and meekness they manifested; or the deliverance, support and consolation they experienced. The apostle has thrown many such like circumstances together in 2 Cor. vi. and in the conclusion, says, they were "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." To what can these things be ascribed, but to the divine power operating in their hearts, and disposing other things so as to favor them, contrary to the wishes and endeavors of their enemies? But wherever there is any special exertion of divine power, there is evidence of the *special presence of God*; for we cannot conceive of his exerting his power in any place where he is not. These exertions of divine power, therefore, which were put forth for the protection, assistance and comfort of his ministers, betokened that presence of Christ which he promised them, and must be considered as the fulfilment of that promise. We may further remark that the special work, which was wrought for them, was such as is peculiarly ascribed to the Holy Ghost. Thus of Peter and Stephen, in the circumstances which have been mentioned, it is particularly said, they were filled with the *Holy Ghost*; which the sacred historian seems to mention as the cause of the zeal, fidelity, intrepidity, composure and peace of mind which they manifested. And those graces of love, joy, longsuffering, gentleness &c. for which they were so conspicuous, are called *fruits of the Spirit*, Gal. v. Eph. v. And as these were necessary to furnish them for their work, they were, doubtless, included in Christ's promise to be with them. This promise, also, included an engagement to *direct* them, in their ministerial work. A fulfilment of it, it is conceived, Peter received, when the *Spirit* directed him to go with the messengers of Cornelius, Acts x. 19. Also Paul and Timothy when they were forbidden by the Holy Ghost to preach the word in Asia; and when they assayed to go into Bythinia; but the *Spirit* suffered them not. Acts xvi. 6, 7. Again, the promise under consideration, it is thought, must denote a supply of all those ministerial gifts to each one, which will furnish him to act, with propriety, the part assigned him. But these gifts are all communications from the divine Spirit. 1 Cor. xii. 4, &c. The promise also implies an assurance of *success*, that they should not labor in vain. Nothing short of an assurance of divine power to be with them, to render their labors effectual, could have given them any courage, in an undertaking, which, in every other view, appeared so unpromising, and even impossible to succeed. The weight of this consideration has been felt by all the faithful ministers of Christ. "Who is sufficient for these things?" has been the language of their hearts. Christ's promise was certainly designed to encourage them, in an enterprize infinitely above their own strength; it must therefore be designed to contain an assurance of *success*.

But what is necessary to the success of the gospel ministry among men? Certainly, that influence which will effectually change their minds, subdue the

rebellion of their hearts against God's authority, remove their prejudices against his truth, *open their hearts*, as it is said of Lydia, to attend to and receive the truths spoken to them. This work is ever ascribed to God, and appears to be peculiarly the office of the divine Spirit. Thus the prophet represents the wilderness as becoming a fruitful field, when the *Spirit shall be poured out from on high.* Isai. xxxii. 15. Then, and then only, are people "convinced of sin, of righteousness and of judgment," when the Spirit is sent for that end. John xvi. 8. The apostle says, "God hath chosen you to salvation, through *sanctification of the Spirit.*" 2 Thess. ii. 13. And as sanctification is first begun, through his influence, so it is carried on through every step, till believers receive the end of their faith, even the salvation of their souls. They are changed into the image of Christ, from glory to glory, as *by the Spirit of the Lord.* 2 Cor. iii. 18.

Thus their success in bringing sinners to repentance and salvation, the great object of their ministry appears to depend on the influence of the divine Spirit; and this success was, certainly included in the promises of Christ's presence. From the circumstances in which this promise was made, we must conclude it implied whatever was needful to furnish them for their ministry; to support, encourage and succeed them in it; and we see that all this was fulfilled to them by the communications of he divine Spirit; the presence, therefore, which Christ promised, was the presence of his Spirit.

It is also to be remarked, that, though this promise was originally made to the apostles, it is evident he meant not to restrict it to them; but to extend it to all the faithful ministers in his church, to the end of time. The words of the promise imply so much, "Lo, I am with you—*to the end of the world.*" In this he had, apparently, a view to a succession of gospel teachers, whom he meant to raise up, in every age. He foresaw that, having to deal with a corrupt world, who would be enemies to him and his kingdom, they would meet great opposition; many trials, which would tend to dishearten them. He therefore left such a promise to encourage them; that their faith might have sure ground to rest on. He knew, also, how much need they would have of a constant sense of his presence, and continual inspection of their conduct, to prevent their sloth, and keep them watchful and faithful in his service. Encouraged by this promise, they need not fear to take the most dangerous post, or engage in the most arduous labors, in his kingdom, when his providence points its out as the way of duty. "I can do *all things*, through Christ, who strengtheneth me," said Paul.

It is important further to observe, that the *condition*, plainly implied, of their enjoying his presence, is their *fidelity* in his work. They must be faithful in teaching *whatsoever he has commanded them*, and administering the ordinances he has appointed. This is the business he enjoins on them, and then promises to be with them, &c. which implies that he will be

with and own them in doing these things, not otherwise.

From what has been advanced on this subject, we infer the divinity of Christ. If the presence of Christ, which he promised to his disciples, was the presence of the *Holy Spirit*; if it was proper for him to say, *he* would be with them, because the *Holy Spirit* would be with them, this, it is conceived, must denote such a *oneness* between him and the Spirit as no mere creature can claim, supposing the Holy Spirit to be God. Believers, indeed, are said to have the Spirit of God dwelling in them; and "those who are joined to the Lord are one Spirit," &c. yet surely no one will pretend that this would justify them in calling the Spirit of God *their* Spirit, as he is called the Spirit of Christ. This could never authorize them to represent *themselves* as being *present*, wherever the Spirit of God is; or to speak of *sending* the Spirit to be in and abide with others, as Christ does. The scripture representations, some of which have been mentioned, of the relation between Christ and the Holy Spirit, it is thought, are such as no mere creature can appropriate. If so, the real divinity of Christ will follow as a consequence, unless we deny the divinity of the Holy Ghost. But to deny this would be, in effect, to deny the divine authority of the scriptures, which were written by his inspiration, and land us, at once, in the dreary regions of infidelity. Whatever any may think concerning the personality of the Holy Spirit, as different from that of the Father, it makes no difference, in this argument, if he be allowed to be *God*.

If any imagine that Christ did not mean to promise the presence and assistance of his Spirit, when he promised to be with his ministers; still it is believed, his divinity may be argued from the promise, because the nature of it is such that none but God can fulfil it. The scriptures teach us that Christ, since his resurrection, has ascended into the heavens, which have received him till the end of the world; that he there lives to make intercession for his people. Here he promised to be with his apostles and ministers to the end of the world; to be with them *alway* i. e. *every day*, or *all the days*, as it is in the Greek. All his faithful ministers, through all parts of the earth, have a right, from this promise, to expect his presence with them, for their direction, protection, support and consolation, in all the various places, times and circumstances in which they are situated; they have a right to expect his presence *constantly*; for there is no moment when they do not need it; no moment to which the promise does not extend. The *Lord* fills heaven and earth; but can it be conceived that any merely *created nature* can reside perpetually in heaven, and also be perpetually in every part of the earth, where any of his servants are; in each place exerting that care and power which they individually need, and which the promise under consideration implies?

May I be indulged in offering a few thoughts more, which naturally arise on contemplating this promise. By this we are

assured that Christ will never lack a church on earth, so long as the world endures; nor shall the church lack a succession of faithful pastors. He will not suffer those ordinances and administrations to cease, in which he hath engaged to afford his presence to the end. Though the enemies of Christ and his kingdom exert all their force, and make violent efforts to destroy his cause, they can never perform their enterprize; for "when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him." The Christian church, in the beginning, when small like a grain of mustard seed, was rudely attacked. The enemy sought, and hoped to overturn it; but he fought against a *present* God, whose watchful eye was ever on his church for good, and his power constantly exerted for its protection and enlargement. And though he sometimes suffers it to decrease, and the enemy gets apparent advantage, for a season; this only serves to shew, more illustriously, his superiority over him, when he appears in his glory and builds up Zion. Upon the strength of this promise, and what we have already seen of its accomplishment, we confidently expect the time when "*all nations* shall flow unto the mountain of the Lord's house;" when "Zion shall become a quiet habitation, and the holy one of Israel shall make her an eternal excellency, a joy of many generations." This is the Lord's doing, and it is, even in prospect, marvellous in our eyes. "Let the children of Zion be joyful in their King;" let them pray and strive for the enlargement of his kingdom. Let those who are engaged, as *workers together* with Christ, in building the walls of Jerusalem, redouble their exertions, while they consider that every prayer they make, every sermon they preach, and every ordinance they administer is like a stone laid in the building, which, by his blessing, helps to raise it to its appointed height. Let them bear in their hearts his precious promise. They need the accomplishment of it every day. If they are faithful, they may expect the contradiction of sinners, who will be impatient of the holy, self-denying precepts and faithful reproofs of the gospel. But if Christ be for them, they need fear none who are against them. If tempted to sloth, or unfaithfulness, in shunning to declare truths which are displeasing to men, let them call to mind the presence of their Lord; let a sense of that rouse them to action, and dispel the fear of man which brings a snare. If they are in "labors more abundant," they will feel their dependence on his blessing to succeed them. If the pleasure of the Lord prosper in their hands, they will acknowledge it as proceeding from the powerful influence of his Spirit.

He hath sent them a warfare; but, thanks to his name, not at their own charges, or unaccompanied. Though the adversary erect many strong holds to impede the progress, and prevent the success of Christ's servants; yet to attack them need not seem hazardous, nor to demolish them impossible, under the conduct of him who is able to bind the strong man, and take away all his armor. In every

situation, if they can contemplate the extent and fulness of this promise, and rest on the faithfulness of the promisor, they may adopt the triumphant language of the psalmist, "Because the Lord is at my right hand, I shall not be moved."

Let us now, for a moment, look back to the scene, where this promise was first made. See the glorious Lord, who was dead and is alive, just ascending to his God and our God; looking forward into futurity, clearly discerning the whole progress of that work which infinite grace would carry on in every age, till the earth should be filled with the knowledge of the Lord; yea, till all his redeemed from the earth should be presented before the throne, without spot or wrinkle. To set forward this great enterprize, see him commission a little handful of fishermen, poor, illiterate, void of worldly means, or influence. See them go forth, in the name of the Lord, and erect the standard of the cross; of all ensigns the least promising in human views to succeed. Yet, as the effect of the promised presence of Jesus, thousands suddenly flocked around, subscribed with their hands to the Lord, and enlisted themselves as his soldiers.—From hence, as from a plastic germ, what wide spreading branches were soon produced! The grain of mustard seed shot forth great branches, so that the fowls of heaven might lodge in the shadow of it; or, according to the beautiful allegory of Ezekiel, the waters of the sanctuary, which first issued in a small stream, increased till they became a river which could not be passed over. A holy God, as a punishment on a wicked world, for the abuse of his grace, no doubt, has, for a long time, permitted the progress of this work to be impeded; suffered the enemy to come in like a flood, and to exult in hope of gaining the entire ascendant.—In our day, the ways of Zion have been seen to mourn, and her children have been clothed with sackcloth, because so few came to her solemn feasts. But, blessed be God, the scene appears brightening. The tokens of Immanuel's presence are more manifest. Within a few years, the Spirit of the Lord has, in a remarkable manner, lifted up a standard against the foe, and multitudes have flocked around it *like a cloud*. To what, but to the promised presence of Christ, the gracious influence of his Spirit on the hearts of men, can it be attributed, that the wealth of the Gentiles is now flowing into the church, and such zeal for the advancement of his kingdom appears in many of his servants, as we see in those societies in various parts of Christendom, formed and endowed, for the purpose of diffusing gospel light through the earth, and in those laudable efforts which are made in defence of the inspiration and truths of the gospel? To what else can be ascribed that benevolence and hardiness of those good soldiers of Jesus Christ, the missionaries to the heathen, which enables them to encounter the perils of the ocean and the desert; of the savage beasts and savage men of the wilderness, to advance the kingdom of the Redeemer, and the salvation of souls! See the commissioned messengers of Jesus,

erecting his banners in the dreary deserts of Africa. See those depraved human beings, who seem but little elevated above the brutes transformed at the sound of the gospel, becoming tame, civilized and Christianized, rejoicing in Jesus and his salvation. See *Ethiopia stretching forth her hand to God*, and the islands of the sea *waiting for his law*, and in these events, see the accomplishment of that promise, "Lo, I am with you alway." Let these proofs of his power and faithfulness serve to convince the unbelieving, to confirm the wavering, to encourage the desponding, to rouse the slothful, and excite all to act faithfully their part, as in the continual presence of their Lord and Judge.

SERVUS.

THE Editors have determined to republish in this Magazine the following work:

The Catholic Doctrine of a Trinity Proved by above an Hundred short and clear Arguments, expressed in the Terms of the Holy Scripture, Compared after a Manner entirely New, and Digested under the Four following Titles: 1. The Divinity of Christ. 2. The Divinity of the Holy Ghost. 3. The Plurality of Persons. 4. The Trinity in Unity. With a few Reflections, occasionally interspersed, upon some of the Arian Writers, particularly Dr. S. Clarke: To which is added, A Letter to the Common People, in Answer to some Popular Arguments against The Trinity.—By William Jones, M. A. F. R. S. Rector of Paston, in Northamptonshire, and Minister of Nayland, in Suffolk.

The above work will be contained in about ten of our following Numbers.

CHAPTER I.

The Divinity of Christ.

I.

Isa. viii. 13, 14. Sanctify the LORD OF HOSTS HIMSELF, and let HIM be your fear, and let HIM be your dread: and HE shall be for a Santcuary; but for a STONE OF STUMBLING and ROCK OF OFFENCE to both houses of *Israel.*

1 *Pet.* ii. 7, 8. The stone which the builders disallowed, the same is made the head of the corner, and a STONE OF STUMBLING and ROCK OF OFFENCE.

Instead of reasoning upon these words of the Prophet *Isaiah*, according to any private Interpretation, I add another passage of Scripture, wherein they are expressly applied to the person of *Christ*; and then shew what must be the result of *both*. If the Scripture, thus compared with itself, be drawn up into an

argument, the conclusion may indeed be *denied*, and so may the whole Bible, but it cannot be *answered*. For example,

The *Stone of Stumbling* and *Rock of Offence*, as the *former* text affirms, is the *Lord of Hosts Himself;* a name which the *Arians* allow to no other but the one, only, true, and supreme God*.

But, this *Stone of Stumbling* and *Rock of Offence*, as it appears from the *latter* text, is no other than *Christ*, the same stone which the *builders refused;* Therefore,

Christ is the LORD OF HOSTS HIMSELF: and the *Arian* is confuted upon his own principles.

II.

Isa. vi. 5. Mine Eyes have SEEN the King, the LORD OF HOSTS.

John xii. 41. These things said *Esaias*, when he SAW HIS (CHRIST'S) GLORY, and spake of HIM.

Jesus is the person here spoken of by St. *John;* whose *Glory*, *Esaias* is declared to have *seen* upon that occasion, where the prophet affirms of himself, that his Eyes had *seen* the *Lord of Hosts:* Therefore,

Jesus is the LORD OF HOSTS.

III.

Isai. xliv. 6. Thus saith the *Lord*, the King of *Israel* and his Redeemer, the LORD OF HOSTS, I am THE FIRST, and I am THE LAST, and BESIDES ME there is NO GOD.

Rev. xxii. 13. I *(Jesus)* am Alpha and Omega, the Beginning and the End, THE FIRST and THE LAST.

These Titles of *the first* and *the last* are confined to him alone, *besides whom there is no God;* But *Jesus* hath assumed these Titles to *himself:* Therefore, *Jesus* is that *God*, *besides whom there is no other*. Or Thus—There is no *God* besides him who is *the first* and *the last;* but, *Jesus* is *the first* and *the last:* therefore *besides Jesus* there is *no* other *God*.

IV.

Isai. xliii. 11. I even I am the LORD, and BESIDES ME there is NO SAVIOUR†.

2 *Pet.* iii. 18. OUR LORD and SAVIOUR JESUS CHRIST.

Jesus Christ then, is *our Saviour;* or, as he is called, *John* iv. 42. *The Saviour of the World*. But unless he were *God*, even the *Lord*, *Jehovah*, as well as man, he could not be a Saviour; because the *Lord* has declared, there is no Saviour beside *himself*.

* See an *Essay on Spirit*, p. 65 *Clarke's* Doctr. of the Trin. C. 10. § 3. 402.

† The argument drawn from this text will be equally convincing which, ever way it be taken——Jesus Christ is a *Saviour*, therefore he is *Jehovah the Lord*——Jesus Christ is *Jehovah*, therefore he is *the Saviour*.

It is therefore rightly observed by the Apostle, *Phil.* ii. 9. that *God*, in dignifying the man *Christ* with the *name of* JESUS, hath given him a name *above every name*, even that of *a Saviour*, which is his *own name*, and such as can belong to no other.

V.

Rev. xxii. 6. The LORD GOD of the *Holy Prophets* SENT HIS ANGEL to *shew* unto *his servants* the *things* which must shortly be done.

Ibid. v. 16. I JESUS have SENT MINE ANGEL to testify unto you *these things* in the *Churches*.

The *Angel* that appeared to St. *John* was the *Angel* of the *Lord God*, and the Lord God *sent* him: but he was the *Angel* of *Jesus*, and Jesus *sent* him: therefore, *Jesus* is the *Lord God of the Holy Prophets*.

VI.

Luke i. 76. And thou Child shalt be called the Prophet of THE HIGHEST, for thou shalt GO BEFORE the FACE of the LORD TO PREPARE HIS WAYS.

Matth. xi. 10. Behold I send my messenger BEFORE THY FACE, TO PREPARE THY WAY before thee.

John the *Baptist* goes before the *face of the Lord*, that is, of the *Highest* whose *prophet* he is, to prepare *his* way. But, he was sent as a Messenger before *the face of Christ*, to prepare *his* way; who, therefore, is the *Lord*, and *the Highest*.

VII.

The two following texts are but a repetition of the same argument: but as they speak of *Christ* under a different name, they ought to have a place for themselves.

Luke i. 16, 17. And many of the children of *Israel* shall he turn to the LORD THEIR GOD: and he shall *go before* HIM.

Matth. iii. 11. HE that cometh AFTER ME is mightier than I — &c.

Here again, the *Baptist* is said to *go before* the *Lord God of the children of Israel:* but it is certain, he *went before* Jesus Christ, the only person who is siad to *come after* him: therefore, *Jesus Christ* is the *Lord God of the children of* Israel. And the same title is given to him in the prophet *Hosea*,——*I will have mercy upon the house of* Judah, *and will* save *them by the* Lord their God: which can be no other than the voice of *God* the *Father*, promising *Salvation* by the person of *God* the *Son*.

VIII.

Matth. xi. 10. Behold I send MY *messenger before* THY *face*, to prepare THY way *before* THEE.

Mal. iii. 1. Behold I send MY messenger to prepare the way *before* ME.

As this prophecy is worded by St. *Matthew* (as also by St. *Mark** and St. *Luke*†) there is a personal distinction between Him who *sends* his *Messenger*, and *Christ* before whom the *Messenger is sent* —— *I send* MY *Messenger* —— *to prepare thy way* before THEE. But the *Prophet* himself has it thus——*I send* MY *messenger, to prepare the way* before ME. Yet the *Evangelist* and the *Prophet* are both equally correct and true. For though *Christ* be a *different person*, yet is he *one* and the *same God* with *the Father*. And hence it is, that with the *Evangelist*, the *persons* are not *confounded*; with the *Prophet* the *Godhead* is not *divided*. This Argument, may serve to justify an excellent observation of our Church in the *Homily* upon the Resurrection —— "How dare we be so bold to renounce the presence of the "*Father, Son, and Holy Ghost?* for where *one* is, there is *God* all "*whole* in Majesty, together with all his power, wisdom, and "goodness."

IX.

Ps. lxxviii. 56. They TEMPTED and provoked the MOST HIGH GOD.

1 *Cor.* x. 9. Neither let us TEMPT CHRIST as some of *them* also *tempted*.

These texts do both relate to the same rebellious Acts of the *Israelites* in the *wilderness*. In the *former* of them, the person they *tempted* is called the *most High God*: in the *latter* he is called *Christ*: therefore, *Christ* is the *most High God*.

X.

John iii. 29. He that hath the Bride, is THE BRIDEGROOM‡ —(meaning *Christ*.)

But, according to the Prophet,

Isai. liv. 5. Thy Maker is thine HUSBAND, the LORD OF HOSTS is his Name.—

* *Mark* i. 2. † *Luke* vii. 27.

‡ Another title of Eminence, that shews *Christ* to be upon an equality with *God the Father*, is to be collected from the following Scriptures.

Psal. xxiii. 1. The LORD (Heb. *Jehovah*) is my SHEPHERD.

John x. 16. There shall be one fold, and ONE SHEPHERD.

If *Christ* be not the *Lord*, in *Unity* with the *Father*, there must of course be *two distinct beings*, to whom the Scripture has appropriated this Character of a *Shepherd*; and that would make *two Shepherds*. But *Christ* has affirmed there is but *one Shepherd*, that is *himself*, THE SHEPHERD *of the Sheep*, v. 2. whom St. *Peter* calls the *chief Shepherd*, 1 *Pet.* v. 4. So again—— *Psal.* c. 3. Know ye that the LORD he IS GOD—— we are HIS people, and the SHEEP of HIS Pasture.

John x. 3. HE (that is *Christ* himself) calleth HIS OWN SHEEP.

And again——*John* xxi. 16. *Feed* MY *Sheep*——said *Christ* to St. *Peter*: which in the language of St. *Peter* himself, 1 *Pet.* v. 2. is——Feed the Flock of GOD.

And the *Church*, which is the *Bride* of *Christ*, can no more have two distinct *husbands*, than *Christ* can have two distinct *Churches*. As the Church is the *Bride*, the *Body*, the *Building* of God; and as there is *one* Bride, *one* body, *one* building; so *is* there on the other hand, *one* God, who is the *husband* or *Bridegroom; one* Christ, who is the *Head; one* God with the Lamb, who is the *Light* of it. Compare also, *Jer.* iii. 1. and 31, 32. *Ezek.* xvi. *Hos.* ii. *Matth.* ix. 15.——xxv. 1. 2 *Cor.* ii. 2. *Eph.* v. 23. *Rev.* xix. 7. and xxi. 2, 9.

XI.

Here follow some single Texts, to which I add no parallels; there being no danger of mistaking their *application*.

John xx. 28. And *Thomas* answered and said, MY LORD, and MY GOD.

XII.

Rom. ix. 5. Of whom as concerning the Flesh CHRIST came, who is over all, GOD BLESSED for EVER. *Amen.*

XIII.

2 *Pet.* i. 1. — Through the Righteousness of OUR GOD *and Saviour* JESUS CHRIST.

The *Greek is* ——τȣ Θεȣ ημων κ᾽ Σωτηρ☉ Ιηȣ Χριȣ——the very same, as to the order and Grammar of the words, with the last verse of this Epistle——τȣ Κυριȣ ημων κ᾽ Σωτηρ☉ Ιηȣ Χριȣ which is thus rendered in our English version——*of our Lord and Saviour Jesus Christ.* And so, without doubt, it should be in the other passage: there being no possible reason why, τȣ Θεȣ ημων, should not signify *our God*, as well as τȣ Κυριȣ ημων *our Lord*. It is not my design to cast any reflection upon the wisdom of our excellent and orthodox *Translators* (whose version, taken altogether, is without exception the best extant in the world) or to advance this as any discovery of my own: for the *Translators* themselves have preserved the true rendering in the *Margin;* declaring it, by their customary note, to be the *literal* sense of the *Greek.*

There is another expression, *Tit.* ii. 13. that ought to be classed with the foregoing. *Looking for that blessed hope, and the glorious appearing,* τȣ μεγαλȣ Θεȣ κ᾽ Σωτηρ☉ ημων Ιηȣ Χριȣ, *of our* Great God *and Saviour, Jesus Christ.* Of which a great man, deep in the *Arian* Scheme, gives this desponding Account. —— "Many understand this whole Sentence to belong to one and the "same Person, *viz.* Christ: as if the words should have been "rendered, *The appearing of our great God and Saviour Jesus* "*Christ.* Which Construction, the words will indeed bear; as "do also those in 2 *Pet.* i. 1. But it is much more *reasonable*, "and more agreeable to the *whole Tenor of Scripture*, to under-"stand the former part of the words, to relate to *the Father**." As

* *Clarke*'s Doctr. of the Trin, C. 2. §. 1. 541.

for the *whole Tenor of Scripture*, it is a weighty phrase, but very easily made use of in any cause good or bad: so I shall leave the reader to judge of *that*, after it has been exhibited to him in the following pages. And as for the *reasonableness* of the thing itself, let any serious person consider, whether the Doctrine of the Scripture is not more *rational* under the orthodox application of these words, than under that of this Author. For to allow, as he does, that *Christ* is *God*, but not the *Great God*, is to make *two Gods*, a *greater* and a *lesser*; which is no very *rational* principle. And I make not the least doubt but this Author, had he been dressing up a System of *natural religion*, would have protested against a notion so absurd and impious. But when the *Scripture* was to be *dealt* with, he chose it as the lesser of two evils, the greater of which, was the doctrine he had *subscribed* to.

XIV.

2 *Cor.* v. 19. GOD was IN CHRIST, reconciling the world to HIMSELF.

It is allowed on all hands, that the *world* was *reconciled* by Christ Jesus to the *one*, *only*, *great*, and *supreme God*. But, this very *same God* (for the word is but *once* used in the whole sentence) was *in* Christ; manifest *in* the flesh, and *reconciling the world to* himself. And were there no other passage of Scripture to be found, this alone is sufficient to overthrow the whole Doctrine of *Arianism*; which, as far as the Scripture is concerned, depends upon this one assertion——that "the word GOD, in "Scripture, NEVER signifies a complex notion of *more persons* "*than one*; but ALWAYS means *one person only*, *viz.* either the "person of the *Father* singly, or the person of the *Son* singly*." Which is absolutely false: for here it signifies *both*. The text considers *God* as agent and patient at the same time, and upon the same occasion; as the *reconciler* of the world, in the *person* of the *Son*; and the object to whom the *reconciliation was made*, in the *Person* of the *Father*; yet there is but one word (*God*) to express them *both*. So that the word *God*, though of the *singular* number, is of a *plural* comprehension. And thus I find it to have been taken by some of the most eminent writers before the council of *Nice*, "*Plasmatus in initio homo per manus*, DEI, *id est*, "FILII & SPIRITUS," says *Irenæus*†; putting the singular name of *God* for the *two persons* of the *Son* and *Spirit*. And the same word, in the language of *Origen*, (if we are allowed to take the version of *Ruffinus* as genuine) includes the whole *three* persons——*Igitur de* DEO, *id est*, *de* PATRE & FILIO & SPIRITU *sancto*‡. And our excellent church has used the word *God* in the same comprehensive sense; as in the *Blessing* after the communion service——GOD ALMIGHTY, *the Father*, *the Son*, *and the Holy Ghost*.

* *Clarke's* S. D. P. II. §. 33. † Lib. V. §. 23. ‡ *De principiis*. Lib. IV. C. 2.

XV.

John xiv. 11. I am in the Father, and the Father IN ME.

Compare this with the foregoing Article.

XVI.

1 *Cor.* v. 20. We are ambassadors for CHRIST, as though GOD did BESEECH you by us. We pray you IN CHRIST'S STEAD be ye reconciled to GOD.

The usefulness of this text to our present subject, lies in these words——"In *Christ's* stead we *pray*, as though *God* did *beseech*" ——where the interchanging of the Names *God* and *Christ*, shews the *same person* to be entitled to *both*.

XVII.

1 *John* v. 20. We are in him that is true, even in his Son JESUS CHRIST: THIS IS the TRUE GOD and eternal life.

XVIII.

Col. ii. 8, 9. Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after CHRIST: for IN HIM DWELLETH ALL THE FULNESS of the GODHEAD BODILY.

The *Apostle* foresaw, that a thing calling itself *Philosophy* would set all its engines at work to destroy the notion of *Christ's* true and absolute Divinity——"*For in him* (says he) *dwelleth all* "*the fulness of the Godhead bodily. Philosophy* will dispute this: "and undertake to *demonstrate* the contrary. But if you listen "to such *vain deceit*, it will overthrow your faith; and *spoil* you "for a disciple of *Jesus Christ*; therefore——*Beware*."

XIX.

John i. 1. The WORD was GOD.

XX.

Isai. ix. 6. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: and his name shall be called Wonderful, Counsellor, the MIGHTY GOD, the EVERLASTING FATHER.

XXI.

Jer. xxiii. 6. This is the Name whereby he shall be called, the *Lord* (JEHOVAH) our Righteousness.

XXII.

Isai. ii. 17, 18. The LORD ALONE shall be EXALTED in that *day*: and the IDOLS he shall utterly abolish.

" *Idolatry* is the reverse, and direct opposite to *Christianity* (or, " the *day* of *Christ*.) To destroy this, was the great end of " *Christ's* coming into the world.——But except he were *God*, " the *very* and *eternal God*, of *one Substance* with the *Father*, his " Religion would be so far from *destroying Idolatry*, that it would " only be a more refined and dangerous species of it. The " prophet therefore, concludes all, that so he might acquit the " worship of *Christ* from all charge of *Idolatry*, with this positive " assertion ; that it would prove the most effectual means of put- " ting an end to all false and Idolatrous Worship: *The Idols he shall* " *utterly abolish*. The like conclusion we meet with in the Apos- " tle St. *John ;* who having affirmed that *Jesus Christ* is *the true* " *God and eternal life*, immediately subjoins and closes all with " this advice,—*Little Children, keep yourselves from* IDOLS."

This Remark is taken from the first volume of *an Essay upon the proper Lessons ;* written, as I am told, by a gentleman of the Laity. There needs no Apology for setting it down ; it being of good use in the subject I am upon. And it also gives me an occasion of returning thanks to the pious and learned Author of that excellent work, not for myself only, but for many sincere friends to the religion of *Christ*.

XXIII.

Rev. i. 8. I am *Alpha* and *Omega*, the beginning and the ending, saith the LORD, which is, and which was, and which is to come, the ALMIGHTY.

If the Reader will be pleased to examine the 13th and 17th verses of this Chapter, it will appear that this 8th verse was undoubtedly spoken from the mouth of *Christ :* who therefore has a just title to every name and attribute expressed in it ; and among the rest, to that of *the Almighty*.

Origen, who certainly was no *Arian*, though often represented as such, by some who would be pleased to have the vote of so celebrated a genius, has the following observation.——" Now " that you may know the *Omnipotence* of the *Father* and the *Son* " to be *one* and the *same* as HE is ONE and the SAME GOD " and LORD with the FATHER, hear what St. *John* had said " in the *Revelation*——These things, *saith the Lord*, *which is*, " *and which was*, *and which is to come*, *the Almighty*." For who is the *Almighty* that *is to come*, but *Christ ?*

(To be continued.)

Explanation of Scriptural Types.

No. X.

JACOB a type of CHRIST.

AMONG the ancients, the patriarch Jacob occupies a distinguished rank. He, a younger brother, first of all, obtained the birthright and his father's blessing. From him, as its immediate stock or root, arose a mighty nation, and from him as concerning the flesh, came Jesus Christ, who is over all, God blessed for ever. We may consider him as a type of

Christ in the following respects,

1. In preference to his brother Esau, when as yet the children had done neither good nor evil, that the purpose of God according to election might stand, it was said, The elder shall serve the younger, Jacob have I loved and Esau have I hated. Ye children of Jacob his *chosen*. In preference to all the angels above and men below, is not Christ God's servant, whom he will uphold, his *elect* in whom his soul delighteth?

2. The life of Jacob was full of anxiety, care and sorrow.—As an exile did he leave his father's house with his staff—grievously did he serve with Laban, consumed by the drought by day, and by the frost by night—great were his apprehensions from Laban and Esau—pungent was his sorrow for his Rachel, his Joseph, his Simeon and his Benjamin—and great were the things of his heart about going down and journeying in Egypt. Himself most faithfully gave the history of his life in the following impressive description, Few and *evil* have been the days of the years of my pilgrimage—but this for him was the right way to honor and peace in the closing scene of life, and that blessed condition where eminently the wicked cease from troubling and the weary are at rest.—In circumstances of life, how great the resemblance between the patriarch Jacob, and Christ the Saviour? Persecuted in his infant state, humble in the private walks of life, despised and rejected of men, abandoned to the powers of darkness and forsaken of his God. It pleased the Lord to bruise him. We esteemed him stricken, smitten of God and afflicted. He was a man of sorrows and acquainted with grief—but this was the way marked out in the eternal counsels of infinite wisdom, to his highest advancement, his everlasting glory and felicity. Because he humbled himself, and became obedient to death, even the death of the cross, God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow—and that every tongue should confess that he is Lord, to the glory of God the Father.

3. Shall the distress of Jacob and his wrestling with the angel, when his brother Esau was coming against him with four hundred men, remind us of the agony of Christ in the garden, when he was assailed by the powers of darkness, and Judas with his band was coming against him, with lanterns and torches, and weapons?

4. Jacob had twelve sons, the heads of their houses, from whom the whole nation arose—and Christ had twelve apostles, on which as on twelve foundations the church is built, himself being the chief corner stone.

5. From Jacob, surnamed Israel, the nation were called *Israelites*—and from Christ, the peculiar people, the holy nation, were called *Christians*.

Jacob may also be considered as a figure of all the Israel of God. Like him they are a chosen generation—like him they cheerfully relinquish sensual enjoyments for the birthright and the blessing, for Christ the pearl of great price. His receiving the blessing from his

father Isaac, may represent their receiving spiritual blessings from God their heavenly Father; and his dying in Egypt and being buried in Canaan, may denote, their dying in this world, being conveyed by angels to Abraham's bosom and resting in heaven.

In this place, permit the illustration of a type which hath not yet been considered, *The Institution of Marriage*. That this was designed to typify the union and relation between Christ and his church, is very manifest from the frequent application of it to this subject, in the holy scriptures. O backsliding children, I am married unto you, saith the Lord. Husbands love your wives as Christ loved the church. And that this representation might be as perfect as the nature of the subjects would permit, it pleased God to form the wife, the woman, of the man. Eve was formed of Adam. And is it not worthy of notice, that the patriarchs, those eminently typical characters, took themselves wives within the limits of consanguinity? Sarah, the wife of Abraham, was probably *Iscah*, the daughter of his brother Haran. Gen. xi. 29. Rebekah, the wife of Isaac, was the daughter of Bethuel, the son of Nahor, the brother of Abraham, and Milcah, the sister of Sarah. Leah and Rachel, the wives of Jacob, were the daughters of Laban, the brother of Rebekah. Was not this a designed continuation of the type from Adam? We may observe the resemblance in the following particulars:

1. God said of Adam, It is not good for man that he should be alone—And the church is the *fulness* of Christ.

2. When God brought the woman to Adam, he said, This is now bone of my bone and flesh of my flesh—And believers are members of Christ's body, and of his flesh, and of his bones.

3. Marriage constitutes a oneness between the parties. Two, saith he, shall be one flesh—And the church joined to the Lord, is more, is one spirit.

4. Marriage introduces the most cordial and tender affection and mutual sympathy between the husband and the wife—And the affection between Christ and his church is mutual and endearing—I am my beloved's and my beloved is mine, his desire is towards me. I was in his eyes as one that found favor. In all their affliction he was afflicted and the angel of his presence saved them.

5. Marriage constitutes a most endearing relation between the husband and the wife—Abraham said of Sarah, Indeed she is my sister, the daughter of my father but not of my mother, and she became my wife—And Christ calls the church, his sister, his spouse.

6. Jacob loved Rachel. He served for a wife, and for a wife he kept sheep—And Christ loved the church and purchased it with his own blood.

7. The husband is the head of the wife—And the Lord is the head of the church.

8. The wife, the woman, is the glory of the man—And the church is the glory of Christ.

9. The bridegroom rejoiceth over the bride—And Christ rejoiceth over his church. He will joy with singing; yea, he will rest in his love. Amen.—Praise ye the Lord.

From the Christian Observer.

It is a question of much importance of what kind the amusements of Christians ought to be, and how far, consistently with their character, they may indulge in them. As the subject has frequently occupied my thoughts, I have of course formed some opinion concerning it; which, if it have not the good fortune to meet the approbation of yourself and the generality of your readers, may have the good effect of inviting to the discussion some who in that respect may be more successful.

Permit me, then, to state it as my opinion, that the amusements of Christians should be their recreation, not their business.—They should be rather of a private, than a public and gregarious, kind. Still less should they be of such a nature and character, as tends to sink the grand distinction, which ought ever to divide the religious from the irreligious part of Society. Least of all should they have in their composition any thing which is directly and decidedly sinful.

With respect to theatrical entertainments, the opinion of the Christian world seems to be pretty well determined. But there are others of an inferior, and, as I am willing to admit, of a more innocent kind; balls, and concerts, for instance, an attendance upon which some are disposed to consider as not incompatible with the Christian character. Upon these, therefore, I propose to offer some remarks.

It certainly becomes a Christian seriously to enquire, and to the best of his ability determine, what is the predominant character of those who frequent these amusements. If the greater part are not decidedly vicious, in such a degree as the world tolerates and approves, (and that is a considerable one), charity itself must pronounce them to be lovers of pleasure more than lovers of God. And is there no danger to a Christian in associating with such characters? Is there no danger to youth particularly in such an association? Is there any thing which tends more powerfully to an assimilation of character in different persons, than an association in their pleasures? It can hardly be pretended, by the most zealous advocate for the amusement in question, that it does not operate as an incentive, of the highest power, to vanity and every kindred disposition; if, indeed, its natural tendency, in some respects, be not worse. And it must be allowed by all who are acquainted with the subject, that a passion for amusements, often generated and almost always strengthened by this particular indulgence, while it enervates the mind, renders it unfit for the prosecution of the regular duties of life, and extinguishes many human virtues.

If any, who have partaken of such diversions without personal injury, should allege their own case to invalidate what I have just been saying, I shall only add, that, by this very circumstance, they are disqualified from giving an accurate judgment upon the subject. And if this is not the case with others, as with many most unquestionably it is not, a Christian should consider how far he is justified in encouraging by his example a gratification of which others cannot

partake without danger, if not without guilt.

Unquestionably men of character, virtue, or religion, never appear so much out of place—never appear so contemptible, as in a scene and occupation, which the gay and the dissipated claim peculiarly as their own. And one is tempted to pity the condition of worthy persons, who, with all their awkward attempts to assume the manners, and accommodate themselves to the spirit of their company, are shunned and ridiculed by the very persons, for whose sake they make the sacrifice. There is, at least, in the amusements here condemned, a levity, a dubiousness, little consonant with the prevailing sobriety, circumspection, and self-jealousy, which belong to the Christian character.

But I consider the matter in another light. There is a language in the conduct which I am reprobating. Men may speak by actions as well as by words. Language, properly so called, is a system of arbitrary sounds, which, by a tacit, implied, and known consent, convey certain definite ideas. No formal or express compact was ever made by any individual to this purpose. The sounds themselves are so far from having any necessary connection with the ideas for which they stand, that in some other language they may denote directly the reverse. Yet such is the obligation arising from the consent abovementioned, that a man by his words may not only produce evils of the most serious nature, but become justly chargeable with the guilt of causing them. Actions are significative upon the same principle; and in most cases we are as much bound to abide by their meaning—as much liable to the imputation of their natural consequences. Now, judging according to the known sense which the world in general, both those who have religion and those who have none, put upon frequenting places of public amusement, I consider such conduct as a badge, a signal, a mark, by which the person so acting gives it to be understood, that he is on the world's side; that he classes himself with those who live without God in the world, and who look for no happiness but what is to be enjoyed here. If this interpretation should be only doubtful, it would still be incumbent upon a Christian to be on his guard, and neither give just offence, nor put a stumbling block in the way of his brother. There is a respect due even to the prejudices of men; and if, by inattention to these, we embolden others to transgress, or defeat our own usefulness, we shall not be accounted by our judge as guiltless of the injury that is done.

X.

Religious Intelligence.

At the last general meeting of the British and Foreign Bible Society, a report of the committee was read, and has since been printed, which contains much interesting information.

The knowledge of the establishment of this society has been diffused, not only through the united kingdoms, but over the continent of Europe, and has produced the happiest effects. In Ireland the most favorable reception was given to the plan; and, in Scotland, the synod of Glas-

gow and Air were so much impressed with the beneficial tendency of the institution, as even to direct collections to be made for its benefit in all the churches and chapels within their bounds.

At Nuremberg, in Germany, a Bible Society had been formed, to which a number of persons, not only in that empire, but in Switzerland also contributed; and the formation of which had been greatly promoted by a donation of 100*l.* voted by the committee of the English Bible Society. The Nuremberg Society had begun to print 5000 copies of a German Protestant edition of the New Testament, for distribution among the poor Protestants in Germany, who are greatly in want of the scriptures, and it is expected soon to be able to print a large edition of the established Lutheran Bible complete.

In the Prussian dominions it was proposed, under the auspices of some noblemen and general officers, to print a new edition of the Protestant Bohemian Bible which had become very scarce. The committee had recommended the formation of a society for the purpose, and promised to contribute the sum of 100*l.* as soon as such a society should be begun.

But the influence of British example has extended even to the Roman Catholics in Germany. A priest of that communion avows his intention of promoting the establishment of a Bible Society among its members. He observes that, notwithstanding the blind bigotry which still too widely prevails in his Church, many of the clergy, both in Suabia and Bavaria, the number of whom daily increases, not only recommend but strongly promote the reading of the scriptures, particularly the New Testament. Subsequent information has assured the committee, that associations for printing and circulating the Holy Scriptures are actually forming among the Roman Catholics of Germany. To encourage these beginnings of good, the committee had authorized the Nuremberg society to distribute among the Roman Catholics 1000 New Testaments to be paid for by the British and Foreign Bible Society.

With respect to the want of Bibles in different parts of the Christian world, it had appeared that, in the southern provinces of Ireland, not above a third of the protestant families possess Bibles; and that amongst the papists who are far more numerous, a Bible is not to be found in more than one out of 500 families; that the funds of the Dublin association are very inadequate to supply the increasing demands for Bibles; and that *English* Bibles are almost exclusively the objects of that demand among the lower ranks, very few of whom can read Irish.

In Alsace the want of Bibles, both among the Protestants and Roman Catholics, had been stated to be so great, that the committee were induced to contribute with a view of remedying the evil.

In Sweden, owing to the paternal care of the government, and the general diffusion of religious knowledge and zeal, no want of Bibles exists. Bibles also in the languages of Finland and Lapland, are currently distributed by societies formed for the purpose.

In Holland the poorest people can procure Bibles, and the deacons are accustomed to make strict inquiry of each individual, whether he possesses a Bible and reads it.

A correspondence had also, it is said, been opened with Denmark, Russia, and Bengal.

Donations to the Missionary Society of Connecticut.

1806.

Jan. 8.	From a charitable pious Lady of Huntington 2d Society, - - -	$ 5
	Rev. George Colton, of Bolton,	25
	Female Association at Hebron, for the distribution of pious Books, - - -	9
14.	Certain females in New-London, -	12
		$ 51 00

THE

Connecticut Evangelical Magazine.

(PUBLISHED ACCORDING TO ACT OF CONGRESS.)

VOL. VI.] MARCH, 1806. [NO. 9.

DIED—Of a pulmonic consumption, at sea, on the passage from Norfolk to Charleston, bound southward on a journey for his health, in the 39th year of his age, and the 11th of his ministry, the Rev. JOSEPH WASHBURN, pastor of the Church of Christ in the first Society in Farmington. His death, which happened on the morning of the 25th of December last, was serene and peaceful; and he expired, in the arms of Mrs. Washburn who accompanied him, without a struggle or a groan. Oppressed with grief too big for utterance, and tossed with a tempest for several days in extreme danger, she arrived safe at Charleston, the 4th of January. Whether the remains of our deceased friend were carried to Charleston, and there interred, or committed to the sea, we are not yet informed. He left four young children, all too young to be fully sensible of their loss, irreparable as it is by any earthly comfort. The people, lately his charge, deeply feel this stroke of divine Providence, by which they are deprived of the labors of their beloved pastor, in the meridian of life; and his brethren in the ministry, to whom his character is known, will lament the loss of one of their number whose praise is in the Churches.

Mr. *Washburn* was one of the Editors of this Magazine, and until called off from his labors by sickness, a faithful and highly useful member of the publishing Committee. The Editors condole with his afflicted family, the bereaved Church and Congregation, and his numerous friends, to whom he was so deservedly dear, under this visitation of a holy and righteous Providence. May the people of his charge remember the truths he has delivered, and the warnings he has given them; that they may meet him with joy at the judgment day! And may his surviving brethren in the ministry, be animated to renewed zeal in their Master's service, that they may receive the plaudit of, "Well done good and faithful servants."

The memory of the just shall be had in remembrance.

For the CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to Christianize the Indians in New-England, &c.

(Continued fron p. 210.)

CHAPTER II.

NUMBER XIII.

Rev. John Eliot's Life and Character, as a Christian and as a Minister to a particular Church and Congregation, abridged from Dr. Cotton Mather—His Death, and some circumstances preceding and attending it.

MR. Eliot's character in early life was briefly drawn in a former number. He supported, to the last, the reputation he then gained—lived and died in the high esteem of good men, as a Christian, a minister, and an evangelist to the Indians.

His character as a *Missionary* to the natives has been placed before the eye of the reader in some preceding numbers: what remains is to delineate his character as a *Christian* and as a *Minister* connected with a particular church and society. This will be abridged from Dr. Cotton Mather, who resided near him, and had a particular acquaintance with him, and viewed him, as we shall see, as an eminent Christian; and as a pious, zealous, indefatigable, and very useful minister.

Mr. Eliot, as a Christian, appeared devout, heavenly-minded, submissive to the will of God under trying dispensations of his Providence; was modest and humble; and was distinguished by a careful attention to the social and private duties of the Christian life: His religion sat easy upon him—he was, in general, far from an affected austerity.

As a Minister, he was faithful, diligent, prudent, rationally zealous, bold, and intrepid in the cause of the Redeemer; he gave himself to his work, and finished the services assigned him with uncommon vigor and fidelity.

As a Christian, he was eminent for *fasting* and *prayer*. He viewed these instrumental duties of religion of great importance to promote vital piety. He not only made it his daily practice to perform secret prayer; but he would, not uncommonly, set apart whole days for prayer, with fasting in secret places before the God of heaven; especially, when there was any remarkable difficulty before him, he took this way to encounter and overcome it; being of Dr. Preston's mind, "That when we would have any great things to be accomplished, the best policy is to work by an engine, which the world sees nothing of." He could say, as a pious man did upon his death-bed: "I thank God, I have loved fasting and prayer with all my heart." He kept his heart in a frame for prayer with a wonderful constancy; and was continually, as opportunities presented, exciting all about him to this. When he heard any considerable news, his usual and speedy reflection upon it would be, "Brethren, let us turn all this into prayer." When he came to an house, that he was intimately acquainted with, he would often say, "Come, let us not have a visit without a prayer:

Let us pray down the blessing of heaven on your family before we go." Especially, when he came into a society of ministers, before he had sat long with them, they would look to hear him urging, " Brethren, the Lord Jesus takes much notice of what is done and said among his ministers when they are together; come, let us pray before we part."

It is thought, that he was very frequent in the performance of the duty of *ejaculatory prayer*—a practice which devout persons find specially useful as a powerful antidote against the infection of temptations;* and a happy mean to promote the life of God in the soul—a duty which may be performed without ostentation—in the midst of company as well as in solitude.

The whole tenor of his life made it evident, that his zeal for prayer was not an ostentatious display of superior piety; but a deep, and affecting sense of the obligations to it, and benefits resulting from it; especially of its importance to keep up a lively sense of religion in the heart; of man's dependence upon God; and an affecting view of the divine benefits.

Mr. Eliot was a very *diligent student of the holy scriptures* from his youth; and they were to him as his necessary food. He made the bible his companion, and his counsellor. He would not, upon any terms, have passed one day, without using a portion of the sacred writings as an antidote against the infection of temptations: And, in this view, he would prescribe it to others from his own happy experience. By a frequent perusal of the sacred volume, he became an eminent textuary, which was of singular benefit to him, not only in his Christian course, but in his pastoral labors.†

* " When we observe in ourselves the least approaches towards anger, lust, envy, and discontent, we are not to put off our application to God for his grace to some prefixed *distance* of time: No, we should forthwith desire his assistance, and pray for the succors of his Holy Spirit. For by immediately recollecting ourselves, and desiring his assistance upon the first solicitation of any vice, which we may do silently in public, as well as in private, in a crowd, as well as in our closet, we stop the progress of evil by introducing another train of thinking: Whereas by delaying our addresses till the stated periods of prayer return, we let the poison work in us without applying the proper antidote in time. No doubt morning and evening prayers are indispensible duties; and some *part* of our time ought every day to be dedicated to God, as an acknowledgment, that the whole of our time is his gift. But we ought to take care, that our *formal* petitions do not supersede our *habitual*, and constant endeavors. If upon the first motions towards anger, impatience, uncharitableness, &c. we, without delay, upon the spot, prayed to God, and invoked his aid, this would be upon every incident, an expedient to expel bad thoughts before they had gotten full possession of the heart, by bringing others more worthy into their room. We must feel, if we are attentive, the disorders of the mind, as well as the distempers of the body. We must know, when any glance of ill nature, lust, or discontent comes across our minds: And to turn our thoughts to God upon that emergent occasion, by a mental prayer, is instantly to withdraw the mind from evil, to retract the bad design, before it has made any advance in our hearts, and to endeavor after the opposite virtue."

Seed's Sermons, vol. i. *p.* 250, &c.

† " Dr. Samuel Annesley, a dissenting minister in London, in the 17th century, took up a custom, in early

Moreover, he, as much as almost any man, exhibited that evidence of uprightness, which the psalmist lays down, "Lord, I have loved the habitation of thine house." For besides his *weekly* attendance there, to which he was obliged by his office; he had a lecture once a fortnight in his own congregation; and he made his weekly visits to the lectures in the neighboring towns; how often was he seen at Boston, Charlestown, Cambridge, and Dorchester, paying attention to the word of God, and counting a day in the courts of the Lord better than a thousand? It is hardly conceivable, how, in the midst of so many *studies* and *labors*, as he was, at *home*, engaged in, he could possibly repair to so many lectures *abroad:* and herein he aimed, not only to promote his own edification, but to countenance and encourage the lectures to which he resorted.

Thus he took heed that he *might hear;* and he took as much care *how he heard.* He sat himself as in the presence of the eternal God; he expressed a diligent attention by a watchful and wakeful posture, and by turning to the texts quoted by the preacher. And they who were so happy as to go home with him, were sure of having another sermon by the way, till their very hearts burned within them. He indeed always carried much of religion with him from the house of God.

Among the many instances, in which the piety of Mr. Eliot was remarkable, his exact remembrance of the *Christian Sabbath* to keep it holy must not be omitted.

It has been truly and justly observed, that our whole religion fares according to our Sabbaths—that when Christians do not devoutly regard and keep the Lord's day, their graces visibly decline, and that often times by swift degrees; and that a strictness in our Sabbaths inspires a vigor into all our other duties. Mr. Eliot knew this, and discovered a fervent zeal in support of this sacred institution. The sun did not set at the evening before the Sabbath, till he began his preparation for it; and when the Lord's day came, he appeared, in a pecular manner, to be *in the spirit.* Every day was a sort of Sabbath to him; but the Sabbath day was a type, a taste of heaven with him. He labored

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childhood, which he always observed, viz. reading twenty chapters in the bible every day.—By his very frequently reading the scriptures from his childhood, he became a great textuary; and by texts readily, and pertinently produced, he often surprised eminent ministers, as his solution of cases of conscience (which his sermons much consisted of) did instruct and edify them."

Dr. Daniel Williams' works, vol. i. *p.* 368, 373.

"The famous Beza, at eighty years of age, when his memory was so impaired, that he could not retain what he read an hour before, or even the names of those about him, was yet able to repeat St. Paul's epistles in Greek, which he learned in his youth."

Such examples as far as other necessary studies and pursuits will permit, are worthy of the imitation of all young persons; especially of young *ministers*, that, like Apollos, they may become "mighty in the scriptures."

"The best help to memory, when we grow *old*, is to read the scriptures much when we are *young;* and to get them well fixed in our mind; the traces are made deeper in the vigor of our nature, and the images of things most likely to remain with us."

London ministers sermons on reading the scriptures, p. 181.

that he might, on this high day, have no *words* or *thoughts* but such as were correspondent to it. He then allowed in himself no *actions* but those of an elevated, and refined soul. And if he beheld in any person whatsoever any profanation of this day, he would not fail to give faithful reproofs.*

And hence also, to the general engagements of a covenant with God, which it was his desire to bring the Indians into, he added a particular article, in which they bind themselves, "To remember the Sabbath day to keep it holy, as long as we live."

His *conversation* was such as became the gospel of Christ—as became a Christian minister: It was good to the use of edifying, and well calculated, at that day particularly, to minister grace to the hearers. He took delight in speaking of God in serious and pleasing discourses.

He was indeed sufficiently pleasant and witty in company—was affable and innocently facetious at times, rather than rigid, and morose in conversation :† But he had a remarkable gravity mixed with it, and a singular skill in raising some pious observation out of whatever matter of discourse lay before him: Nor would ordinarily dismiss any theme without some weighty and divine sentence, which might be naturally, and pertinently introduced. Doubtless he imposed it as a law upon himself, that he would leave something of God, of heaven, and of religion with all who should come near him. In all places he appeared with that dignity, which induced the company to revere him, and to pay particular attention to his conversation.

He had a particular turn for making religious reflections upon various occurrences in common life, as well as upon special Providences.

He had a special art of spiritualizing earthly objects, and of raising high thoughts from mean things. Once going with some weariness, and feebleness up the hill on which his meeting house now stands, he said to the person that led him, *This is very like the way to heaven; it is up hill: The Lord, by his grace fetch us up!* And instantly observing a bush near him, he immediately added, *And truly there are thorns, and briars in the way too.* It is an observation, that the friends of Mr. Eliot made con-

* "The profanation of the Lord's day is, indeed, the inlet to all other vices." *Seed's Sermons, vol.* i. *p.* 98.

† Rev. Mr. Prince of Boston, in his Memoirs of Mr. Walter, ordained colleague with Mr. Eliot, gives a specimen of his pleasant, facetious turn, which was so natural to him, that it was difficult to suppress it, even at a very advanced age.—

"Mr. Elliot, then in his 84th year, presided at Mr. Walter's Ordination, and gave the charge: And though a distinction was wont to be made between the characters of Pastor and Teacher, when two Ministers were together in the same Church, one of them being ordained under the former name, and the other under the latter; Mr Eliot notwithstanding saw fit to join both names, and characters in Mr. Walter's Ordination: And on their return from the assembly, he took occasion pleasantly to say to Mr. Walter; "Brother, I have Ordained you a *teaching Pastor;* but don't be proud of it, for I always Ordain my *Indians* so."

Memoirs, p. 8.

cerning him, that they were never with him, but they got, or might have got some good by him.

From such a frame of spirit it was, that once on a visit, finding a merchant in his counting room, where he saw books of business only on his table, but all his books of devotion on his shelf, he gave this advice to him, *Sir, here's earth on the table, and heaven on the shelf; pray don't sit so much at the table as altogether to forget the shelf; let not earth, by any means, thrust heaven out your mind.* Many thousands were his occasional reflections in the course of his life.*

Mr. Eliot, on various occasions, exhibited agreeable evidence that he had made good proficience in the grace of *humility*. He sought not the praise of men, but that which cometh from God. When most diligent and most successful, and much applauded by good men, and the public in general, for his faithful and incessant labors as a minister, and particularly as a missionary, he desired not to be thought of more highly than was fit—had a deep sense of his natural and moral imperfections; and entertained a pious fear, lest *he himself*, or his *friends* should derogate from the grace of God.

An honorable person did, once in print, put the name of an *Evangelist* upon him: Upon which, in a letter of his to that person, afterwards printed, his expressions were, "There is a redundancy, while you put the title of an *Evangelist* upon me: I beseech you suppress all such things: Let us do, and speak, and carry all things with humility: It is the Lord who has done, what is done; and it is most becoming the Spirit of Jesus Christ, to lift him up and lay ourselves low. I wish that word could be obliterated."*

* Such things as have been just mentioned, may be treated by some with contempt, as puritanical. But the age in which Mr. Eliot lived is to be considered, and the approved usages of *many* of the religious at that day. Making reflections of this kind, has not been infrequent with serious and pious persons in various ages. The learned and devout Robert Boyle wrote a book of this kind, with the title of "Occasional Reflections," which was very entertaining and instructive, and discovered the religious turn of this great and excellent man. It would be happy if such a devout *spirit* were more generally prevalent in the present age. At the same time, it must be granted, that great regard is to be had to the different ways of pursuing the same general end, which are customary among serious people in different ages. The end is to be kept in view; and such measures to be pursued as are adapted to promote the end. The innocent taste of those we converse with is to be consulted. However, even at this day, they who have a natural turn for such occasional reflections, may, with *some* persons, do more good, than by long, labored discourses in another form.

* When I read this, it reminded me of a gentle reproof, given by Dr. Secker, then (if I mistake not) Bishop of London, to a gentleman of eminence, who had praised him and his writings, as he judged, in too complimental a strain: "I return you many thanks, says the Bishop, for your favorable opinion both of my sermon, and its author, though expressed in a manner, which you would have forborne, if you had known me better. Plain men should be treated in a plain way; and no body should have things said to him, which he does not deserve, and ought not to hear, if he did. Let us all endeavor to do what good we can;

The same humble temper discovered itself near his *dissolution*, as well as at other times. —Speaking about the work of the gospel among the Indians, which we quoted upon another occasion, but take liberty to quote again, in order to introduce something further to illustrate this part of Mr. Eliot's character, he expressed himself in these very observable terms; "There is a cloud, said he, a dark cloud upon the work of the gospel among the poor Indians. The Lord revive and prosper that work, and grant it may live, when I am dead.—It is a work, which I have been doing much, and long about—But what was the word I spoke last? I recal that word, *my doings*—Alas! they have been poor, and small and lean doings; and I'll be the man that shall throw the first stone at them all."

Mr. Eliot possessed a wonderful *resignation* to the will of God in all events.

In common with other men he met with some very heavy trials, which he bore with exemplary submission. Long before his own dissolution he was called to follow to the grave three of his sons; one a settled minister, whose excellent character was delineated in a former number—Another, a tutor of Harvard College, and a candidate of the ministry—a most amiable young man, eminent for learning and goodness. The other, though very young, was yet old enough to exhibit pleasing evidence of sincere piety. Mr. Eliot's youngest son, Benjamin, was settled at Roxbury, and was an assistant to his father for many years; but left the good old gentleman to deplore the loss of him also.

He resigned his children to God with such a sacred serenity, as made all the spectators to say, "This could not be done without the fear of God." He bore all his trials with an admirable patience; and seemed loth to have any will of his own, that should not be wholly moulded into the will of his heavenly Father.

However, in these trying scenes, he had such things to support and console him, as many under similar calamities are destitute of; not only a consciousness of his own sincerity in religion, and a well established persuasion of an interest in the gracious and everlasting promises of the gospel; but a well grounded and firm hope, that all his dear departed children had entered into eternal rest; and that those who survived, were truly pious, and candidates for heaven. They all gave such demonstrations of their conversion to God, that the good old man would sometimes say, with great complacency; "I have had six children; and I bless God for his *free grace*; they are all either with Christ, or in Christ; and my mind is now at rest concerning them."—And when some asked him, how he could bear the death of such excellent children, his humble reply to the question was this; "My desire was, that they should

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and give those who seem to endeavor it faithfully, the comfort of knowing we think they do; but never tempt one another to forget, we are *unprofitable servants*."

Dr. Kippis's Life of Dr. Doddridge prefixed to Fam. Expos. p. 154.

have served God on earth; but if God will choose to have them rather serve him in heaven, I have nothing to object against it; but his will be done."

Three or four years before his own decease, when more than eighty years of age, Mr. Eliot experienced distress of the most poignant kind; his excellent consort, who had been the companion of his youth, the solace of his old age, and an inestimable blessing through life, was removed from him by death. She was a woman very eminent for piety and usefulness. God made her a rich blessing, not only to her family, but also to her neighborhood.

Dr. C. Mather observes in the words following: "And when at last she died, I heard, and saw her aged husband, who else very rarely wept, yet now, with tears over the coffin, before the good people, a vast confluence of which were come to her funeral, say, *Here lies my dear, faithful, pious, prudent, prayerful wife: I shall go to her, and she shall not return to me.*"

His emotions upon this occasion were tender. He felt this affliction as a frail man; but endured it as a firm, established Christian; being in dutiful subjection to the Father of Spirits.

Mr. Eliot was very exemplary for the *diligent improvement of time;* and took pains to inculcate upon others the importance of this talent. As he spent no more time in sleep, than is necessary to recruit the exhausted spirits, and refresh nature; so he rose early in the morning, and immediately applied himself to the business of his calling: he found, by experience, *that* part of the day peculiarly friendly to study, and the acquisition of knowledge, and the improvement of the mind in other respects. And the same course, that he pursued himself, he recommended to other students, particularly to young men. In a familiar, pleasant manner he would call upon them, *I pray, look to it, that you be morning birds.*

Without a strict regard to the diligent improvement of time, it was impossible he should have accomplished so much as he did. His learning the Indian language, and translating the whole Bible into it, besides a considerable number of other books, must have been a great and laborious work, and have taken much time. But when we consider his pastoral services, in the performance of which he was very assiduous and faithful; and when we consider what he did as an evangelist among the heathen, or those that were lately so, as has been briefly stated in some preceding numbers; and when we add domestic cares, some share of which fell to his lot in common with other men; it must be allowed, that he was a pattern of industry, whom not many equalled; and perhaps very few, if any, in his day, exceeded.

Mr. Eliot made great proficiency in the virtues of *mortification*, and *self-denial*,—in the government of the appetites and passions.

He was mortified to the pleasures of this life in an uncommon degree. He exercised great and constant self-denial in respect to animal gratifications. The grandeurs of this world were to him very much what they would be to a dying man.

He maintained almost an unparalleled indifferency towards all the pomps, with which mankind is too generally flattered and enchanted.

We have seen his self-denial in respect to sleep. He lived by equally exact rules in regard to meats and drinks; denying himself, where apparent duty required. It was his habitual desire to oppose his inclinations in all instances in which they opposed his duty.

The meat upon which he lived was a plain but wholesome diet. Rich and costly dainties, and poignant sauces came not upon his own table; and when he found them on other men's, he rarely tasted of them. He made his dinner of one dish, and that a plain one.* And when invited to a feast, the guests have taken particular notice, that he magnified God for the plenty, which his people in this wilderness were, within a few years, arisen to; but during the festival, he would take not more than a bit, or two of all the dainties.

And for supper, he had learned of his beloved friend and pattern, the blessed old Mr. Cotton, either to omit it, or to make it extremely light.

The drink which he still used was very small. He cared not for wines, or drams. Good clear water was more precious, as well as more usual with him, than any of those liquors with which men so frequently spoil their health, and hasten on diseases and death. He readily allowed indeed, (to use his own words,) "Wine is a noble, generous liquor, and we should be humbly thankful for it." He doubtless viewed it as a most valuable cordial and restorative; but was ever careful not to pervert this excellent gift of heaven to the most base and pernicious purposes; nor to use it in any way inconsistent with the design of the gracious donor. Thus abstemious was he; and he found that his abstinence had more sweetness in it, than any of those sweets, from which he abstained. And he was very desirous that others should partake with him in those pleasures, which result from a judicious and well regulated abstinence. Accordingly, when, in his opinion, he has had satisfactory evidence, that some one of his own order has been deficient in the great duty of self-denial in the government of the appetites, he has, with a becoming majesty, addressed him upon the subject, and given him very plain and weighty advice, in which his error has been implicitly condemned.

In respect to property, it could not be said of him, that he sought great things for himself. What estate he became owner of was from the blessing of God upon the economy and industry of some of his family, rather than from any endeavors of his own. He could not endure unnecessarily to plunge himself into secular designs and affairs. His business as a pastor and an evangelist left him but little time for

* Mr. Addison, after many others, justly observes, "Nature delights in the most plain and simple diet."—And with great vivacity, and his usual elegance, remarks; "When I behold a fashionable table, set out in all its magnificence, I fancy that I see gouts and dropsies, fevers and lethargies lying in ambuscade among the dishes."

Spectator, vol. iii. No. 195.

secular concerns. And indeed needless, worldly incumbrances were his aversion.

It was the usage of most parishes in the country to have an annual rate for the maintenance of the clergy, adjusted commonly by the select men of the town; which, though it raised not any superabundant salaries for the ministers, who also seldom received all, that the people had contracted for; nevertheless, in many places, it prevented no small temptations from befalling those, that were laboring in word and doctrine; who must else have experienced the truth of Luther's observation, "Duriter profecto, & misere viverent Evangelii Ministri, si ex libera populi contributione essent sustentandi." However, for *his part* he proposed, that what stipend he had should be raised by *contribution:* And from the same temper it was, that a few years before his dissolution, being left without an assistant in his ministry, he pressed his congregation to furnish themselves with another pastor; and in his application to them, he told them, "It is possible you may think the burden of maintaining two ministers may be too heavy for you; but I deliver you from that fear; I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix upon any man, that God shall make a pastor for you." But his church, with an handsome reply, assured him, "That they would count his very *presence* worth a salary, when he should be so superannuated, as to do no further service for them."

Mr. Eliot was plain in his apparel; and viewed an excessive fondness for gaudy clothing as a low and criminal passion, to be carefully checked, and restrained: And he gave his advice, or reproofs accordingly.

Long hair on men was always very hateful to him. He tho't, that for men to wear their hair with a luxurious, delicate, feminine length; or for them to preserve no plain distinction of their sex by the hair of their head and face; and much more for men thus to disfigure themselves with *hair* that is *none of their own;* and most of all for the ministers of the gospel to ruffle it in excesses of this kind, may prove more than we are well aware, displeasing to the Holy Spirit of God. The hair of those, who professed religion, a good while before his death, grew too long for him; and he would express himself continually with a flaming zeal concerning it,* till at last he gave over,

* It is likely Mr. Eliot may, at this day, be thought to have been somewhat superstitious in respect to habit; inveighing with such severity against long hair and wigs on men, but doubtless this arose from conviction of mind.

Probably Mr. Eliot's great zeal against men's wearing long hair might take its rise from a pardonable mistake in interpreting a verse or two in the eleventh Chap. of the first epistle to the Corinthians. He seems to have applied to *all* times, what might be applicable only to the *then present time*, in conformity to the ideas which were then entertained, and the customs which then prevailed among people of sobriety in that part of the world, where those lived, to whom the epistle was directed.

After I wrote this, I found that Mr. Eliot was supported in his zeal against men's wearing long hair, by a considerable number of gentlemen of the first distinction in the civil

with some regret, complaining, "The lust is become insuperable."

Charity, in the extensive sense of the word, formed a prominent part of Mr. Eliot's character. It held a distinguished place among his virtues—the objects were numerous, and well-chosen. This grace shone bright

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government, within the colony of the Massachusetts, who entered into a formal association against the practice. Gov. Hutchinson observes,‡ that soon after Gov. Winthrop's death, Mr. Endicott, the most rigid of any of the magistrates, being governor, joined with the other assistants, in an association against long hair, in the words following, viz.

"Forasmuch as the wearing of long hair, after the manner of the ruffians and barbarous Indians, has begun to invade New-England, contrary to the rule of God's word, which says, "It is a shame for a man to wear long hair;" as also the commendable custom generally of all the godly of our nation, until within this few years,"

"We, the magistrates, who have subscribed this paper (for the showing of our own innocency in this behalf) do declare and manifest our dislike and detestation against the wearing of such long hair, as against a thing uncivil and unmanly, whereby men do deform themselves, and offend sober and modest men, and do corrupt good manners. We do therefore earnestly entreat all the elders of this jurisdiction, (as often as they shall see cause) to manifest their zeal against it in their public administrations; and to take care that the members of their respective churches be not defiled therewith; that so, such as shall prove obstinate, and will not reform themselves, may have God and man to witness against them."

Joseph Endicott, *Gov.*
Tho. Dudley, *Dep. Gov.*
Richard Billingham,
Richard Saltonstall,
Increase Nowell,
William Hibbins,
Thomas Flint,
Robert Bridges,
Simon Bradstreet.

The third month, 10th day, 1649.

‡ *History, vol.* i. *p.* 151.

‖ About 30 years after, A. D. 1679, the General Assembly of the Colony of the Massachusetts, in their public acts, ranked *wearing long hair* among those impious and immoral practices, which exposed the people to the judgments of heaven; and was, in conjunction with other sins which they enumerated, a cause of the public calamities they endured by the Indian war, &c. The court accordingly prohibited this practice by law; and directed "grand jurors to present, and the court to punish all offenders by admonition, fine, or correction, at discretion."

The historian observes; "In every age indifferent things have been condemned as sinful, and placed among the greatest immoralities. The text against long hair in Corinthians, as contrary to the custom in the apostle's day, induced our ancestors to think it criminal in all ages, and all nations, and to look upon it as one of the barbarisms of the Indians."

"In England, perriwigs came into use soon after the restoration. In New-England, they were an eye sore for thirty years after, and did not generally obtain, till about the time of the revolution in 1688: And even then, the example and authority of Dr. Owen, Dr. Bates, Mr. Alsop, Mr. Mede, and other (celebrated) nonconforming ministers in England; besides Spanhemius, and other foreign, protestant divines, who wore wigs, were necessary to remove all scruples concerning them."§ Our ancestors had their failings—were in some instances superstitious; but they excelled in piety and virtue.

Superstition is not the characteristic of the present age. From appearances our greatest danger is from libertinism—this is prevalent in too many places; and if not checked, there is danger of its having an extensive spread, and of producing most pernicious effects.

‖ *Hutchinson's Hist. vol.* i. *p.* 320.
§ *Hutchinson's Hist. vol.* i. *p.* 152.

through life; and like the great luminary of heaven diffused its rays far and wide.

His *liberality* to pious uses whether public or private went much beyond the proportions of his little estate in the world. Many hundreds of pounds did he freely bestow upon the poor; and he would, with a very forcible importunity, press his neighbors to join with him in such benefactions. With wonderful cheerfulness he embraced all opportunities of relieving any that were miserable. How often, with what ardors, with what arguments did he become a beggar to the people of his charge for collections, in their assemblies to support such needy objects, as had fallen under his observation? The poor counted him their *father*, and repaired to him with a filial confidence in their necessities; and many scores received their portions of his bounty. Yet, after all his benefactions, he would say, like one of the most charitable persons, that ever lived in the world, "That looking over his accounts, he could no where find the God of heaven charged a debtor there." He did not defer his charity to be put in his last will, as many, who therein shew too strong an attachment to their property, and an unwillingness to part with any of it as long as they can hold it: No; he was beneficent through a long life; and no question is to be made, that at his death, his happy soul was received, and welcomed into the everlasting habitations, by many scores, arrived there before him, of such as his charity had been liberal to.

But beside these more *substantial expressions*, he made the odors of that grace yet more fragrant to all that were about him by that pitifulness, and peaceableness, which rendered him further amiable. If any of his neighbors were in distress, he was, like a *brother, born for their adversity*; he would visit and comfort them, with a most fraternal sympathy: Yea, it is not easy to recount, how many whole days of prayer and fasting he has induced his neighbors to keep with him, on the behalf of those, whose calamities were such as tenderly affected him.

It was an extreme satisfaction to him, that his wife had attained to a considerable skill in physic and chirurgery, which enabled her to dispense many safe, good, and useful medicines to the poor, who had occasion for them; and some hundreds of sick, weak, and maimed people owed praises to God for the benefit, which, in this way, they freely received of her. She was, of her own accord, abundantly forward thus to be doing good to all; and the good gentleman, her husband would strongly recommend to her to be serviceable to the worst enemies he had in the world. Scarcely had any man fewer enemies than he. But once having delivered something in his ministry, which displeased one of his hearers, the man did passionately abuse him for it; reviling him both with speeches and writings. It happening not long after, that this man gave himself a very dangerous wound. Mr. Eliot immediately desires his wife to attend upon him, and endeavor to cure him—She did accordingly; and succeeded. When the man

was well, he came to thank her: She took no reward. Mr. Eliot received the man to hospitality; took no notice of all the calumnies with which he had loaded him; and by this behavior, so mild, so Christian, he mollified and subdued the mind of his reviler.

He was also a great enemy to contention, and was earnest in his endeavors to smother the flame as soon as ever he discovered it to arise. When he heard any ministers complain, that such and such in their flocks were too difficult for them; the strain of his answer still was, *Brother, compass them.* And, *Brother, learn the meaning of these three little words, bear, forbear, forgive.* Yea, his inclinations for peace were so strong, that, perhaps in some instances, he might have been thought to have gone to an extreme in order to effect this important end. He was willing to sacrifice almost any thing but *truth and evident duty* to effect this benevolent design. Such an excess, (if it were so) flowed from his charitable inclinations to be found among those peace-makers, who by following the example of him who is our peace, come to be called the children of God.

In fine; the benevolence of his heart was such, that he made it his habitual practice to take every occasion that presented to express it in some suitable form, by words, or actions, as the case seemed to require.

But what was the effect of this exemplary piety and Charity in Mr. Eliot? It will be no wonder to the reader, if he be told, that this good man *walked in the light of God's countenance all the day long.* It was believed, that he had a continual assurance of the divine love, wonderfully sealing, strengthning, and refreshing him for a great number of years before he died; and for this cause the fear of death was extirpated out of his heavenly soul, more than out of most men alive. Laboring once under a fever and ague, a visitant asked him, "how he did?" And he replied, "very well; but anon I expect a paroxism." Said the visitant, "Sir, fear not." But to that he answered, "Fear! No, no; I ben't afraid, I thank God, I ben't afraid to die."—Being well assured of his preparation to leave the world, he rose superior to the fear of death in a degree beyond what is usually experienced by other good men.

(To be continued.)

The Catholic Doctrine of a Trinity, &c.

(Continued from p. 315.)

XXIV.

THE Texts that follow, with this mark, (†) prefixed to them, are such as have been abused by the *Arians* to support their Heresy: and to the best of my knowledge, there are some of every sort. But when the Scripture is brought to declare its own sense of them, they will either appear to be nothing to the purpose, or confirm and *preach* the *faith* they have been supposed to [illegible]

† *Matt.* xix. 17. Why callest thou ME GOOD? there is none good but ONE, that is GOD.

The objection is founded upon the *Greek*, which runs thus—Ουδεις εστιν αγαθος, ει μη εις, ο Θεος. *There is none good but* εις, one; and *that* (one) *is*, ο Θεος, *God*. Whence it is argued, that the adjective εις being in the *masculine* Gender, cannot be interpreted to signify one *Being* or *Nature* (for then it should have been EN, in the *Neuter*) but *one Person*: so that by confining the attribute of *goodness* to the single person of *the Father*, it must of course exclude the persons of the *Son* and *Holy Ghost* from the *Unity* of the *Godhead*.

To say the truth, I think this is the most plausible objection I have ever met with; and I have sincerely endeavored to do it justice. If it is capable of being set in stronger light, any man is welcome to add what he pleases to it. For supposing the word εις to signify *one person* (and in that lies the whole force of the argument) then if *one person* only is *good*, and that person is *God*; it must also follow, that there is but one person who is *God*: the name of *God* being as much confined hereby to a *single person*, as the attribute of *goodness*. But this is utterly false; the names of *God*, *Lord*, *Lord of Hosts*, *the Almighty*, *most High*, *Eternal*, *God of Israel*, &c. being also ascribed to the *second* and *third Persons* of the blessed *Trinity*. Take it this way, therefore, and the objection by proving too much, confutes itself, and proves nothing.

The truth is, this criticism, upon the strength of which some have dared to undeify their Saviour, has no foundation in the Original. The word εις is so far from requiring the substantive *person* to be understood with it, that it is put in the *masculine* gender to agree with its substantive Θεος, and is best construed by an adverb. If you follow the Greek by a literal translation, it will be thus—*There is none Good*—ει μη εις ο Θεος—*but the one God*; that is, in common English—*but God only*. And it happens, that the same *Greek*, word for word, occurs in *Mark* ii. 7.——*Who can forgive sins*—ει μη εις ο Θεος—*but God only*: so it is rendered by our translators: and we have a plain matter of fact, that εις in this place cannot possibly admit the sense of *one person*, because *Christ*, who is *another person*, took upon him to *forgive sins*. In the parallel place of St. *Luke's* Gospel*, the expression is varied, so as to make it still clearer—ει μη μονος ο Θεος——not εις, but μονος, another adjective of the *masculine* gender: which, though it agree with its substantive Θεος, is rightly construed as an *adverb*—either the *alone God*, or *God only*. And the Greek itself uses one for the other indifferently—as, επ' αρτῳ μονῳ, *by Bread only*†—εν λογῳ μονον, *in word only*‡. The utmost that can be gathered, therefore, from these words, is no more than this; that there is *one God* (in which we are all agreed) and that there is *none good* beside him; which no body will dispute. Whether

* Luke v. 21. † Matt. iv. 4. ‡ 1 Thess. i. 5.

in this *God*, there be *one person*, or *three*, remains yet to be considered: and the Scripture is so express in other places, as to settle it beyond all dispute.

If it should here be asked, for what reason *Christ* put this Question——"Why callest thou me *good?*" I answer; for the same reason that he asked the *Pharisees*, why *David* in Spirit *called him LORD**; and that was to try if they were able to account for it. This *ruler*, by addressing our Saviour under the name of *good Master*, when the inspired Psalmist had affirmed long before, that *there is none that doeth* GOOD, no NOT ONE†; did in effect allow him to be *God;* no mere man, since the fall of *Adam*, having any claim to that Character. And when he was called upon to explain his meaning, for that *God* only was *good;* he should have replied in the words of St. *Thomas*——"My Lord, and my GOD:" which would have been a nobler instance of Faith, and have cleared up the whole difficulty. If the case be considered, this man was a very proper subject for such a trial. Fully convinced of his own sufficiency, he comes to Christ in the presence of his disciples, to know what *good thing* he might do to merit everlasting life. Whence our Saviour takes occasion to correct his mistake as to the nature of *goodness;* and having tried this *good* and *perfect* man in a tender point, sent him away grievously dissatisfied.

XXV.

† 1 *Cor.* xv. 24. Then cometh the END, when HE shall deliver up the KINGDOM to GOD, even the FATHER.

Luke i. 33. HE (*Jesus*) shall reign over the house of *Jacob* for ever; and of HIS KINGDOM there shall be NO END.

This of St. *Luke*, being a contradiction in terms to that of the *Apostle*, shews the former to be spoken *only* of *Christ's humanity;* as the latter relates *only* to his *Divinity*. When both are laid together, it is evident to a demonstration, that *Christ* is *perfect God*, as well as *perfect man*. As *man*, he *received* a *kingdom*, which again, as *man*, he shall *deliver up*, when his mediatorial office, for which he took the nature of man, shall be at an *end*. But there is a *kingdom* pertaining to him, which shall have *no end*. And this cannot be true, unless he is a *person* in that *God*, who after the *Humanity* has *delivered up the kingdom* shall be *all in all*. The distinction in this case between the *God* and *man* in the *joint person* of *Christ Jesus*, is warranted by another part of the Chapter, wherein the *Apostle* has given us a key to his own meaning. *Since by* MAN (says he) *came death, by* MAN *came also the resurrection of the dead. For as in* Adam *all die, even so in* Christ *shall all be made alive*. Here, it is evident, he is drawing a contrast between the *man Adam* and the *man Christ;* so that unless it

* Matt. xxii. 43. † Psalm xiv. 3.

be done on purpose, no reader can easily mistake the meaning of what follows —— *Then cometh the End, when* HE (that is the *man Christ*, the second *Adam*) *shall deliver up the kingdom*, &c. for so it must be, according to the tenor of the Apostle's discourse.

The *New Testament* abounds with expressions of this nature; but they have no difficulty in them, if it only be remembered that Christ is *man* as well as *God*; which the *Arians* are willing upon all occasions to forget. And it has been chiefly owing to an abuse of these texts, that they have been able to put any tolerable gloss upon their Heresy. The *Old Testament* seldom speaking of *Christ*, but as a Person of the Godhead *before* his Incarnation, does not afford them so many opportunities: and hence is it, that most of them confine their enquiries to the *New*, which is the history of him *after* his Incarnation, when he appeared, as *the first-born of many* brethren*, *anointed above his* Fellows (*Mankind*) receiving authority and dominion from *God*, who by a power superior to that of his human soul and body, put *all things in subjection* under the *feet* of it.

But some, for whose sakes he thus humbled himself, and became obedient in the flesh, instead of receiving it with humility and devotion, even cast it in his teeth, and make it an argument *against* him: vainly imagining that they do honor to their supreme God, while they say with *Peter*——Lord, *be it far from thee: this shall not*, it cannot, *be unto* thee. And it is worth their while to consider whether they may not fall under the same rebuke, when it will be too late to retract and change their opinion.

A solemn advocate of theirs, tells us——his *present concern is with the* New Testament *only*†. And another writer of some figure, who, you are to suppose, is addressing himself to a *young Clergyman*, puts it into his head, that he "*may reject* Arguments "*brought from the* Old Testament *to prove the* Trinity, *as* tri-"fling, *and proving nothing but the* Ignorance *of those that make* "*use of them*‡." And I could wish *that* were all: for I had much rather be accounted a *fool* in *their* judgment than find myself under a necessity of charging them with the horrible guilt, of *denying the* Lord *that hath bought them.*

XXVI.

† *Acts* x. 42. — That it is HE which is ORDAINED of GOD to be the *judge* of quick and dead.

This passage will help us to detect, once for all, that common fallacy of our adversaries, in misapplying such words as relate only to the *human* nature of *Christ*, and erecting arguments thereupon to the degrading of his supreme Essence. *Christ* is *ordained* of *God*, it is true: and the nature that *receives* power, must be *inferior* to the nature that *confers* it. But is his *Godhead* therefore *ordained?* They tell you it is; and their scheme requires it:

* Rom. viii. 29. † A sequel to the *Essay on Spirit*, p. 8.
‡ *Letter* to a *young Clergyman* upon the *Difficulties and Discouragements* which attend the *study* of the *Scriptures* in the way of *private judgment*.

But the *Scriptures* declare the contrary——GOD (saith St. *Paul*) *hath appointed a day wherein* HE *will* JUDGE *the world in righteousness by that* MAN εν ανδρι, (IN *that* MAN) *whom he hath* ORDAINED*. The supreme God that was *manifest in the flesh*, and IN *Christ reconciling the world to* HIMSFLF, shall remain in the same personal union with him, till he has *judged* the world, and is ready to *deliver up the kingdom*. And though our *Judge* shall even then retain the Character of a *Man*, yet as *God* who *ordained* him, shall be present with him in the same person, the act of the last judgment is equally ascribed to both natures. In the text just above cited, it is said——*He* (God) will *judge* the world; though it immediately follows, that a *man*, even the *man Christ*, is *ordained* to this office. And so we have it again in the Epistle to the *Romans*——*we shall all appear before the* judgment seat *of* Christ. *For it is written, as I live, saith the* Lord, *every knee shall bow to* ME, *and every tongue shall confess unto* GOD†. We are to give an account of ourselves at the *judgment seat of* Christ. And how does the *Apostle* prove it? Why, because it is written, that we shall give an account of ourselves to the *Lord God*, who swears that *he liveth*. But unless *Christ*, who is a *man*, be also this *living God* and *Lord*, this proof is not to the purpose.

XXVII.

† *Acts* x. 40. Him GOD raised up and SHEWED HIM openly to us who did eat and drink with him *after he rose from the dead.*

John xxi. 1. After these things JESUS SHEWED HIMSELF again to his *disciples* at the Sea of *Tiberias*; and on this wise SHEWED HE HIMSELF.

The former text takes something from *Christ*, as *man*; in which capacity he was at the *disposal of the Father*. But the latter restores it to him again as *God*; under which character he is at his *own disposal*, and in unity with the Father. The same is to be said of the two articles which follow.

XXVIII.

† *John* iii. 16. GOD so LOVED the world, that HE GAVE his only begotten Son.

Ephes. v. 25. CHRIST also LOVED the Church, and GAVE HIMSELF for it.

XXIX.

† *Eph.* iv. 32. *Forgiving one another*, even as GOD, for CHRIST'S SAKE, hath FORGIVEN *you.*

Col. iii. 13. *Forgiving one another*—even as CHRIST FORGAVE *you.*

* Acts xvii. 31. † Isa. xlv. 23.

XXX.

† *John* vi. 38. I came down from heaven, NOT to do MY OWN WILL, but the WILL of HIM that SENT ME.

Matt. viii. 2. And behold there came a Leper and *worshipped* him, saying, LORD, if THOU WILT thou canst make me clean. And JESUS said, (Θελω) I WILL, be thou clean.

XXXI.

† *Acts* xiv. 29, 30. And now LORD———grant—— that *signs* and *wonders* may be *done* by the NAME of THY HOLY CHILD JESUS.

It seems here, that *signs* and *wonders* were not to be wrought by *Jesus Christ*, as the *author* of them; but by an higher power of the LORD, put into action by the *name*, Merits, or Intercession of the *Holy Child Jesus*. Yet St. *Peter* makes this same *Jesus*, though in *heaven*, the immediate author of the *signs* and *wonders* wrought by his disciples upon earth.—"Eneas (says he) JESUS CHRIST *maketh thee whole*." *Acts* ix. 34.

XXXII.

† *Matt.* xx. 23. To SIT on my right hand and on my left, is NOT MINE TO GIVE, but (*it shall be given*) to them for whom it is prepared of MY FATHER.

Yet our blessed Saviour has promised elsewhere, to bestow this reward in his *own right*—"*To him that overcometh will I* "GRANT *to* SIT *with me in* MY THRONE." *Rev.* iii. 21. This is sufficient to rescue the text from any heretical use that may have been made of it. But still there remains some difficulty, which, with God's help, I shall endeavor to clear up. It will appear to any person, not ignorant of *Greek*, that the original in this place does reserve to *Christ* that act of power and authority, of which the *English* version, by inserting a few words, seems to have divested him. The *Greek* is this——ουκ εστιν εμον δουναι —— *it is not mine to give*, αλλ' οις ητοιμασται, *but to them for whom it is prepared* —— "nisi quibus paratum est." For in the eleventh verse of the foregoing Chapter, there is an expression exactly parallel—— αλλ' οις δεδοται —— *save they to whom it is given*; or as *Beza* hath it——"sed *ii* quibus datum." Now there can be no grammatical reason, why we should not take —— αλλ' οις ητοιμασται —— in the same manner; and then the text will *affirm* what it now seems to *deny*. For to say, that *Christ* cannot give any particular reward, *save to them for whom it is prepared of his Father*, is the same as to say, to *such* he *can* and *will give it*; according to the common maxim——*Exceptio* probat *regulam in non-exceptis*.

The scope of the Text therefore, is to shew, that nothing can be granted even by Almighty power itself, where there is not a suitable merit or disposition in the persons who claim it.

" God shall give this honorable place to those, for whom it is " prepared by an invariable rule of justice ; whose *victory* of Faith " being foreknown and accepted, a seat is allotted them accor- " ding to it." And the two passages being laid together, supply us with this principle. As if our *Saviour*, who is the *speaker* in *both* places, had said ——" Though it be *not mine to give ;* yet, " to him " that *overcometh*, will *I* (even *I myself) grant* to *sit* " with me in *my Throne ;* because for *him* this seat is *prepared.*" It is not owing to a defect of power in the Trinity, or in any person of it, that the divine purpose cannot be changed ; but because it is impossible for the power of God to break in upon the order of his distributive justice. And it is upon this account only, that we read of *Christ*, *Mark* vi. 5. " *He* COULD *there* " *do* NO *mighty work.*" For the *power* of doing a miracle was always present with him ; but the *place* being *improper* because of their *unbelief*, made the thing impossible. In the same manner, that declaration of the *Lord* in *Gen.* xvii. 22. is to be accounted for,—*Haste thee, escape thither, for* I CANNOT *do any thing till thou be come thither.* No man would hence conclude, that the hand of God is straitened, or his power limited ; but only that he does, and by his own nature *must*, act agreeably to the disposition of things and persons, known to himself.

(To be continued.)

On the Mercy of God to Sinners.

MERCY is a subject on which much is said in the holy scriptures, and it should therefore be the matter of our frequent meditations. The mercies of God, duly considered, are very comforting to his people, excite to confidence, prayer, holiness and praise, and on these accounts are worthy of frequent and fixed meditation. There is also a strange readiness among many people, to consider God as hard and austere with them, by which they excuse their guilt in continuing in unbelief. This should be removed, by exhibiting the mercy of God as it is represented in his word.

The mercy of God to mankind is favor to the ill deserving: It is grace. Sinners are the only objects of grace : they all deserve wrath for their disobedience to God, and their unholy natures ; and favor to them is mercy.

The mercy of God is an holy mercy ; it is exercised to promote and encourage holiness, and affords no reasonable grounds for men to support themselves in sin, by presumption on the favor of God. If men sometimes harden themselves in wickedness, it is not because there is any thing in the mercy of God which supports them. In this state of trial, the impenitent have many mercies. These are given to favor them with an opportunity to become the people of God, and that they may prove their moral characters. When these reasons for present favors shall have ceased, their mercies

will be taken away, and their abuse of them will greatly enhance their punishment. "Wo unto thee Bethsaida, wo unto thee Chorazin: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in dust and ashes. But it shall be more tolerable for Tyre and Sidon than for you." The proper end of mercy is to lead men to repentance. "The goodness of God leadeth thee to repentance." When God proclaimed his name "gracious and merciful," he foreclosed all presumption, by declaring that he will by no means clear the guilty. Our Lord also, when he came to declare the mercy of God, and preach salvation to men, was at the same time the greatest preacher of wrath saying, "He that believeth not shall be damned." Divine mercy will not save men in their iniquities. God will not destroy his law, or subvert his own authority, or uphold men in their wickedness. His mercy saves only those who repent and trust in the Redeemer. "Without holiness no man shall see the Lord." It is no evidence that God is not merciful, because he will not support rebellion; but this is a real evidence that his mercy is an holy mercy. He can pardon only such as return to him through Christ, consistently with his purity.

The mercy of God is also consistent with justice. Though it bestows salvation on such as deserve wrath, yet, as it is given by means of the atonement of Christ, it declares his abhorrence of sin and delight in justice. Justice was never more honored, than when Christ died for sinners. By him God can be just, and yet the justifier of him that believeth. The mercy of God is far from that weak tenderness which froward children are glad to find in over fond parents, and on account of which they at the same time despise their government. He exercises his mercy with discretion, and not in favor of rebellion and ungodliness.

II. The mercy of God is exceedingly great. Or, as the Psalmist elegantly expresses it, "Thy mercy is above the heavens." No attribute appears more strikingly expressed in the works of God. Our God is indeed unbounded in every perfection. He has so conducted the concerns of his kingdom, as to bless his people with astonishing manifestations of all the known attributes of his nature. What a sample has he given us of his unlimited power, in creating, supporting and directing the visible world? "The heavens declare his glory, and the firmament showeth his handy work." His wisdom is equally conspicuous in the immense plan, by which all things are adjusted in a perfect manner. His rectitude and infinite holiness are as gloriously illustrated, in framing his whole moral government, with the most excellent simplicity, on the great social principle, love—impartial goodness. And his penal justice is awfully revealed, in the everlasting condemnation denounced against fallen men and angels. But his mercy is more wonderfully exercised than any sample which he has given of his other attributes. God is merciful, and the manifestation of this perfection of his nature would exalt the blessedness of his loyal subjects, and he resolved that his

creatures should have the advantage of the blessedness derived from the knowledge of it. This world was from eternity selected for the purpose: it was created, and the concerns of it were in its beginning so directed, as to prepare it for a place in which mercy should be exemplified as it is, in all its glory. Mercy is a kind of supreme exercise or quality of goodness, and peculiarly glorious. Therefore when God declared his glory to Moses, he particularly proclaimed himself to be gracious and merciful. His mercy is infinite as his nature, and he resolved to represent it as it is, that it might appear "great above the heavens."

The mercy of God appears great when we consider towards whom it is exercised—towards this guilty world, involved in rebellion and total moral depravity of heart—towards enemies, who were far from submitting themselves to him, and towards even the vilest of the vile. "While we were yet enemies Christ died for us." In this respect the exercise of mercy is as great as possible. It would have seemed less, if our depravity had been but partial, or if we had first submitted ourselves to God, and manifested a disposition to return to duty, before favor had been offered.

The mercy of God is great, because the exercise of it towards mankind was designed from eternity. There was a covenant between the sacred persons of the blessed Trinity on this subject. In this the divine Trinity is revealed to creatures, and they are introduced as covenanting together on a plan of grace for fallen man, and engaging to perform their several offices in this work.—The Father covenanted with the Son, that in consideration of the office which he was to sustain, he would give him all power in heaven and on earth, that he might be head over all things to the church, and cause all things to work together for its good, that he should see of the travail of his soul and be satisfied, that he should have the heathen for an inheritance, and the uttermost parts of the earth for a possession, and should break them with a rod of iron, and dash them in pieces like a potter's vessel, saving his saints, and destroying all his enemies. All judgment was to be given unto the Son. Our blessed Lord accepted the appointment, and covenanted to do the office of a mediator, saying, "Lo, I come, in the volume of the book it is written of me." And the holy spirit was to proceed, and do his office work in accomplishing these designs of mercy.—This was an admirable preparation to glorify the attribute of divine mercy.

According to this covenant of redemption, each person of the sacred Trinity began his work, after the apostacy of man, and did wonders of grace to accomplish it. The Father manifested his infinite compassion, in freely delivering his only begotten son to death. We admire the obedience of Abraham, in deliberately offering his son upon the altar; but what was this in comparison with the supreme Father, when he spared not his Son, whom he loved with infinite strength of affection, but gave him up to be a propitiation for sinners that deserved his abhorrence and wrath? This

was an expression of infinite grace. "In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." The mercy of the Father appears also very glorious, in receiving into everlasting life, all that believe on the Lord Jesus Christ. "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." He freely passeth by all our iniquities, and the depravity of our hearts, great as it may have been, as soon as we receive and rest upon the sacrifice which he has provided; and gives us power to become the sons of God.

Jesus Christ has also manifested his love and mercy towards us, no less wonderfully than the Father has done.—That he might gratify his merciful disposition, he stepped in as a Mediator, immediately after the apostacy, and by undertaking to make an atonement, he procured a state of probation for mankind, and that the world should be given over into his hands, that he might turn all things in heaven and earth to the advantage of his grace.—This was the first act of favor, which fallen man received.—Christ then began to open his designs of grace to this world, and to instruct mankind in the things necessary to salvation; and he has continued in this employment ever since, giving mankind patriarchs, prophets, apostles and other ministers, to instruct, exhort and persuade them to confess and forsake their sins, and return to God through Christ. He has also taken upon him the seed of Abraham, and been made a sin-offering to redeem mankind, and has given us assurance, that such as will come unto God by him, shall be heirs with him of God. Here we are to learn the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge. Christ has done wonders for the salvation of those which were lost.

The Holy Spirit too, has come into the world, to carry on this admirable work of mercy. He inspired the writers of holy scripture, he strives with sinners, and creates anew the elect; they are made the temples of the Holy Ghost, and he is their sanctifier and comforter. The Spirit of God is continually employed in these things, and he perseveres in them, though so often grieved by the unprofitableness even of the elect. Thus the Father, the Son, and the Spirit, are all employed, each in his peculiar office, in the work of mercy for sinners, and they make all things subservient to this work. No sacrifice was ever made to manifest any divine attribute by the Most High, till the infinite sacrifice of the Redeemer was made to the exercise of mercy. This is a most expensive work; believers are bought with a price; here the greatest wonders are wrought, which manifest the riches of divine grace.

Further, We should also consider the greatness of the benefits which divine mercy furnishes for such as will accept it, and which are freely offered

to all who hear the gospel, if we would get right ideas of the greatness of the mercy of God towards men. And here again the mercy of God appears great unto the heavens.—All the comforts and privileges of this life, every thing better than the wrath which we deserve, is the fruit of this mercy. A greater mercy still is the offer of a full deliverance from sin and captivity to Satan. Sin is the worst of all evils, and a deliverance from it, the greatest deliverance we can receive.—Another benefit is deliverance from the wrath of God, which is due to us for our iniquities. But deliverance is not all that infinite mercy does for us; perfect holiness and conformity to God are offered us, and the inheritance of eternal glory.—This far exceeds the original state of Adam. Divine grace does not rest in merely restoring us to the blessedness from which we fell, it brings us to heaven instead of paradise. These are infinite benefits.

But the benefits of divine mercy are not confined to men. The holy angels desire to look into these things; and it is very much in the grace of God to men, that they behold the exceeding riches of divine goodness; for grace is the most wonderful expression of it.—Their happiness is also increased, by the joy they have, over every sinner that repenteth. Thus the benefits of divine mercy spread over all heaven, and convey an eternal weight of glory to all who rely upon it among mankind. How wonderful is the mercy of God!

By the holy nature of divine mercy, all who continue in final impenitence, are excluded from any advantage from it, except while they are continued as probationers on trial. Should any feel, because they do not receive the comforts of religion, as tho' God were austere and hard with them, let them enquire whether they have quitted their rebellion, and have come to Christ for mercy in the exercise of repentance and faith in the Redeemer, or whether they reject these terms of salvation? Perhaps they have not made trial of his grace, but are displeased with the holiness it demands. Let them make trial of it, or for ever acknowledge that they have nothing to object against the evidence now given of the admirable riches of divine grace. How improper it is for men to think or speak of God as unmerciful, while they have invariably refused to receive his grace! Again,

Since, the mercy of God is so admirable, and such infinite things have been done in the exercise of it, beyond what have been done in the exercise of any other known attribute of the Deity, we have clear evidence that mercy is his delight. Let sinners then know that they may, without any risk, venture themselves for eternity, on the mere mercy of God in Christ, without seeking for any other foundation for justification. How affectionately are we invited to come unto Christ, that we may find rest to our souls! If we perish, it will not be through any defect in the mercy of God; but our blood will be upon our own heads.

The view we have taken of the astonishing fulness of divine grace, though infinitely unequal to the truth, is exceedingly en-

couraging and supporting to all such, as are disposed to rely on the holy mercy of God. They need not be dismayed at any trials to which they may be exposed, not though the earth be removed, and the mountains carried into the midst of the sea. If they have enemies, this promise may support them, "My grace is sufficient for thee." Nothing shall be able to separate them from the love of God, which is in Christ Jesus.

This view of the infinitude of divine grace, is an encouragement to us to abound in prayer. If God were less gracious, the encouragements would be proportionably less; but as it is, we may be sure that none shall seek the face of God in vain.

It may also be well to reflect, that as such infinite mercies are offered to us freely, we are bound to bless God for the offer, and are equally indebted to him for those proposals of grace, whether we accept them or not. Let us then take heed that we refuse not him that speaketh from heaven; but be thankful and bless his holy name.

CHARIS.

Memoirs of the life, character and religious exercises of Mrs. Abigail Lee, consort of the Rev. Chauncey Lee, of Colebrook; who departed life October 20, 1805, in the 36th, year of her age. Extracted from the sermon, delivered at her interment, by the Rev. Samuel J. Mills, of Torringford, with some enlargements.

"TO give some brief, biographical sketches of the character, life and religious exercises of the deceased, I presume will meet the feelings of my audience, and subserve the important end of gospel instruction. The task, therefore, I attempt as a duty, and with uncommon satisfaction in the subject.

"Mrs. Abigail Lee, the beloved and much lamented deceased, whose earthly remains now lie before us, in her sphere of life, the duties of which she discharged with respectability and usefulness, was, on many accounts, an interesting Christian character,—one of those worthies who are to be holden, in everlasting remembrance. The tears, and sad countenances of this numerous assembly, give an unequivocal testimony of public esteem.

"She was born in Salisbury February 19th, 1770, and there she was brought up. Her parentage was respectable. Her father Joshua Stanton Esq. was a very wealthy farmer, and for a number of years past has lived in Chittenden County, Vermont. By her pious mother, she was early dedicated to God in baptism. Through the gay season of youth, she was distinguished for filial affection, sobriety of manners, and an amiable and steady deportment. Her person was pleasing, and an air of meekness and dignity was remarkably blended in her countenance. She was lovely and beloved. At the age of eighteen, she gave her hand in marriage to Mr. Chauncey Lee, then a young attorney, commencing business in the practice of law, now your worthy pastor, and most tenderly afflicted under his irreparable loss.

"As to her spiritual concerns, we may notice that God's deal-

ings with her, both before and since her conversion, have been remarkable. In the journey of her married life, she has been led through a series of the most trying scenes of untoward misfortunes and distresses, both before and since her residence with you, which there is not time to particularize. By the word and providences of God, and the tender and unwearied exertions of her husband, she was gradually led to adopt the great and distinguishing doctrines of grace. This, however, was but in speculation; but in this way she was instructed in the truth, and by knowledge in the mind, a foundation was laid for divine grace in her heart, in God's appointed time. This, to me, accounts for her setting a very high estimation upon argumentative sermons upon the cardinal points, and being peculiarly edified with them, which is not common even among Christian professors. By the operations of the Spirit upon her mind, in her unconverted state, she became in successive seasons deeply impressed, when her attention and concern, for a short period, would be solemnly drawn towards the things of eternity; and the tender solicitude and fervent prayers of her affectionate husband, be much awakened and excited. These solemn seasons, however, were short, and these serious impressions would soon wear off.

"We pass on to the period of her residing in this town, which has been the theatre of her religious life. She was not one of the fruits of the attention which commenced in Dr. Edwards' day, but a grape gleaned after the vintage. The winter of the year 1801 was the time her Saviour had fixed on, to bring her out of darkness into marvellous light. This too was gradual, as her preparation for it had been. Awakened by the still, small voice of conscience, the hand of God was remarkably *tender* in her impressions. Her terrors and distresses were not great, and, though the change must have been instantaneous, yet her transition from darkness to light, was gradual, like the progress of day-break. Her enmity and opposition were taken away, but she was not immediately blest with the comfort of hope. For several weeks before Christ was pleased to reveal himself in her, the hope of glory, she was held in one point of view, that is admiring and adoring the infinitely perfect justice of God, by which, as she considered, she must be for ever excluded his kingdom and presence.—Her terrors were gone. She had no fears of wrath. All was right—all was just—she was a fit subject of eternal punishment—deserved nothing else, and had nothing to object. She, however, felt as if she had lost her conviction, and was sinking into stupidity.

"God is pleased to work by means, though infinitely above the need of them, and to make his ministers workers together with him, in accomplishing the designs of his grace and mercy. The following is an example. The Rev. David Huntington, providentially sent on this errand of love, returning from his northern mission, took lodging for a night, under her hospitable roof. His conversation was spiritual and heavenly—upon the love of God—the fullness, grace and glory of Christ. It was quickening—it was refreshing

to her, and like the cooling stream to the thirsty fainting soul. The light of Heaven beamed upon her soul—she accepted of Christ, and rejoiced in his salvation.

"In the May after, she made a public profession of her faith in Christ, entered into covenant with God, and united with this Church.

"By their fruits, saith Christ, shall ye know them; and by this rule, the Christian character of Mrs. Lee has been particularly known and distinguished. It has appeared peculiarly amiable in the family and social relations. As the mistress of a family, order, carefulness, industry and frugality marked all her movements. These, which before were the fruits of a good education, now flowed from a religious principle. She was an affectionate wife—her husband's heart trusted safely in her, and reposed unlimited confidence.—She was a very tender and affectionate mother to her children, and to the children of others under her family care. She manifested a benevolent regard for her neighbors, both in their temporal and spiritual interests,—often conversed with them upon the importance of religion, and warned them of the danger of neglecting it. She received her friends with generous kindness, and her house was the seat of hospitality. I speak this with confidence, for you all know it. She was charitable and forgiving towards every one's faults but her own—nor less was her charitable compassion to the poor. Often has she contributed to their necessities, with a liberality beyond the scantiness of her means; and often has she been heard to say, with great emotion, "*Oh, had I but the means, I would make the hearts of the poor sing for joy.*" She had a great attachment to the word of God, and made her Bible the man of her counsel. She was prayerful and conscientious in the religious duties of the family and the closet, and in the religious instruction of her children. She loved the sabbath, and the duties of it, and never was unnecessarily detained from the worship and instruction of the sanctuary.

"I mention not these things, my friends, to give you any new information about her; but to hold up examples, so deserving of our imitation, that they ought not to be unnoticed, and by which, though dead, she yet speaketh. My acquaintance with her, since her becoming a disciple of Christ, and especially in her long last sickness, has been particular, and the statement now given of her life and character, is derived from the most authentic sources.

"I shall now advert to a certain trait in Mrs. Lee's religious character, very distinguishing and extraordinary, and which I can truly say, I never met with in the same degree, in any other person—and that is, such clear and full evidences of a gracious state, accompanied at the same time, with so small a degree of religious enjoyment. It is, undoubtedly, a correct scripture sentiment, that religion and its comforts, are not, in this world, inseparable; and that a man's religion cannot be measured by his joys and transports; but, in no other instance have I ever known, this principle so fully exemplified, as in

the history of Mrs. Lee; and, for the same reason, I conclude her rest is the more refreshing—her heaven the more happy and glorious to her. In her Christian journey, she has travelled mostly by night—but though "weeping may endure for a night, joy cometh in the morning;" and her darkness we trust is succeeded by the light of eternal day. It is undoubtedly characteristic of the real Christian, to be diffident of his own exercises, and have a godly jealousy over his heart; but I never knew one maintain such a rigid scrutiny over her own heart, and be so afraid to take up any evidence in her own favor, as was Mrs. Lee—though, perhaps, in the strength of holy desire she is equalled by few, who profess the Christian character. Many a time, has she been kept from sinking by that precious promise of Christ, conscientiously applied—"Blessed are they that hunger and thirst after righteousness, for they shall be filled." It was adapted to her case.

"It seems to have been the design of heaven, by her example, to exhibit the Christian character, in a new attitude. Thus to display God's holy sovereignty, and rebuke us for prescribing rules to him. This circumstance in her character, is to be accounted for, from one or both of these two causes—either from constitutional make, or from her setting up as her model and standard for examination, characters, eminent, not only for their religious exercises, but their religious enjoyments. It is for this reason, I feel, that the Christian character, and religious exercises of Mrs. Lee, cannot be made too publicly known, in order to shew, that a person may be even very eminent in grace, and yet possess but a very small share of religious enjoyment. The graces of the Christian are the fruits of the Spirit—they are precious pearls—and if Christ is pleased to strew them in this sinful world, bidding us "mark the perfect man" shall we, thro' motives of delicacy, scruple to gather them, and lay them up among our jewels? God forbid. It will not be making the subject cheap, but the more precious—for, the more grace there is in the world, and the more it is exhibited and distinguished, the more highly will it be valued, and the more glory will redound to God and the Lamb.

"Let us now attend to the interesting scene of her last sickness and death, which, like all her other exercises and sufferings, gradually progressed to their consummation. About the beginning of the last winter, she was suddenly seized with the disorder that finally terminated her valuable life—a distressing cough, with other symptoms of a pulmonary consumption. From her first seizure, her mind was impressed with the belief, that it was her last sickness, and she should never recover.

"With the history of her last sickness, you are all acquainted. No exertions were spared, and no means neglected, which a fond husband, and her benevolent friends could administer for her recovery. But the progress toward dissolution, was steady and sure. At times her friends were cheered with hopes of her recovery; and she herself, at a

certain time, took encouragement, and assigned as the principal ground of it, her faith in the efficacy of prayer. "I have, said she, so many pious, Christian friends, constantly praying for me—it is a great mercy, and I believe that God will hear and answer their prayers."——

"As to the exercises of her mind, she was, through almost the whole time of her last sickness, under a cloud, and her soul labored in darkness, under the hidings of God's face. But, though distressed she was patient—though cast down she was not destroyed. The justice and propriety of God's dealings with her, both in her outward and inward affliction, shone very clear and bright in her mind, and her principal comfort seemed to be in contemplating and acknowledging it—saying, "it is all right—perfectly right—God does every thing well. It is just, that I should be denied his gracious presence in the hour of trial. I deserve nothing better—I have been so unfaithful to him."

"She had a high relish for religious society, and conversation, and used to say in the view and fear of perishing "Must I be excluded the society of all good beings, and confined to the company of abandoned wretches eternally blaspheming God, where I never shall hear one good word spoken, nor one prayer made? This would be misery indeed." At a certain time she said, and it was, perhaps, the only instance that looked like complaining, "must I die, a young woman at five and thirty, and leave my three little children in a wicked world, as lambs among wolves?" Since her light and comfort were restored, her language has been, "it is just as well to die at thirty-five as at seventy—my children are God's creatures—they are in his hands—there they ought to be—there I choose they should be—I have no wish to take them out—I leave them with God—blessed be his name, he does not need me to take care of them—I feel no particular desire to live, but to honor and serve him, and to convince every one as far as I can, of the excellency of religion." This happy state of mind took place, about ten days before her death, and it deserves our notice, that it was directly after being publicly prayed for by this church and congregation. The long continued gloom broke, and the day star again arose in her heart. Her spiritual comfort seemed to rise, in proportion as her bodily strength decayed. It was ever God's method of dealing with her to lead her on gradually, and step by step. He was now about to cut short his work in righteousness, and she ripened fast.—She never had the high triumphs of faith—never stood on Pisgah's top looking over, and viewing the promised land—but in the vale below, looking up—following hard after the Lord—humbly hoping, and earnestly hungering after righteousness.—In the course of her last week, she was visited by Rev. Mr. Robbins and myself, and she professed to be strengthened, and comforted in her mind. Providence so ordered it, that I was with her when she died; and I bless God for this disposal. On the Friday before her death, she set her house in order to leave it. With the utmost calmness and com-

posure, though she could speak only in a whispering voice, she gave directions to her husband, her mother Lee, and her children, about her funeral, and what she would have done after her death, in a variety of particulars; and took a solemn and affecting leave of them. It was not expected she would be called away so soon, but God knew when it was the best time.—The latter part of Saturday night, it was observed by the watcher, that she altered in her breathing—she observed it herself, and desired to have Mr. Lee called up, who slept in the same room. She believed she was going, but her hope was darkened. I cannot give up my hope, said she, "but oh, if after all I should be denied." She desired Mr. Lee to pray with her, which he did twice before morning.—This cloud continued on her mind till about the middle of the forenoon. Mr. Lee sat by her, and read to her several chapters in the book of Psalms—among others, the 30th Psalm, the last words of which are, "O Lord my God, I will thank thee for ever and ever."—Upon hearing this, she readily signified that she joined with the Psalmist. Her peace and serenity were restored.—She requested Mr. Lee, that no uncommon parade might be made at her funeral, and that decency only might be consulted. She remarked that it was a very great mercy that she had her reason clearly.—"Oh, I cannot be thankful enough, I hope it may continue to the last."

Several of her answers to questions now asked her, I cannot omit. *Question.* Are you willing to die? *Answer.* I hope I am—it is a solemn thing to appear before God in judgment—but O Christ——here her voice was interrupted by the rattling of phlegm.—*Q.* Do you feel a spirit of forgiveness? *A.* I freely forgive every body, and die in love and peace with all mankind. *Q.* Do you feel that you have done any thing to deserve salvation? *A.* Nothing, I am a guilty hell deserving creature—it must be boundless mercy—Christ is my only hope. Through his merits I hope we shall all meet in Heaven. *Q.* Does Heaven appear glorious to you? *A.* Oh, my soul panteth for God! I long to be perfectly conformed to him—to be absorbed and swallowed up in him—this, this is heaven—this is worth dying for. *Q.* Is your faith strong? *A.* Christ is the only foundation, I humbly trust in him. *I cling to the rock;* but am afraid I shall not be patient and honor God in my death.

"About the middle of the afternoon, I happened in—found the house filled with sympathizing neighbors—Mrs. Lee dying, and just able to speak a few words in a very low whisper. In a little time, it was proposed to her by Mr. Lee to have two verses of a Psalm sung—to which she readily assented. The words proposed were the 4th, and 6th, verses of the 149th Psalm.

"Saints shall be joyful in their king,
Ev'n on a dying bed,
And like the saints in glory sing,
For God shall raise the dead.
When Christ the judgment seat ascends,
And bids the world draw near,
Thrones are prepar'd for all his friends,
Who humbly lov'd him here."

"The scene was amazingly affecting and solemn. Imagination may conceive, but words utterly fail to describe it. The room was full of people—a number attempted to sing. Tears constantly streamed from every eye—the music was frequently interrupted by sobs—and not a person in the room, but our dying friend, that was not deeply agitated. She appeared peaceful, serene, and devout—the joys of heaven seemed to shine in her countenance.—I prayed with her—she then failed very fast, till about half after six, when she closed her earthly course, breathed out her soul to God, and we humbly trust, sweetly slept in the arms of Jesus.—Blessed are the dead, that die in the Lord. Be ye therefore followers of them who through faith and patience inherit the promises."

Explanation of Scriptural Types.

No. XI.

Jacob's LADDER *Typical.*

AMONG the seasonable interpositions of God's providence for the relief of his people, may we not reckon the vision of *Jacob's ladder?* The patriarch, now exiled from his father's house, and making a tiresome journey to Padan-aram, must have been peculiarly exercised with the trials of his present condition. Reflections on the affectionate and tender parents, friends and comforts, which he left behind, the dangers and sufferings to which he should be exposed in the tedious journey before him, and his own solitary and defenceless state, probably filled and agitated his mind. When the day was spent, and his weary limbs demanded repose, pensive and sad, with the canopy of heaven for his covering, a stone for his pillow and the earth for his bed, he composed himself to rest.—When sleep had closed his eyes, *he dreamed, and, behold, a ladder set upon the earth, and the top of it reached heaven, and, behold, the angels of God ascending and descending upon it. And, behold, the Lord stood above it,* who addressed him in the most consoling terms, assured him of his gracious presence and protecting care in all his ways, and of a fulfilment of the covenant which he had made with Abraham his father, Gen. xxviii. 11—15. This vision has ever been considered as typical of evangelical subjects; and is not this interpretation supported by Christ's apparent reference to it in the assurance which he gave to Nathanael, John i. 51. Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the son of man. Are not the following subjects represented by it?

1. Doth not this ladder which stood on the ground and reached heaven, typify the one mediator between God and men, the man Christ Jesus? In whose person, natures, the divine and human, remote and distant as heaven is high above the earth, are connected and united, who constitutes the great, blessed and only medium of intercourse and communication between earth and heaven, and in whom the whole family of heaven and earth, is named; being their common centre, and the bond

of holy union and communion between them.

2. Doth not the address of the Most High to the patriarch from above this ladder, signify, that God makes all the revelations of his designs to men, all the manifestations of his mercy and grace to them, and especially, all the promises of his protection, favor, spiritual blessing and eternal life, to his people thro' Jesus Christ? For *in him* are all the promises of God, *Yea, and in him, Amen*, to the glory of God. And that he is the way, the truth and the life, through whom only, sinful men can have access to God, and in which new and living way they may draw near to him in the full assurance of faith.

"Is he a way? he leads to God,
The path is drawn in lines of blood?
There would I walk with love and zeal,
Till I arrive at Zion's hill."

3. Doth not the ascent and descent of the angels upon this ladder suggest, that God effects the designs of his providence, and protects his people in the hour of danger, by their instrumentality? The angel of the Lord encampeth round about them that fear him, and delivereth them. Their promptitude, activity and fidelity in his service; and the kind and benevolent services which they are continually performing for his people. Are they not ministering spirits, sent forth to minister for them that shall be heirs of salvation?

Lastly, Doth not this dream of the patriarch in his afflicted state, this divine impression and address, suggest to us, the tender and vigilant care which God extends to his people in the hours of adversity, his seasonable interpositions for their relief, and the motives of encouragement and comfort which he addresses to their minds; manifesting himself to be their refuge and strength, a very present help in trouble? Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust.

How full of instruction and comfort is this dream to the church and children of God in all ages? And doth it not implicitly reprove them for their disquietudes, distrust of his care and anxiety about their condition? Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? The Lord hath not forgotten to be gracious; neither hath his faithfulness failed for ever more. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God; for they that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever.

Religious Intelligence.

Extract from a letter from a student in divinity, of Boston, now in London, to his friend in Massachusetts, dated London, September 16, 1805.

"I HAVE the pleasure to inform you, my dear Sir, of an increasing attention to religion, on

this side the Atlantic, particularly in this great city. The venerable Newton still lives to declare the wonderful grace of God, towards miserable sinners. The great Missionary Society is producing the most happy effects; and the most fervent prayer-meetings are held throughout the city. There is now in London a converted Jew, by the name of Frey, whom doubtless you have heard of, who is preaching the gospel to his deluded countrymen, and with considerable success. Many young Jews steal from their rigid parents, at the hazard of their lives, to hear him preach. It is astonishing what persecution he and his followers meet with from their enraged countrymen. He is obliged to be attended to his meeting by a guard. The angry Jews appear to cry out with the spirit of their fathers, Crucify him. The good people here expect much from his exertions. He is a man of great abilities, and of the most fervent piety."

A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1806.

No. 1.

ACCOUNT of Monies contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath in May 1805, *pursuant to a Resolve of the General Assembly of said State, passed May* 1804.

HARTFORD COUNTY.		
Hartford, First Society,	$90	76
South,	19	64
West,	36	
Berlin, Kensington,	12	10
New Britain,	27	
Worthington,	22	
Bristol, Cambridge,	19	71
West Britain,	3	87
East Hartford, First Society,	29	78
Orford,	12	66
East Windsor, First Society,	14	93
Second,	23	33
Enfield,	15	96
Farmington, First,	81	93
Northington,	12	17
Glastenbury, First Society,	24	67
Eastbury,	3	34
Granby, Salmon Brook,	7	43
Turkey Hills,	2	52
Hartland, East Society,	8	50
West,	17	17
Marlborough,	8	
Southington,	17	11
Suffield, First Society,	11	57
West,	3	
Simsbury, First Society,	15	43
West,	59	
Wethersfield, First Society,	66	69
Newington,	22	15
Stepney,	30	
Windsor, First Society,	17	51
Wintonbury,	14	95
Total, Hartford County,	750	88
NEW-HAVEN COUNTY.		
New-Haven, United Society,	47	39
College,	2	
West-Haven,	10	45
Branford, Northford,	2	64
North-Branford,	2	18
Cheshire, First Society,	55	50
Columbia,	6	8
Derby, First Society,	6	77
Great Hill,	4	43
East-Haven,	3	73
Guilford, First Society,	12	43
East,	12	40
North,	11	61

Hamden, Mount Carmel,	13	50
East Plains,	4	71
Milford, First Society,	35	73
Second,	16	25
Third or North,	13	36
North-Haven,	16	34
Wallingford, First Society,	3	25
Meriden,	12	37
Waterbury, First Society,	5	60
Middlebury,	7	53
Woodbridge First Society,	20	5
Wolcott,	7	
Total, New-Haven County,	333	21

NEW-LONDON COUNTY.

New-London,	49	25
Norwich, First Society,	33	67
Chelsea,	32	41
Bozrah,	3	50
Colchester, First Society,	11	73
West-Chester,	7	
Franklin,	11	79
Lisbon, Newent,	15	81
Hanover,	6	45
Lyme, First Society,	11	82
North Quarter,	3	25
Montville, First Society,	10	29
Preston, North Society,	48	16
Total, New-London County,	245	13

FAIRFIELD COUNTY.

Fairfield, First Society,	15	25
Greenfield,	4	20
Danbury, First Society,	28	55
Greenwich, West Society,	38	53
Huntington, Ripton,	8	83
New Stratford,	8	
New Fairfield,	6	2
Newtown,	9	25
New Canaan,	26	68
Norwalk,	39	
Reading,	10	
Ridgfield, First Society,	5	53
Ridgbury,	6	50
Sherman,	4	50
Stamford, First Society,	25	
North Stamford,	6	78
Stanwich,	11	50
Stratford, First Society,	4	42
Trumbull,	2	84
Weston, Norfield,	4	20
North Fairfield,	4	
Wilton,	20	
Total, Fairfield County,	289	58

WINDHAM COUNTY.

Windham, First Society,	5	50
Ashford, First Society,	2	13
Westford,	4	75
Brooklyn,	4	17
Canterbury, Westminster,	5	75
Columbia,	12	47
Hampton,	21	17
Killingly, Second Society,	3	18
Third,	4	
Lebanon, First Society,	29	47
Goshen,	7	25
Mansfield, First Society,	7	12
North,	10	8
Plainfield,	11	7
Pomfret, First Society,	15	84
Abington,	9	18
Thompson,	8	
Woodstock, First Society,	10	39
Muddy Brook,	14	62
West Society,	1	50
Total, Windham County,	187	64

LITCHFIELD COUNTY.

Litchfield, First Society	40	
South Farms,	14	
Northfield,	4	66
Barkhemsted, First Society,	5	41
Winsted,	11	11
Bethlem,	27	3
Canaan, First Society,	20	50
North,	10	50
Colebrook,	17	62
Cornwall, First,	21	14
Second,	5	27
Goshen,	90	42
Harwinton,	23	
Kent,	11	16
New-Hartford,	51	50
Norfolk,	60	28
Plymouth,	9	40
Roxbury,	12	50
Salisbury,	34	75
Sharon, First Society,	22	59
Elsworth,	6	
Southbury, First Society,	10	4
South Britain,	4	14
Torrington, First Society,	21	
Torringford,	37	
Warren,	24	
Washington, First Society,	36	27
Watertown,	20	58
Winchester,	12	80
Woodbury,	19	19
Total, Litchfield County,	683	86

MIDDLESEX COUNTY.		
Middletown, First Society,	13	68
Upper Houses,	5	
Haddam,	16	19
Chatham, First Society,	7	51
Middle Haddam,	5	
Durham,	25	11
East-Haddam, First Society,	18	62
Millington,	19	
Hadlime,	8	
Killingworth, First Society,	5	10
North,	21	25
Saybrook, First Society,	8	10
Second,	9	11
Third,	5	50
Fourth,	6	25
Total, Middlesex County,	173	42

TOLLAND COUNTY.		
Tolland,	15	20
Bolton, First Society,	35	55
North,	15	68
Coventry, First Society,	11	32
North,	10	31
Andover,	13	
Ellington,	12	25
Hebron, First Society,	7	71
Somers,	21	20
Stafford, First Society,	1	61
Willington,	9	11
Total, Tolland County,	152	94

SUMMARY.

HARTFORD COUNTY,	750	88
NEW-HAVEN do.	333	21
NEW-LONDON do.	245	13
FAIRFIELD do.	289	58
WINDHAM do.	187	64
LITCHFIELD do.	683	86
MIDDLESEX do.	173	42
TOLLAND do.	152	94
TOTAL,	$2816	66

No. 2.

FUNDS of the Society arising from other sources than the Contributions in May 1805.

1805.		*Contributions of* 1804 *received since January* 1, 1805, *viz.*			
January	2.	North Fairfield, Society,	$5	40	
February	27.	Marlborough,	7		
March	21.	Stratford,	7		
	22.	Ashford, Westford,	3	60	
					23
		Contributions in the new settlements, viz.			
February	9.	To Rev. Seth Williston,	29	36½	
	20.	Rev. Thomas Williams,	44	36	
April	8.	Mr. Eli Hyde,	24	88	
October	18.	Rev. Calvin Ingals,	22	21½	
		Rev. Seth Williston,	16	3	
December	16.	Rev. Asa Carpenter,	1		
					137 85

Contributions from sundry Societies, viz.

January	23.	Society of New-Durham, ſtate of N. Y.	9	34	
April	19.	The Church in Yale College,	50		
May	9.	Ladies' Society in Norwich,	12		
		Litchfield Female Aſſociation,	40	34	
	10.	Ladies' Society in New-Haven,	10		
July	31.	Sundry inhabitants of New-Preſton,	6		
					127 68

Donations by ſundry Individuals, viz.

February	19.	Rev. George Colton, Bolton,	25		
March	26.	Nathaniel Hubbard, Bolton,	20		
May	28.	Eraſtus Merril, Winchester,		25	
June	24.	Abigail Chandler, North Woodſtock,	1		
July	31.	Widow Biſhop, Norfolk,	1	10	
September	16.	Enos Merril, Caſtleton, Vermont,	2		
					49 35

Donations by perſons unknown. viz.

January	1.	A Friend of Miſſions,	10		
February	14.	do. do.		75	
	22.	do. do.	11	32	
April	22.	do. do.	60		
	30.	do. do.	10		
May	9.	do. do.	1	52	
		do. do.	1	50	
		A young woman from Vermont,	1		
		A Friend of Miſſions,	3		
	10.	do. do.	5	58	
	20.	do. do. Berlin,	10		
		A child, of New-Hartford,		25	
June	5.	A Friend of Miſſions,	5		
Auguſt	15.	do. do.	2		
		do. do.		88	
	24.	do. do. Farmington,	1		
		A young lady of Vermont,		34	
September	1.	A Friend of Miſſions, Cayuga County, N.Y.	5		
	17.	do. do.	5	58	
November	5.	do. do. Sharon,	3	27	
		A female do. do.		25	
	7.	A Lady in New-Hampſhire,	5		
	15.	A Friend of Miſſions,	5	58	
					148 82

Avails of Books, viz.

February	9.	Sale of Connecticut Evangelical Magazines by Rev. Seth Williſton,	12		
May	31.	do. do. received from Hudſon & Goodwin,	1992	71	
June	27.	do. Doctor Dwight's Pſalms,	100		
July	9.	do. Summary of Chriſtian Doctrines by Rev. Thomas Williams,	3	37	
November	5.	From Noah Webſter, jun. Eſq. from the ſale of his Spelling Books,	15		
					2123 8
December	31.	Intereſt from January 1 to December 31,			1021 82
					3631 60

No. 3.

Disbursements by order of the Trustees.

1805.				
		To Missionaries, viz.		
February	5.	To Rev. Calvin Ingals, balance of an old account,	$ 1	
	26.	Mr. Oliver Wetmore, Missionary to Vermont and New-York,	22	15
April	8.	Mr. Eli Hyde, do. Black River	145	
September	3.	Rev. David Bacon, in full for his services as Missionary to the Indians,	700	
	6.	Rev. Thomas Williams, Missionary to Otsego and Delaware,	130	
		do. do. do. advance for a new mission,	25	
	9.	Rev. Thomas Robbins, do. New-Connecticut	550	
October	14.	Rev. Calvin Ingals, do. N. York and Penn.	128	
	18.	Rev. Seth Williston, do. do. do.	188	30
	29.	Rev. Israel Day, do. Vermont,	25	
December	4.	Rev. Joseph Badger, do. New-Connecticut,	320	6
	16.	Rev. Asa Carpenter, do. Vermont,	24	
	25.	Rev. David Bacon, do. New-Connecticut,	123	19
		Other Expenses, viz.		
May	7.	To Rev. Abel Flint, for the Book Committee, to pay for the transportation of Books to the new settlements,	29	87½
	10.	To Rev. Moses C. Welch, towards the support and education of an Indian youth,	62	38
	13.	To Messrs. Hudson & Goodwin, printing & stationary,	24	8
		To Rev. Abel Flint, for postage,	11	84
	24.	To Rev. Nathan Williams, towards the support and education of an Indian youth,	7	62
			2517	49½

No. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut in Account Current with *Andrew Kingsbury*, as their Treasurer. } Cr.

To amount of Cash paid by order of the Committee, as per statement, No. 3	2517	49½	By balance in favor of the Society, January 1, 1805	17241	18
			By Contributions in May 1805. as per statement No. 1	2816	66
To balance carried to credit of new account	21196	94½	By Donations, Interest, &c. as per statement No. 2	3631	60
			By Cash refunded by Rev. Thomas Williams, being money advanced to him as a Missionary, he not going on the mission by reason of sickness		25
	23714	44		23714	44
Amount of permanent Fund	12924	2			
For current expenses	8272	92½			
	21196	94½	By balance of the above account	21196	94½

A. KINGSBURY, *Treasurer to M. S. of Conn.*

JOHN PORTER, *Audit.*

Hartford, January 1, 1806.

A particular List of the Contributions, received in the new settlements, contained in the general statement, No. 2.

To Rev. Seth Williston, in the western counties of New-York and nothern counties of Pennsylvania.

At Milford,	1	25
Palmyra,		66½
A person in Canaan,		12½
A Contribution,	9	37½
A female in Tioga,		85
Nine Partners,	4	
Wyalusing, Baptists,	1	
An individual,		20
A Female,	1	10
Towandee, Luzerne,		53
Newtown, Tioga,	2	72
An individual, Cayuta,	1	
do. Owego,	2	
Three women, Jones' settlement.		87½
De Ruyter,	3	67½
	29	36½

To Rev. Thomas Williams, in the counties of Otsego and Delaware.

At Delhi, Mrs White,		25
do. Contribution,	2	6
Jefferson,	2	52
Meredith,	4	32
Unadilla,	1	45
do.	1	22
Worcester, Mr. J. Houghton.	1	
do. Contribution,	2	64
Milford,	1	21
do.	1	16

Hartwich, two females,		74
do.	4	51
do.	4	31
Burlington,	4	13
do.	1	90
do. Dea. Roberts, Baptist,		31
Pittsfield,	1	2
Butternuts,	3	36
do. Joseph Shaw,		25
Burlington, a friend,		25
do. Mr. F. Mather,		50
do. Mr. C. Alexander,	2	
Springfield,	2	25
Pittsfield, Dea. A. Thurston,	1	
	44	36

To Mr. Eli Hyde, in the settlements on Black river and parts adjacent.

At Turin, Capt. Amos Barnes,		62
do. Judah Barnes,		50
do. Mrs. Barnes,	1	
do. John Hooker,		50
Adams,	2	48
Louville, Mrs. Davenport,		20
do. Mrs. Richmond,		25
do. M. Waters and family,	1	
do.	3	60
Camden, Mr. Ballous,	1	10
Watertown, a friend of missions,		36
Western, Benjamin Smith,	1	
do. Capt. Henry Donnelly,		50
do.	2	53
Leyden, John Dewey,	5	
do. Levi Hilman,		25
do. Mr. and Mrs. Sippeld,		25
do. Mr. Rogers,		25
do. Mr. Corwin,		13
Trenton,	3	36
	24	88

To Rev. Calvin Ingals, in New-York and Pennsylvania.

At Greene, James' settlement,	6	80½
Milton,	1	28
Owego, Jencks' settlement,	1	37½
do. Dutch do.	4	16
Middletown,	1	36
Danfville,	4	
Port Town,	3	50
Great Bend,	2	26
Tioga, Brown's settlement,	5	47½
	30	21½
Loft, ftolen from him,	8	
	22	21½

To Rev. Seth Williston, in New-York and Pennsylvania.

At Virgil,	4	50
Nine Partners,	4	
Tioga, a friend to missions,	3	50
Sempronius, a female,	2	35
do. do.	1	
Palmyra, two persons,		43
Canaan, a young lady,		25
	16	3

To Rev. Asa Carpenter, in Vermont.

At Derby, Mrs. Hinman,		50
A friend of missions,		50
	1	

Further account of the Sales and Profits of the Connecticut Evangelical Magazine.

Whole number delivered to Messrs. Lincoln and Gleason, Jan. 1, 1805, of the four first Volumes, and the six first numbers of the fifth Volume,	20034	
Returned by Seymour & Woolhopter, - - - -	54	
	20088	
Printed by Lincoln & Gleason of the six last numbers of the fifth Volume, - - - -	19800	
		39888
Of these, there have been sold to subscribers at 12 1-2 cents, - - - - - -	14057	
Do. to Booksellers at 8 pence, - -	884	
Do. at retail at 12 1-2 cents, - - -	1625	
Delivered gratis to subscribers, - - -	1003	
On hand, January 1, 1806, - - - -	22319	
		39888
Printed of the six first numbers of the sixth Volume, - - - - - - - - -		18450
Of these, there have been sold to subscribers at 12 1-2 cents, - - - - - -	13171	
Do. to Booksellers at 8 pence, - - -	879	
Do. at retail at 12 1-2 cents, - - -	523	
Delivered gratis to subscribers, - - -	868	
On hand, January 1, 1806, - - - -	3009	
		18450
On hand, of five first Volumes, - - - -		22319
Do. of six first numbers of sixth Volume, - -		3009
Total, on hand, January 1, 1806, - - -		25328
Sale of 29376 at 12 1-2 cents, -	$ 3672 00	
Do. 1763 at 8 pence, - -	195 89	
Amount of Sales, - - - - -		3867 89
Expenses, Printing 19800 Vol. 5, six last numbers at 66 mills, - - -	1306 80	
Do. 18450 Vol. 6, six first numbers,	1217 70	
Sundry bills for postage and transportation, - - - - -	24 13	
Paid for Christian Observer, - -	4 00	
Total, Expenses, - -		2552 63
Profits since last statement, -		$ 1315 26

The above amount of profits is due from subscribers, and also nearly 400 Dollars more which is due to Lincoln & Gleason, being the balance of their account for printing, &c. above what they have received.

It is hoped that delinquent subscribers, when they see what large sums are due, on this and the former statement will exert themselves to pay their balances soon, that the money may be paid into the Treasury of the Missionary Society of Connecticut, and be put out to interest.

Donations to the Missionary Society of Connecticut.

1806.		
Jan. 31.	Israel Day, contributed in new settlements,	$ 7 68
Feb. 5.	A Friend of Missions,	10 00
7.	A Friend of Missions,	2 00
19.	A Friend of Missions,	11 32
		31 00

THE

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Thoughts on the Inability of Sinners.

IT seems generally agreed, that the change of which men are the subjects in the new birth is moral and not physical; or, in other words, that it is predicable of the will and affections only, and not of the intellect, or other natural faculty, as its proper seat. For though it be true, as it certainly is, that in the new birth the whole man is, in an important sense, renewed, the understanding is illuminated, the conscience is purged, and every faculty is sanctified; yet this is supposed to be the necessary consequence of the change of the will and affections. But though the change, in its main character be moral, it will not follow that there is no change in the nature of the subject as the ground of holy affections: and if such change be supposed, it must be admitted, that so far it is physical: for moral quality is predicable of the will and affections only, and not of that state of the soul which is the ground of them. That there is a foundation laid in regeneration for holy affections and exercises in *a train* is evident from the experience of all Christians; for though they have cause to lament the power of indwelling sin, they can still bear witness to the faithfulness of God in carrying on the work which he has begun in their hearts; and also from the scriptures which declare, that the gifts and calling of God are without repentance. It is a fact that they love what they hated before, and hate what they loved before: and there is a reason to be sought for, in the nature of things, why they do so; and a reason sufficient for the effect. There is a permanent reason resulting from the nature of creatures or of their characteristic temper; we remark the difference, and we account for the fact, by supposing that their frame and constitution, or their natures are different.—The dog and the lamb are so made as to be differently affected with the same object. The dog will bite, and the lamb will lick the hand that offers violence. Perceiving this diversity we

have no more doubt that their make or constitution is different, than we have, that their passions and affections are so. In like manner if we see cause to conclude from the uniform conduct of two persons, for a course of years, that one loves God and his neighbor, and that the other loves no being but himself, and sensibly hates all who stand in his way, we necessarily conclude, that their natures or constitutions are different, as well as their affections and exercises themselves. So when we observe that an individual from spiteful and malicious becomes uniformly kind and benevolent, we conclude that his nature is changed; not his affections only, but his constitution, in which we seek a reason of the existence of affections of a certain kind in a train.

Should it be said, that holy affections, in the regenerate, are produced by a law of constant divine operation, it will be admitted; but it will be proper to remark, that, for ought appears, all that is meant by nature, in any creature, is a law of constant divine operation by which, certain affections, volitions, actions, or motions, are produced, in a certain stated course and order, so as to bring about the end for which the creature was made. Such an idea of nature in creatures is not seen to be inconsistent with sound philosophy, or divinity. On the contrary, by making God, as it were, visible in every thing and event, it has the advantage of that idea of nature which tends to exclude him from our thoughts, as having little or no agency in the course of events, except in upholding the vast machine which, in the beginning, he had set in motion. It is no more inconsistent with the holy nature of God to operate in and by the serpent, than to operate in and by the dove. His agency in and by the two she-bears out of the wood, which tare forty and two children who mocked Elisha, was as pure, as in and by the ravens which fed Elijah: or, in and by the dove which returned to Noah in the ark with the olive leaf. His agency in afflicting Job through the malice of Satan was as holy as it was in and by Job in feeding the hungry and clothing the naked. The divine benignity is impressed on all his works; and every creature of God, either by itself, or in its connection with other things, and in the use to which it is applied by him who filleth all in all, will show forth his praise.

The opinion, that the change in regeneration cannot be physical, seems to have originated in the theory, that man could not be to blame for a state of unregeneracy, or for being destitute of a principle of holy love, if a physical change was necessary as the ground of that affection; because, this would imply a natural inability for holy exercise; but that he would be to blame for being in that state, if the new birth were supposed only a moral change; because such a change would imply only a moral inability for holy exercise, consisting in the want of a heart for it. This reasoning goes on the supposition, that natural inability excuses from blame, but that moral inability does not. But this must be understood with limitations. No-

thing seems necessary to blame-worthiness but that the subject should be capable of the knowledge of God, and should, in fact, be destitute of love to him and to his creatures. A creature of such a character, however he became such, is worthy of blame and punishment because he is hostile to every interest but a selfish interest. For, the precise notion of blame-worthiness in a rational agent is, that he is wholly selfish, or has no regard to the good of others: or, which is the same thing, is an enemy to universal being. If any character can be blame-worthy it must be that which prefers a good comparatively nothing to that which is infinitely great: because, such choice is against reason and the fitness of things; and such a character surely deserves punishment, which is nothing else but the opposition of the public, or of him who represents the public, against such a character, manifested in the infliction of natural evil upon him. Brutes are wholly selfish in their actions, and had they a moral sense by which they could discriminate between right and wrong, they would be sinful creatures, and the subjects of moral government; but being destitute of such moral sense, their actions are not moral any more than the actions of the sun and wind.

The blame of a rational agent does not consist in this that he had power to do otherwise if he had pleased; nor in this, that his evil temper is the fruit of his own choice; but it consists in this, that his temper is, in itself, evil; prompting to a train of volitions and external actions which dishonor God, and injure himself and others. Indeed, the temper, or the affections, are not, nor ever can be the proper object of choice; for they are independent of choice; and the proper ground of it. Our being affected in a certain manner in the perception of particular objects is not the fruit of antecedent choice, nor is it choice itself; but it is by a law of our nature, as sensitive beings. We do not love or hate objects because we *choose* to love or hate them; but because they *appear* to us lovely or hateful. The perception itself of beauty or deformity in objects is all the love or hatred we ever exercise towards them. It is no matter of choice whether or not I will be pleased with a beautiful landscape, a well proportioned edifice, a fine poem, a beautiful person, divine truth, the character of Christ, or any other object, in the natural or moral world. As a sensitive being, susceptible of pleasure and pain, I am affected by them, and am the subject of various sensations of delight, or the contrary, according to the state I am in; but the pleasure or pain I feel is not the result of choice. Indeed, if we have affections, the gratification of which we find is hurtful to us, we have power, in some cases, to avoid their objects; and in that way, indirectly, to diminish the force of those affections themselves. Still, it will remain true, that our affections are not what they are as a consequence of our choosing them; but they are what they are, by a law of our nature; which is independent of our volitions and prior to them. If it were otherwise, we should, in a sense, be masters of our own destiny; for, as our af-

fections, which are nothing more than modifications of pleasure and pain, are the spring of happiness, and misery; or, more properly, are themselves happiness or misery, in proportion to their intensity, if they were the objects of choice, or choice itself, we should never be the subjects of pain or distress in any case. Indeed, the very existence of painful affections which, more or less, we always experience, such as fear, despair, envy, and the like, proves, that the affections are distinct from volition or choice.

The view of an approaching evil will excite fear; if seen to be unavoidable, it will produce despair: if we love not our neighbor, his good, if we covet it, will excite envy; and his opposition to ours, malice. All these affections are modes of pain which the application of their objects will certainly produce, whether we will or not; and the effect is necessary by a natural necessity; for it will exist, notwithstanding any actual or supposable will or endeavor to the contrary. The pleasing affections are equally independent of the will as the painful ones. In view of attainable good, a man cannot choose but *hope*, and in the possession of it, he cannot choose but *rejoice*: and he might be willing, in vain, to purchase *love* at the price of all the substance of his house. Our affections constitute us sensitive beings; and they are the spring of all our volitions and outward actions. We seek the good, and shun the evil, which we find the presence of objects around us is calculated to produce; and this occupies the whole of our attention. If the objects of sense alone afford delight, they alone will be sought on their own account, the whole enquiry will be, who will shew us any good? If spiritual objects afford delight, we shall live a life of faith, which will be to us the substance of things hoped for; and the desire of our souls will be, "Lord lift "thou up the light of thy coun- "tenance upon us." There is no natural man, who has just speculative views of God, but knows, that the love of God shed abroad in the heart would be the greatest of all blessings; and he may seek this, in the word, and other means of grace, as being essential to his happiness, in this world, and in the world to come: while he is wholly destitute of it, and is conscious that he is so. Nor is there any reason to doubt, but sinners, who are thoroughly convinced of their true character and state, would undertake the most painful service imaginable, and would give ten thousand worlds, if they owned them, for the love of God, as a means of escaping hell. Nay, they may be satisfied, that the love of God in the heart would itself be blessedness, and the only proper life of the soul, and yet feel nothing but enmity against him. And they might continue in such a state, and with such views, for many years, even to their dying day, and in the agonies of death itself, and sink to endless woe at last. In such a state they would know for certain, "that "it is not of him that willeth, "nor of him that runneth, but of "God that sheweth mercy." These views, indeed, commonly prepare the way for the bestowment of mercy; but there is no certain connection between them

and that bestowment. They are not of the nature of holiness, because they imply no sense of the beauty and glory of the divine character; and are wholly selfish. The Saviour says, indeed, ye *will not* come unto me that ye might have life; and this is the character of every sinner. But coming to Christ is an exercise of that faith which worketh by love; love is pre-supposed, and is most essential in the act of coming to Christ. They can will any thing which does not imply this. But he also says, "No man *can come* to me, except the Father who hath sent me draw him." These words, in their obvious meaning, imply not only a want of *will*, but strictly a want of *power*. The affection of love to God, or, which is the same thing, a perception of his beauty and glory, is wanting. Now it is certain, that the sinner cannot obtain this perception by any possible or supposable volition of his own. The reason is, it is the work of God alone, it is a new creation: it infinitely transcends the power of any creature; nor is the production of it connected, infallibly, with any thing which the sinner can do, by the promise of God.

Ask the first man you meet whether he can love a toad or a viper? He will answer, it is impossible. Offer him an estate if he will love and caress the ugly creature; he will feel himself insulted, and will retort, Sir, you know it is impossible. Tell him his inability is nothing else but the want of a will, and that he can love the creature if he pleases. He will rejoin, Sir, I perceive no beauty in the creature: I perceive nothing but deformity: I loath the very sight of him: my will has nothing to do with the subject, except to shun an object in itself loathsome: my nature, or the nature of the creature, must be changed before I can love him. The case is the same with respect to moral objects. The wicked are an abomination to the righteous, and the righteous to the wicked. There is an opposition of character; they cannot feel complacency in each other: though the righteous may and do exercise good will towards the wicked, they cannot love their character. Tell a natural man to love Christ, and he will answer, if he speak out his heart, I see no form or comeliness in him, no beauty that I should desire him. Offer him eternal glory if he will love him, and come to him; tell him that Christ is infinitely lovely, the chiefest of ten thousands; that he is the delight of all holy beings; that God himself, whose judgment is perfect, loves him with infinite love; and has highly exalted him, and given him a name that is above every name; and he will answer, it may be so; or I believe it is so; and I have no doubt, but if I loved the Lord Jesus Christ in sincerity, I should be blessed for ever. Yet I must say, as before, I see no beauty in him. Threaten him from God, the God of truth, with eternal torments in hell, if he live and die an enemy to Christ; and he may reply that he expects to be damned if he continue of his present temper; for he sees no form or comeliness in Christ, and feels that his heart is enmity against him; and that he can no more change his own heart, than he can create a world. Tell him,

as some do, that he can love Christ if he pleases ; it will not satisfy ; for he knows, or may know, that it depends not at all on his pleasure, whether the love of Christ shall exist in his heart, or not ; because the scriptures testify, that love is of God, and he that loveth is born of God ; and it is not of him that *willeth*, nor of him that *runneth*, but of God that sheweth mercy.

God has been pleased by a certain law of his own operation to connect certain events or effects with our volitions : and the events which we find are connected with our volitions are said, in common speech, to be in our power. Thus on willing to raise my hand to my head, it rises ; this event is in my power : on willing to raise a weight of a thousand pounds, it rises not, this event is not in my power. Now it is certain that the existence of the love of God in the heart is not connected with any volitions of the natural man, it is therefore not in his power ; it is not the fruit of his agency ; it is the fruit of God's agency, and of his alone.

If I am commanded, by one who has right to command, to stretch out my hand, and I do it not, I am to blame ; if to stop the sun in its course, and though willing, I do it not, I am not to blame : because here is no defect of moral character. If I am commanded to love God with all the heart, and my neighbor as myself, and I do it not, I am to blame ; though the effect be wholly out of my power ; because there is an essential defect of moral character. It is fit and right that, knowing God, I should love him ; for this shews that I am like him, who is the sum of moral excellence. If knowing him, I love him not, I shew that I am not conformed to him, or like him. Of consequence, if he is excellent, I am vile ; if he is beautiful, I am deformed. My blame for not loving God and my neighbor does not consist in this, that I have power to do it, but will not : but it consists in this, that, knowing God, I am not conformed to him, but wholly unlike him, who is the sum of moral excellence and beauty. Should it be said that to obey or disobey appertains to the will alone, and to no other faculty ; the answer is, that to obey or disobey appertains to the man, and not to his faculties. The command of God reaches *the state* of the soul, as well as its *exercises*. It requires not only those exercises which are evidence of love ; but, what is most essential, love itself. And the external evidence of love arising from exercise derives its whole value from that love, of which they are the expression, or supposed to be so. If I feed the hungry and clothe the naked, because I delight in his happinesss, or, in other words, because I love him, I obey the command, " thou shalt love thy " neighbor as thyself." But if I do it, that I may have praise of men, I do not obey the command, but violate it ; for love, and love only, with its genuine fruits and expressions, is the fulfilling of the law.

To say that obedience to the law consists in exercise, and that love is not an exercise if it belong not to the will, is to beg the question. All will admit that love is the fulfilling of the law : but that love is an exercise, as

the word is generally understood, of the will is not admitted; and the contrary is contended. Whether love be called an exercise, a passion or an affection of the man is not very material, so long as it conforms him to God, and in proportion as it is perfected, renders him blessed. Such highly favored ones, as have the love of God shed abroad in the heart, are indeed vessels of mercy prepared unto glory: and such unhappy ones as have it not, are, so remaining, vessels of wrath fitted to destruction.

Whatever objections depraved man can have against the sovereignty of God, it is evident from fact, that he does what he will with his own; and, in the distribution of good and evil amongst his creatures, he gives none account of his matters. It is his glory to conceal a thing. While Lucifer son of the morning is cast down to hell, he ordains strength out of the mouth of babes and sucklings. If God's design in his works be to exhibit his character, and this be an object of all others the most important, or, in other words, the only object in itself important, what objection can be fairly made against his giving being, perfection and happiness, or, against his taking these away, or otherwise disposing of his creatures, in any manner he pleases, in order to the complete attainment of this end. The perfection of God is one, as he himself is ONE; but it cannot be displayed to creatures but in parts, and by various operations. The justice of God is not distinct from his goodnesss, but essential to it: and it is as important that justice should be displayed in the infliction of evil, as that mercy should be displayed in the bestowment of good: and it is equally important that the proper characters should exist, thro' which the display should be made. "Hath not the potter "power over the clay, of the "same lump, to make one vessel "to honor and another to dis-"honor?"

The doctrine which some advance that the impotency of fallen man to love God, or to repent and believe the gospel consists wholly in the want of a will; and that they can do these things, if they please, is calculated to foster an opinion, that they may confide in their own future exertions; that they are not absolutely dependent on God for spiritual life; and that they may, for the present rest secure in sin. On the contrary, the full belief of the truth, that they are dead in trespasses and sins, without any sort of ability to save themselves, any more than a dead carcass has to raise itself to life, is calculated to make them despair in themselves, and so to bring them into that state of mind which usually precedes the bestowment of mercy.

Should it be said, that the doctrine of the total impotency of fallen man to obey the law, or to embrace the gospel, cuts the springs of exertion, and annihilates all motive to action; the answer is, we do not reason so in the affairs of common life. We cannot make a spire of grass or a blade of corn to grow; this effect is produced by the power of God alone. But we never cease to till our land because we are not certain of a crop. The reasonable hope of obtaining a crop in the use of the appointed

means, and the certainty of not obtaining in the neglect of those means, are motives abundantly sufficient to stimulate exertion. So in spiritual concerns, tho' the love of God in the heart is not the fruit of our own volitions and exertions, but the agency of the Holy Ghost alone, we have equal, nay, far greater, motives to exertion in proportion to the comparative importance of the object sought, in the diligent use of the means of salvation which God has appointed. For the intervention of means, for ought appears, is as indispensible in the latter case, as in the former; and in both cases, the end is connected, or not connected with the means, according to the good pleasure of him who worketh all in all.

If the foregoing observations are just it will follow, that holiness and sin are predicable of the *nature* of man, rather than of his *actions*, or if predicable of the latter, it is by a metonymy of the effect for the cause. Love is the fulfilling of the law, this is holiness, the want of love then is the violation of the law, this is sin. Agency, or volition producing a visible effect, is not so properly holiness or sin in itself, as the evidence of it. Holiness and sin exist prior to action, and are the proper ground of it; and action takes its denomination from the principle which originates it.

An infant, at the moment of his birth, is a sinner; not because he has done sinful actions, but because his nature is corrupt, or, because he is so formed, that as soon as he shall have a perception of God in any measure as he is, he will certainly turn from it with aversion; and will shew that he likes not to retain God in his knowledge. If he die an hour after birth, unless his nature is changed by the sovereign grace of God, he will perish; because he cannot love God, in whom he has his being, but is enmity against him. The glory of God constantly in view will necessarily torment him for ever. He can be nothing else but a vessel of wrath fitted to destruction. If he is saved it must be by the blood of Christ. And to render him capable of the enjoyment of God, which is the happiness of heaven, he must be born again; or his nature must be so changed, that the vision of God shall fill him full of delight and joy: or, which is the same thing, that in the vision of God he shall love him with all the heart. Indeed, the Saviour says, "Make the "tree good and his fruit good; "or else make the tree corrupt "and his fruit corrupt: for the "tree is known by his fruit." And doubtless the actions of men, are the fruit they produce: because, it is by these they are known as the tree is known by his fruit. These actions of men therefore are good or evil as well as their natures. But in what sense are they good or evil? Doubtless in this sense, that they promote natural good or evil; or, in other words, happiness or misery, both in themselves and others. Still their natures only are holy or sinful, for it is the principle from which actions proceed, and that alone which gives denomination to agents. The true end of agency in creatures is to discover their respective natures; not to the omniscient God who sees the heart; but to one an-

other. This is important in the highest degree ; for the ends of creation and the moral government of God, consisting in the display of his holy nature, in the view of creatures, can in no measure be attained without it. The righteousness of God in the retributions of eternity cannot be seen unless the characters of moral agents are known ; and their characters cannot be known, otherwise than through their agency. This then is not essential to constitute a holy or sinful temper or character, but is essential to discover that temper or character, wherever it exists, to creatures. To conclude, the agency of creatures will disclose their natures, and the righteous God will display his righteousness in, or upon them, according to their natures. He that is so formed as to be tormented with the presence of God, will, so remaining, be accursed for ever ; and he that is so formed as to be delighted with the presence of God will be blessed for ever. Amen.

What well-doing is connected with the resurrection of life.

Messrs. Editors,

IT is doubtless of some importance, that the distinction of character between those who will be raised to life at the last day, and those who will be raised to damnation, should be clearly marked. If the following observations should be judged conducive to that end, and proper for a place in your useful publication, you will please to insert them.

CHRIST, in one of his discourses with the Jews, said, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil unto the resurrection of damnation." John v. 28, 29.

The advocates for the opinion, that the good works of men entitle them to future happiness, and that there is no way for them to become entitled to life and immortality beyond the grave, except by virtue of their own obedience and good works, may be ready to view these words of Christ as fully supporting this opinion. But when we take a view of the current language of the New Testament, we find this opinion absolutely irreconcilable with some of the leading and fundamental doctrines therein declared in terms most express and decisive, viz. That by the deeds of the law no flesh shall be justified in the sight of God—that a man is justified by faith without the deeds of the law—that if righteousness come by the law, then Christ is dead in vain—and, that ye are saved by grace, through faith, and that not of yourselves; it is the gift of God : not of works, lest any man should boast.

Still however, some may be difficulted to determine what or how much is esssential to the character of those who have done good, in contra-distinction from those who have done evil, in the sense intended by Christ.

Were we to form our ideas of the character of those who will be raised to life, from Christ's words which have been

cited, taken simply by themselves, without knowing any thing further from any other passage of scripture, or any other medium, we might perhaps be ready to conclude, that those *only* will be raised to life, who have always done good, without ever doing evil. But aside from scripture testimony, it is so notoriously manifest, that all do evil in some degree that we could not consistently expect any would come forth to the resurrection of life, if all were excluded from this blessed resurrection who ever do evil. And when we consult the scriptures, we find in them the fullest and most decisive testimony to the great and universal wickedness of mankind. How then shall we distinguish those who do good from those who do evil, since all do evil, to be sure at times? Shall we suppose, that by those who have done good, Christ means those who, upon the whole, have done more good than evil, so that, putting the whole together, their good deeds outweigh, or are more numerous than their evil ones; and that they may therefore be said to have done good? Thus some have seemed to understand the matter.

But if those only who have done more good than evil, were to come forth to the resurrection of life, what room would there be to entertain the least hope of the salvation of such as are not converted, and do not begin to do good, till near the close of life? Upon this supposition, the thief on the cross, to whom Christ said, "This day shalt thou be with me in paradise," must, it would seem, be excluded from the resurrection of life. And with regard to others, I conceive it would be no easy matter to prove, that any mere man ever did or ever will do more good than evil in the present life. If heart-exercises as well as external acts are taken into the account, it may be questionable, whether the good deeds of the best man are equal *in number* to his evil deeds. And it is very certain that the positive worth, *the real merit*, of his virtuous and holy exercises and acts is far less than *the demerit* of his sins. How then are we to understand Christ's assertion, that they that have done good shall come forth to the resurrection of life; and they that have done evil to the resurrection of damnation? And wherein do the one differ from the other?

In order to set this matter in a just light, it may be proper to take a brief view of what is implied in and essential to doing good, in the scriptural sense of the expression. I therefore observe,

1. Charity, that is, love, such in kind as the divine law requires, is essential to doing good. No man doeth good, in the scriptural sense, until he begins to exercise and act from love, be his external actions what they will.

Christ has taught us, that the first and great commandment requires us to love the Lord our God with all our heart and soul and mind; and that the second is like it, in requiring the same affection in kind towards our neighbors, viz. that we should love them as ourselves; and that on these two commandments hang all the law and the prophets. Therefore no man

renders any true obedience to God, before the love required begins to exist in his heart; and of consequence, before this, he does not so much as begin to do good. And with this agrees his declaration, that "a good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." And the words of the apostle Paul, in 1 Cor. xiii. 1, 2, 3. plainly import, that if a man was enabled, by the Spirit of God, to speak with the tongues of men and of angels, and had the gift of prophecy, and was endued with an understanding of all mysteries and knowledge, and with the faith of working miracles, so that he could remove mountains, and had not charity or the spirit of holy love, he would be nothing. And though he should bestow all his goods to feed the poor and even give his body to be burned, and had not charity, it would profit him nothing.—Thus strikingly evident is it, that the spirit of holy love is implied in and essential to doing good in God's account.

2. A good work rightly performed is done with a view to the glory of God. Doing good implies acting with a view to a good end, as well as from a good principle, and performing the things which God requires. And when the spirit of supreme love to God prevails in the heart, the natural consequence will be an habitual regard to his glory. And this is implied in every act of true, acceptable obedience. For it is required, that whether we eat, or drink, or whatsoever we do, we should do all to the glory of God. 1 Cor. x. 31. Once more,

3. Faith is essential to doing good in an acceptable manner. For "without faith it is impossible to please God." Heb. xi. 6. "In Christ, neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Gal. v. 6. It is therefore required, that whatsoever we do in word or deed, we should do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. iii. 17. But certainly, doing all in the name of the Lord Jesus, and giving thanks by him, implies faith in him. The spiritual sacrifices of Christians are acceptable to God by Jesus Christ; and therefore, in order to be accepted, they must be offered in his name, and presented to God by him. 1 Pet. ii. 5.

In the sense now explained, there is none of the human race that doeth good, no, not one, before he is born of God, quickened by him, and become his workmanship, *created* in Christ unto good works. Antecedent to this, all are dead in sin, and walk according to the course of this world, and have their conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind, as the apostle states at large in Ephes. ii. 1—10. And according to the plain tenor of the scriptures, no man hath any evidence, that he is a child of God, an heir of heaven, and shall come forth to the resurrection of life, until he begins to do good in the sense which hath now been explained. "He that committeth or allowedly practiseth sin is of the devil.—Whosoever is born of God doth not commit or practise sin. In *this* the children of God are manifest, and the children of

the devil: whosoever doeth not righteousness is not of God." 1 John iii. 8, 9, 10. But every one, who begins to do good in the sense and manner now explained, shall come forth to the resurrection of life, as one who hath done good, in contradistinction from such as have done evil; and although he hath committed many sins: because all the evil he hath done is forgiven through Jesus Christ, and so *blotted out*, that it shall never be remembered or brought into the account against him, to his condemnation, in the world to come. All who, in consequence of being quickened by God, repent and turn to him through Jesus Christ, are interested in the promises of that new covenant, by which God has engaged to be merciful to their unrighteousness, and to remember their sins and iniquities no more. And such are saved not at all by virtue or upon the consideration of the good they have done, or for the sake of it, but by grace through faith; and their having done good is regarded not as the ground or procuring cause of their justification, but, as the *evidence* that they had been born of God, and did believe in Christ, and were his disciples indeed, really *in him*.

From this account of the character of those who have done good, and who shall come forth to the resurrection of life, it will readily appear that they, on the other hand, who have done evil, and shall come forth to the resurrection of damnation, are all those, and those only, who have always done evil and no good: and also, that all unrenewed impenitent sinners are of this character, however they may appear in the eyes of men, and however numerous those actions of theirs may have been which are correct in the view of the world. For it has been proved, that none begin to do good in the divine view, so as will be approved and accepted of him, before they begin to exercise that holy love to which they are quickened by being born of him. Antecedent to this, the prevailing disposition of every human heart is that carnal mind, that mind of the flesh, which is enmity against God, but is of such a nature as is totally inconsistent with real subjection to the divine law: and therefore they who are in the flesh cannot please God.

In view of what has been stated and, I trust, proved by the scriptures, we may remark.

1. That, notwithstanding the declaration of Christ which we have been considering, and other scripture declarations of similar import, such as are far advanced in life, and have hitherto lived in sin, have no ground or reason to be discouraged from repenting and turning to God and doing works meet for repentance, merely because their future good works, should they be ever so obedient for the time to come, would be few in comparison with their evil deeds.

They who are sensible that they have hitherto been great sinners, especially if far the greatest part of their lives is evidently past and gone, when they read or hear that men are to be judged and rewarded according to their works, and that those only who have done good will rise to life, whilst all those who have done evil will rise to damnation, may be ready to

think or feel as though there was no room for them to hope for salvation—as though it was impossible that they should attain to the character of such as have done good, in opposition to such as have done evil, even if they should now begin to do good and persevere in well doing the remainder of their life; because their evil deeds would so vastly outweigh and outnumber their good works.—Such discouraging thoughts would be well founded, if the scripture doctrine was either, that those only, who have always done good without ever doing evil, would rise to life; or, that the resurrection of life was confined to those, who have done more good than evil upon the whole. But this is not the meaning of the scriptures. The resurrection of damnation awaits those only, who have always done evil without turning from it and beginning to do good; whilst, thro' the riches of divine grace and the ample sufficiency of Christ's atonement and righteousness, every one who, before the close of his present life and state of trial, finds an heart to forsake his evil way and unrighteous thoughts, and to return to God through Jesus Christ, and becomes truly obedient to his revealed will, has all his sins so blotted out, that they will not be brought into judgment to his condemnation in the world to come; and his having done good, though only for a short time and in a low degree, will mark the character, which shall come forth to the resurrection of life. In this respect, therefore, the aged sinner has the same encouragement as the young, to cease to do evil, and learn to do well; and in case he doeth so, the same ground to expect the resurrection of life. It should however be remembered, that from the time that any one, whether old or young, turns to God and begins in the scriptural sense to do well, he must patiently continue in well doing to the end of life. For it is he that endureth to the end that shall be saved. If any think they once began to do good, and shall therefore rise to life, but afterwards turn back to the ways of sin and live in them, there is reason to think they were deceived—that they never did even begin to do good in the sight of God. For where God begins a good work in men, he will perfrom it until the day of Christ. And those whom he hath begotten again to a lively hope by the resurrection of Jesus Christ from the dead, are kept by the power of God through faith unto salvation. Again,

Though the aged sinner, thro' the sovereign grace of God, may possibly become posessed of the character which will be raised to life, yet it should be further remarked,

2. That the truths we have been considering, clearly show it to be a matter of unspeakable importance to all who have hitherto lived in sin, the younger as well as the older, to repent and turn to God without delay, and to enter immediately on a course of such well doing as the gospel requires. These plain scripture truths clearly prove, that all impenitent, christless sinners, the middle aged and the young as well as the aged, are now of that character, and belong to that class of mankind, that Christ says shall come forth to

the resurrection of damnation. And is this a character to be voluntarily retained—a condition to be rested in, when no one knows what a day may bring forth? or whether his trial will not be finally closed before another morning? Besides,

Do the sins and evil deeds of men *deserve* the resurrection of damnation and expose and subject them to it? How great, how immense then, is the evil of sin? How great the folly and madness of continuing to indulge and practise it? and how infinite the obligation to abandon it in every shape and form, to forsake and renounce every evil way and work? If with such truths before their eyes, any should discover so great an attachment to the ways of sin, and such an aversion to the well-doing which God requires, that they will go on in the evil ways of their hearts, and venture the consequences upon a presumption that they shall repent and turn at some future day, would there not be great reason to fear, that they will hereafter experience a resurrection directly the reverse of that which is to life?

Q. and R.

DIALOGUE.

On the import of Matt. xxi. 44.

Q. CHRIST, on a certain occasion, referring to himself, as the stone which the builders rejected, but which became the head of the corner, said, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."—Some, if I have not mistaken their meaning, have supposed that, by falling on this stone and being broken, we are to understand, such apprehensions and knowledge of Christ, and such influence from him, as to become broken-hearted for sin, and broken off from it, so as to repent and return to God through Jesus Christ. I have repeatedly heard the words alluded to in prayer, in the form of a petition to this effect, viz. that we may fall on this stone and be broken, that it may not fall on us, and grind us to powder. According to this construction of the text, being *broken* signifies not an injurious, but a beneficial effect. But to me, this sense of the words seems rather unnatural. If a man should tell me, that his son had fallen on a stone and was broken, it seems to me, it would be most natural to understand him as intending to inform me, that his son was badly hurt by his fall on a stone—that he received by it, not a benefit, but, a wound. However, not to rely wholly on my own judgment of the proper import and force of the expressions, I will thank you, Sir, for a plain explanation of the text.

R. I apprehend no great difficulty in ascertaining the meaning of the words; especially, if we look at a few other passages, which treat of the same things. That by *this stone*, Christ himself is intended, there is no room to doubt. For Peter, speaking of Christ, to the Jews, said, "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other." Acts iv. 10.

11, 12. The church of God, in which he dwells by his Spirit, is represented under the emblem or figure of a house or temple; and Christ, the foundation of the church, is accordingly represented by the principal foundation stone of the building, on which it rests and by which it is supported. Compare Isai. xxviii. 16; with 1 Cor. iii. 9, 10, 11; and Eph. ii. 20, 21, 22; and 1 Pet. ii. 4, 5, 6.—And these following passages may help us to understand what is meant by falling on this stone. Isai. viii. 14, 15. "And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel. And many among them shall stumble, and fall, and be broken." Rom. ix. 31, 32, 33. There the apostle, giving a reason why Israel, who followed after the law of righteousness, had not attained to it, said, "Because they sought it not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone; as it is written, Behold, I lay in Sion a stumbling stone, and rock of offence: and whosoever believeth on him shall not be ashamed." 1 Pet. ii. 7, 8. "Unto you, therefore, which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient." Matt. xiii. 53—58. "And when he was come into *his own country* he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? &c. And they were offended in him—and he did not many works there, because of their unbelief." Hence, to me, it appears clear, that *by falling on this stone*, is meant, being so stumbled, offended, or confounded, by something in the person, character, condition, doctrine, or work of Christ, as not to believe, own and receive him as the true Messiah, the anointed, the Son of God, the only and all-sufficient Saviour of sinners.

They who are thus stumbled and offended at Christ, are likened to a person who, in walking or running, strikes against a stone, and falls down upon it. Thus the unbelieving Jews, when Christ was on earth, fell upon this stone.—So likewise did those, after Christ's ascension, to whom Christ crucified was a stumbling block—who stumbled at the word, at the gospel preached by the apostles, being disobedient: or to whom the preaching of the cross was foolishness. So likewise do the Deists, and all others, in every age, who are so stumbled at any thing in the scripture account of Christ, or of the way of salvation through him, as not to own, believe in and receive him in his true character.

Whosoever shall fall on this stone shall be broken: that is, as a man, who falls upon a stone, is bruised and wounded, and sometimes has his flesh and his bones broken, to the great hazard of his life; so, whoever is stumbled and offended in Christ, thereby receives a dangerous

spiritual wound, to the great hazard of his soul.

But as men's falling on a stone, does not always prove the means of their death—as they sometimes recover from the wounds thereby received; so, men's being so offended in Christ, as to disown and reject him for a time, does not in all cases issue in their utter and everlasting ruin: there is a possibility of their being recovered from the dangerous wounds, which they thereby give to their souls; and some, who have thus fallen, have afterwards been converted and healed. Witness the case of Paul, and of numbers of the Jews, who, for a time, were offended in Christ, but afterwards believed and found salvation in him.

But on whomsoever this stone shall fall, it will grind him to powder. That is, as a huge stone, falling upon a man, crushes him to atoms, and instantly puts an end to his life, beyond the possibility of escape or restoration; so he on whomsoever Christ falls, by his almighty power, to take vengeance on him, for his persevering and final rejection of him, will be completely ruined for ever: his destruction will be remediless, terrible, total, and final.—This stone will thus fall on all those who are finally disobedient to the gospel. 2 Thess. i. 7, 8, 9.

Q. Do you think that in the terms used by Christ, in the latter part of the text we have been considering, there was an allusion to any ancient prediction?

R. Perhaps there was. For the words naturally bring to mind the vision, recorded by Daniel, of a stone cut out without hands, which smote the image, which Nebuchadnezzar saw, upon his feet, and brake them to pieces: whereupon, the iron, the clay, the brass, the silver, and the gold, were broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away.

Q. What an affecting view, do the solemn truths stated in this conference, exhibit, of the dangerous and alarming condition of all those, who have hitherto been so stumbled or offended in Christ, on any account whatever, as not cordially to own and recieve him, and build upon him, as the alone foundation of all well grounded hopes of salvation!

R. Dangerous and threatening indeed, is the condition of all such; and infinitely doth it concern them, to give up every objection against Christ and the gospel, and to receive him, and become cordially obedient to him, without delay.

The Catholic Doctrine of a Trinity, &c.

(Continued from p. 339.)

† 1 *Cor.* viii. 6. To us there is but ONE GOD, THE FATHER.

If we compare this with that expression of St. *Thomas*,—*John* xx. 28, MY LORD, *and* MY GOD, we have the following argument:

To us there is but one GOD, the FATHER.

But TO US JESUS CHRIST is GOD: therefore, The Gospel has either preached *two Gods to us*, one *distinct* from the other: or that *one God the Father* is here the name of a *nature*, under which *Christ* himself, as *God*, is also comprehended. And the same may be proved of it in several other places.

XXXIV.

† *Matt.* xxiii. 9. Call no man your Father upon earth, for ONE is YOUR FATHER *which is in heaven.* *Ibid.* v, 10. Neither be ye called masters, for ONE is YOUR MASTER, even CHRIST. *John* iii. 13. *which is in heaven.*

Dr. *Clarke* has a particular Section*, wherein he pretends to have set down *the Passages that ascribe the highest Titles, Perfections, and Powers*, to the second Person of the Trinity. Yet he has wholly omitted the latter of these verses; though by a rule of his own making, it allows to *Christ* an higher title than any other in the whole Scripture. It is this same Author, who has laid so great a stress upon the word εἷς *one*, which he has insisted upon it can signify nothing else, but *one Person*; and the criticism is thought to be of such use and importance to his Scheme, that his book *begins* with it; and in the course of his work it is repeated three times, nearly in the same words. But the Passage now before us, if he had produced it, would have turned his own weapon against himself. For the word εἷς, is here an attribute of *Christ*; and if we argue from it in this place, as he has done in the other, it must prove, that *one person* only is our *Master*, and that this person is *Christ*: which excludes the Persons of the *Father* and the *Spirit* from the honor of that title; and so reduces that learned author's reasoning to a manifest absurdity.

We are to conclude then, that as the Phrase, *one Master*, cannot be meant to exclude the *Father*; so neither does that other—— *one is good* (supposing that were the sense of the *Greek*) or, *one is your Father*, exclude the person of *Christ*. And if the reason of the thing teaches us that it *cannot*, so the *Scripture* assures us in fact that it *does not*: the title of *Father*, being also ascribed to the second person of the Trinity. For *Christ*, the *Alpha* and *Omega*, says of himself—— *He that overcometh shall inherit all things, and I will be* HIS GOD, *and he shall be* MY SON†. *Isaiah* calls him —— *The Everlasting* FATHER‡. And again it is written —— *They are the* CHILDREN *of* GOD, *being the children of the* RESURRECTION‖: But, says *Christ* —— *I am the* RESURRECTION§: therefore he is *God*, and hath *us* for *his* Children. If this be the case, the word *Father* cannot always be a name that distinguishes *God* from *another person of God*; but is often to be understood as a term of *relation* between *God* and *Man:* or as a modern Divine of our Church has well expressed it—— "A word not intended for *God the Father* only, the *First*

* Chap. ii. §. 3. † Rev. xxi. 7. ‡ ix. 6 ‖ Luke xx. 36. § John xi. 25.

"*person* of the Trinity; but as it is referred unto the *Creature*, "made and conserved by *God*; in which sense it appertains to "the *whole Trinity*."

XXXV.

† *John* xiv. 28. MY FATHER is GREATER than I.

The two preceding Articles will sufficiently justify what the Church has asserted with a view to this passage——That *Christ* is "*inferior to the* Father *as touching his* Manhood." And the stream of the whole Scripture is against that use the *Arians* generally make of it; who stand in need to be reminded at every turn, that in the person of *Christ*, there is a *human* soul and body, the nature of a *man*, which as it cannot lay claim to what is spoken of *Christ* in unity *with* the *Father*, so must it receive to its own account whatever seems to degrade and disjoin him *from* the *Father*. It is indeed hard to say, which of the two heresies is the most unreasonable and unscriptural; that of the *Socinians*, which never considers *Christ* as any thing but a *mere man*; or that of the *Arians*, who never look upon him as any thing but a *supposititious God*. Between these two gross errors, lies the true Catholic Faith; which as it allows him to be *perfect God* and *perfect man*, is never offended, or put to its shifts, by any thing the Scripture may have said about him in either capacity.

XXXVI.

† 1 *Cor.* xi. 3. The HEAD of *Christ* is GOD.

The name *Christ* does here stand, as in other places out of number, for the *man* Christ; otherwise it must follow, that as Christ is *God*, God is the head of *himself*; which is a contradiction; or that *one* God is the *head* of *another* God; which also is a contradiction.

This Text is capable of a good illustration from *Gen.* iii. 15. where we read, that the *heel* of the promised seed should be *bruised*: by which, the Church has always understood the sufferings of his *human* nature, metaphorically represented by the *inferior* part in man. So in this place, his *Divinity* or *superior nature* is as aptly signified by the *head* or *superior* part of the human body.

XXXVII.

† *Mark.* xiii. 32. But of that day and hour knoweth no man, no not the Angels which are in heaven, neither THE SON but the FATHER.

It is declared of *Christ* in another place, that he *increased in wisdom**: why should it be incredible then, that during the whole term of his humiliation in the flesh, something should still be left, which as man upon earth he did not know? if you suppose him to be ignorant of this matter *as God*, how is it that St. *Peter* confesses him to be omniscient, without receiving any rebuke for it, or being reminded of any particular exception?——LORD, *thou knowest* ALL THINGS†.

* Luke ii. 52. † John xxi. 17.

XXXVIII.

† *John* i. 18. No man hath SEEN GOD at any time.
Ibid. xiv. 8, 9. *Philip* saith unto him, Lord SHEW US THE FATHER—hast thou not SEEN ME Philip? he that hath *seen* ME hath *seen* THE FATHER.

"These words (says Dr. *Clarke*) do not signify, that he who "hath seen the *Person of Christ* hath seen the *person of the Fa-* "*ther.*" No surely; but that he who hath seen all that was visible of Christ, hath seen the person, to whom was joined that invisible and divine *Nature*, which the Scripture has called by the Name of *the Father*. And to shew that *Christ* (though he was *God* manifest *in the flesh**) is yet no other than the same *invisible God*, whom no man hath or can *see* and *live*, we are told, that "*when he shall appear* (glorified, not with any *secondary* divinity, "but with the FATHER's OWNSELF †) *we shall be* like *him* "(*fashioned* like *unto his own glorious body*‡, and *conformed to* his "*Image*‖) *for we shall* SEE *him* AS HE IS;" which no man ev- "er yet hath done.

XXXIX.

† 1 *Cor.* xv. 27. But when he saith all things are put under him, it is manifest that HE IS EXCEPTED (εκτος τȣ ȣποταξαντος) *which did put all things under him.* And when *all things* shall be SUBDUED (ȣποταγη) UNTO HIM.—
Phil. iii. 20, 21. We look for THE SAVIOUR, the *Lord* JESUS CHRIST—who—is ABLE even to SUBDUE ALL THINGS (ȣποταξαι τα παντα) to HIMSELF.

It is manifest, therefore, that the *exception* in the former text, is not meant to set *one person of God* above *another person of God;* but only to distinguish the Power of the *Divine Nature* from that of the *human* in its greatest *exaltation*. As *Christ* is *man*, *all things* are *subdued* unto him by ANOTHER; as *Christ* is *God*, he himself *is* that *other*, and *able* to *subdue all things* to HIMSELF. And this will be sufficient to confirm the Reader in what I have already observed that the cause of *Arianism* borrows its chief support from the *humiliation* of Christ *in the flesh*. Search the very best of their arguments to the bottom, by a diligent *comparing* of the Scripture *with itself*, and they all amount to this great absurdity——*Man* is *inferior* to *God;* therefore *God* is *inferior* to *himself:* and this they prove, by *imputing* to Christ's *Divinity* what is said *only* of his *humanity*.

I have now presented to the Reader's consideration the most noted texts, which, under the management of *Arian* or *Socinian* Expositors, may seem to have favored their Doctrine. Many, I hope, will be of opinion, that the Catholic cause is rather beholden to them, particularly in this last instance, for the oppositio

* 1 Tim. iii. 16. † John xvii. 5. ‡ Phil. iii 21. ‖ Rom. viii. 29.

they have made against it; inasmuch as the objections they have drawn from the holy Scriptures have directed us to some very clear proofs, which might otherwise have escaped our notice. If there be any other Texts more for their purpose than what I have here set down, they have my free consent to produce and enlarge upon them as much as they please. In the mean time I shall proceed to give the Reader, some farther satisfaction, and endeavor to convince him, with the Blessing of God, that while *Heresy* is obliged to glean up a few scattered passages, hard to be understood, and for that reason, easy to be wrested by men of perverse Inclinations; the Faith of the Church has the suffrage of the whole Bible, speaking in such words, as need not be refined upon by any metaphysical Expositions, but only applied and considered.

XL.

Jude 4. Denying the ONLY LORD GOD, and OUR LORD JESUS CHRIST—τον μονον δεσποτην θεον και Κυριον ημων Ιησουν Χριστον.

As there is no article before Κυριον, the first and second comma are both meant of the same person; and the plain sense, when freed from the ambiguity of the English version is this——*Denying the only Lord God and our Lord*, Jesus Christ. This literal sense of the Greek may be supported by the parallel Greek of *Phil.* iv. 20. Τω δε θεω και πατρι ημων. There being here no article before πατρι, it would be odd and unnatural, to refer θεος to one person and πατρι to another: whence *Grotius* paraphrases the expression by—*Deo qui IDEM est Pater noster*; and thus may the other be rendered with equal strictness and propriety—δεσποτην *qui idem est* Κυριος ημων: and though we do not rest the proof of the Trinity on any single passage, yet is the more natural construction of this text very strong and conclusive for it.

If this should be denied, I think the *sense* also is capable of demonstration. The words include this proposition—There is, ο μονος ΔΕΣΠΟΤΗΣ, *one supreme Governor**: Now if this term be applied to *Christ*, it must follow that HE is that *one supreme Governor*, in the Unity of *the Father*. But it *is* applied to him in the parallel place of 2 *Pet.* ii. 1. *Denying* (ΔΕΣΠΟΤΗΝ) *the* Lord *that hath* bought *them*——τον αγορασαντα αυτους. And if it should be doubted, whether this latter text be meant of *Christ*, it is demonstrated by another—THOU *wast slain, and hast* BOUGHT *us* (ηγορασας) *unto God by thy Blood*†. If this chain of reasoning be inverted, the force of it will be clear and undeniable. 1. *Christ* hath *bought* us. 2. He that hath *bought* us, is ΔΕΣΠΟΤΗΣ, *the Lord*, or *supreme Governor*. But 3dly, there is ο μονος ΔΕΣΠΟΤΗΣ, *one only supreme Governor*. Therefore *Christ* is *he*.

XLI.

Jude. 24, 25. Unto HIM that is able—to PRESENT

* So Dr. *Clarke* has construed it. C. i. § 3. 411. † Rev. v. 9.

you faultless before the PRESENCE of HIS GLORY—to the ONLY WISE GOD our SAVIOUR.

Eph. v. 27. That HE *(Christ)* might PRESENT it to HIMSELF a *glorious* Church, &c.

It is the *only wise God*, who is *able* to *present* us before the *presence of his* Glory: but *Christ* is to *present* us, as members of the *Church* in *glory*, to *himself*: therefore *he* is the *only wise God*, to whom also appertains the *presence of Glory*; for that is no other than his *own presence himself*.

This is another express Instance, that μονῳ θεῳ, the *only God*, is not God in *one person*, but the *Unity of the Trinity*. For if you confine this phrase, with the *Arians*, to the *single Person* of *the Father*, then of course you exclude the *person* of *Christ*, and then, it is manifest, you contradict the Scripture. For though it be affirmed in this place, that the *only wise God* is to *present* us before his *own presence*, yet the same is elsewhere expressed by *Christ presenting us to himself*. Which is no way to be accounted for, unless you believe *Christ* to be a partaker in the *Being*, attributes, and offices of the one, undivided, *only wise God our Saviour*. Then there is no farther difficulty.

XLII.

Eph. iii. 2, 3.——The Dispensation of the Grace of GOD, which is given me to youward: How that BY REVELATION HE (*God*) made known unto me the mystery.

Gal. i. 12. I neither received it of man neither was I taught it, but BY THE REVELATION of JESUS CHRIST.

XLIII.

1 *Kings* viii. 39. THOU, even THOU ONLY KNOWEST the HEARTS of all the children of men.

This, it seems, is the privilege of *God* ONLY: but this *God* is *Christ*; for says he,

Rev. ii. 23. All the Churches shall know that I am HE which *searcheth* the reins and HEARTS.

Indeed this latter verse speaks plain enough for itself without being compared with the former. It implies, that there is *one only* who *searcheth* the *hearts* of men, and that *Christ* is *he*. And the Greek will very well bear it; as the learned reader will easily perceive. It is thus —— εγω ειμι ο ερευνων —— There is ὁ ερευνων, *one that searcheth*; but —— εγω ειμι —— *I am He*.

XLIV.

2 *Pet.* i. 4.——*Exceeding great* and precious *promises* that by these you might be θειας κοινωνοι φυσεως, PARTAKERS of the DIVINE NATURE.

Hebr. iii. 14. For we are made (μετοχοι του Χριστου) PARTAKERS of CHRIST, if we hold the beginning of our confidence (in the *precious promises* of God) steadfast unto the end.

What St. *Peter* proposes, as the end of our hope, in the *promises*, is to be *partakers of the divine Nature :* but this, according to St. *Paul*, is to be *partakers of Christ ;* therefore, Christ is *in* or *of* the *Divine Nature ;* the same *Almighty God** and *Lord*, who declared to *Abraham* —— *I am thy Shield, and thy* EXCEEDING GREAT REWARD†.

XLV.

It is a rule laid down by St. *Paul*, that GOD *swears by* HIMSELF, for this reason *because he can swear by* NO GREATER. *Heb.* vi. 13.

But *Christ* has *sworn* by *himself.*

Isai. xlv. 23. I have *sworn* by MYSELF,—that unto me every knee shall bow, every tongue shall swear.

Which words being compared with *Rom.* xiv. 10, 11. are proved to be the words of *Christ*——*We shall all stand before the judgment-seat of* Christ : *For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess unto God.*

Christ, therefore, has *sworn* by HIMSELF : so that if the Apostle's rule be applied, he must for this reason be GOD, and there can be NO GREATER.

XLVI.

Eph. iv. 8. When HE (*Christ*) ascended up on high, he led captivity captive, and gave gifts unto men.

Yet the Scripture here referred to, expressly affirms the person who *ascended*, &c. to be the *Lord God.*

Ps. lxviii. 17, 18. The chariots of GOD are twenty thousand, even thousands of Angels : the LORD is among them, as in *Sinai*, in the holy Place. THOU *hast ascended on high*, THOU *hast led captivity captive*, &c.

XLVII.

Heb. ix. 20. This is the Blood of the TESTAMENT which GOD hath *enjoined you.*

Ibid. v. 16. Where a TESTAMENT is, there must also of necessity be the DEATH of the TESTATOR.

God is a *Testator :* but, argues the *Apostle*, every *Testator* must *die*, before the last Will or *Testament enjoined* by him, can be *of force.* Therefore, if you keep close to the terms, the natural conclusion is, that GOD, being a *Testator*, should *die*, to make way

* Gen. xvii. 1. † xv. 1.

for the *execution* of his *Testament*. But it being impossible that the divine nature of *God* should be capable of *Death*; it follows, that the *person*, who *was* capable of Death, and did *die* as a *man*, was also *God the Testator*. And it is to express the strict and perfect union of the *two natures* in the *single person* of *Christ*, that what is true only of *one*, is predicated of *both*. Of this, two more examples shall be added in the articles that immediately follow.

XLVIII.

Rev. v. 9. THOU wast slain, and hast redeemed us to GOD by THY BLOOD.

A distinction is here observed between the two natures of *Christ*: and the act of *redeeming* us by the *shedding of his blood* is ascribed to the *Lamb*, the *Messiah's Humanity*. But in another place it is imputed to his Divinity——*Feed the Church of* GOD, *which he hath purchased with* HIS OWN BLOOD*: not that *God*, strictly speaking, has any *blood* of *his own* to shed; but that he who shed his blood for us, *as man*, was *God* as well as man: or, in other words, that *God* and *man* were *united in the same person*; something being predicated of *God*, which cannot possibly be true without such an union. So again—

XLIX.

Zech. xii. 4.—In that day saith the LORD—v. 10—they shall look on ME whom they have PIERCED.

But, according to the Evangelist St. *John*, this *Scripture saith*,

John xix. 37. They shall look on HIM (*Christ*) whom they have PIERCED.

As it stands in the Prophet the *Lord* (*Jehovah*) was to be *pierced*. So that unless Christ, who hung upon the Cross, was also the *Lord Jehovah*, the Evangelist is found to be a false witness, in applying to him a prophecy that could not possibly *be fulfilled* in him.

L.

Phil. i. 10. That ye may be sincere and without offence, till the DAY of CHRIST.

2 *Pet.* iii. 12. Looking for and hasting to the coming of the DAY of GOD.

LI.

Isai. xl. 10. *Behold*, the LORD GOD will COME.——HIS REWARD IS WITH HIM.

Rev. xxii. 12. *Behold* I (*Jesus*) COME quickly, and MY REWARD IS WITH ME.

Amen: even so come LORD JESUS.

[To be continued.]

* Acts xx. 28.

On a religious Education.

"Train up a child in the way he should go, and when he is old he will not depart from it." Prov. xxii. 6.

IT is not a new idea that the characters of mankind are generally formed at an early period. Impressions which are made upon the minds of children in infancy are seldom, if ever, effaced. If early directed in the paths of virtue, and shewn the danger of pursuing contrary courses, they will seldom deviate from them while they live. In the words of an elegant writer; "If the young traveller be directed to set out well in the journey of life, there is a fair prospect, that he will go on to its most distant stages with increasing honor and happiness."

It is a duty which parents owe society, and it is a duty which they owe their children, to instruct and govern them in the fear of the Lord, "to train them up in the way they should go." They are urged to the performance of this duty from its necessity to render their offspring respectable and happy in life. If they leave them wholly to themselves, freely to act out the depravity of their hearts, or if they train them up in the way they should not go, they have the highest reason to believe they will be vicious and profligate in their manners, and wretched in their lives. Should we inquire why such multitudes indulge in every species of vice and give up themselves to work iniquity with greediness, we should find that it was generally in consequence of their not being properly instructed and governed in childhood. If however the labors of faithful parents should not, in every instance, be crowned with success, still they have abundant encouragement in the word of God to hope that their instructions will be blessed to the happiness of their children.

The care of children during their early years is committed to their parents, and they are required by God himself to "bring them up in the nurture and admonition of the Lord." They are to restrain them from vicious courses, as well as to direct them in the ways of virtue, and ever to treat them with lenity and tenderness. Still, however, they are not to be all lenity. If their children will not submit to their authority by mild treatment, coercion is to be used. I know it is a sentiment, embraced by a few, that parents have no right to control their children, that their minds ought to remain free from any bias, until they arrive at sufficient years to form sentiments for themselves. But leaving children to form their own opinions relative to morals and religion, strikes at the root of both the temporal and eternal happiness of man. And is it uncharitable to suppose, that the advocates of this sentiment would, were they able, remove all sense of moral obligation from the breast, extinguish the light of divine truth, and leave mankind to grope their way through the wilderness of the world?

The history of Eli and his sons recorded in sacred writ exhibits the importance of parental instruction and government and especially, of using coercive measures with children,

when mild means will not prevent their indulging in vicious practices. The reason and, probably, the only one, why Eli's sons were sons of Belial was, they were not restrained from the commission of heinous crimes. Instead of using that authority over them which God committed to him, he, like many indulgent parents of the present day, simply inquired "why do ye such things? it is no good report that I hear."—For thus passing over the shameful and abominable conduct of his sons, the maledictions of heaven fell upon his house. The Most High declared that "the iniquity of Eli's house should not be purged with sacrifice and offering for ever, because his sons made themselves vile, and he restrained them not."

The subject now under consideration is highly important, as the welfare of society and the temporal welfare of children are respected; but how much does it rise in importance, when we consider, that their eternal well being depends, in a great measure, upon the manner in which they are instructed and governed in the morning of life.—When we consider, that they are candidates for a future existence, and that their eternal happiness or misery is suspended, in part at least, upon the education which they receive from their parents, is not the subject to which we are attending of the first importance?—Can it be viewed in any other light by such parents, as love the souls of their offspring, and realize that heaven and hell are but just before them? The sacred scriptures abundantly teach the importance of parental instruction and government in order to secure the eternal salvation of children; and the pious parent who conscientiously discharges his duty is encouraged to hope, that he shall one day meet his child in the world of glory.

It is a melancholy consideration that the religious instruction and government of children and youth are so much neglected at the present time. Is not the grand adversary of God and man blinding the minds of parents, and leading them and their children captive at his will? Much is said in the word of God respecting the necessity of early restraint. The wise man, speaking by inspiration, says; "Correct thy son while there is hope, and let not thy soul spare for his crying. Withhold not correction from a child; for if thou beat him with the rod, he shall not die: Thou shalt beat him with the rod and shalt deliver his soul from hell." Will any one therefore, who means to conduct agreeably to the sacred oracles, have any conscientious scruples respecting the propriety of restraining children?

As impressions which are made in early life are durable, no time can be so proper as this for conveying moral instruction. Children should be early taught that there is a God; and that he is the governor both of the natural and moral world. They should be taught that he is an infinitely great and an infinitely good Being, that they are wholly dependent upon him for life and every enjoyment, and that they shall, one day, be called before his righteous tribunal to render an account of their con-

duct. What can have a greater tendency to prevent any one from pursuing vicious courses than an assurance that all his actions are viewed by a Being who will bring every work into judgment with every secret thing? As soon then as children become capable of receiving instruction, they ought to be taught "the fear of the Lord" which "is wisdom, and to depart from evil" which "is understanding." Thus instructed, we have reason to hope, they will grow up with habits of virtue, be useful and happy in life, and happy beyond the grave.

No parent can be faithful in the education of his children without making them early acquainted with the sacred scriptures. That "all scripture is given by inspiration of God" cannot be doubted by any person who candidly examines the arguments in proof of this interesting fact. If then the bible were written by divine inspiration, is it not reasonable to suppose that it is a book of incalculable worth? Can we doubt but its contents regard the best interests of man, even his eternal interests? Shall children then remain in ignorance of this book? When the light of divine truth has shone upon the world, and, like the star in the East, is guiding multitudes to the Saviour of sinners, shall children be left to grope in darkness? Will not parents who have a realizing sense of the preciousness of the souls of those whom God hath committed to their care, be solicitous to make them early acquainted with the scriptures and will they not "teach them diligently unto them and talk of them when they sit in their house, when they walk by the way, when they lie down, and when they rise up."

In this degenerate age, too much pains cannot be taken to impress upon the minds of young persons these two important truths, that God reigns, and that the scriptures both of the Old and New Testament came from him. These constitute the foundation of all morality and of all true enjoyment. Remove this foundation, and you remove all virtue from the breast, and happiness from the world. In Christian countries, the number of those who deny the existence of a Supreme Being is, usually, small. But even in these countries, there are multitudes who deny an overruling Providence and ridicule the idea of a future retribution. They pretend that God is too exalted a Being to regard the concerns of men, and to be at the trouble of calling them to an account. While they thus affect to extol him for his greatness they are using every possible means to remove him from the throne of the universe. And in nothing would they so much rejoice, as in seeing the Sovereign of the world despoiled of power, and reduced under their control. When men can make themselves believe,

"There is no God who reigns on high,
"Or minds the affairs of men,"

They are prepared to go all lengths in wickedness, and perpetrate the most horrid deeds. Should these sentiments become universally prevalent, the whole world would become one vast field of blood; and lamentation mourning and woe, would be inscribed on every object in creation.

If then children are to become members of society, and to mingle with such characters as have now been mentioned, ought they not to be thoroughly established in the belief of this grand doctrine of all religion, that God is infinite in his perfections, and that he reigns without a rival both in the natural and moral world?

But at the present day, there are many more who deny the truth of revelation than there are who deny the existence and government of Jehovah. It is no uncommon thing to find men who are bold enough to declare, there is no truth in revealed religion. Even in New-England which, perhaps, is the most virtuous part of the globe, numbers of such persons may be found. Is there not great danger that children will imbibe their corrupt opinions, unless, by the repeated warnings and instructions of their parents, they have been made to feel a reverence for the scriptures? If they have never been taught that the bible is the word of God, and that they ought to make it the man of their counsel and the guide of their youth, are they not in danger of being spoiled "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ?" That philosophy which is opposed to divine revelation, and which is the favorite science of atheists, deists and unbelievers, although much studied, teaches only the way which conducts to death. Its advocates, notwithstanding they pretend to walk in great light, and to compassionate the humble followers of Jesus for their ignorance and blindness are themselves involved in darkness more dreadful than Egypt ever experienced. From the sentiments of such men, who "are pure in their own eyes and yet not washed from their filthiness," may God deliver our youth and children.

If the importance of parental instruction and government be so great as has now been represented, can this duty be too much urged upon parents? If the welfare of future societies, if the temporal and eternal happiness of children so much depend upon their early education, can parents be too often exhorted to faithfulness? They with their offspring will soon add to the congregation of the dead, and appear before the judgment seat of Christ. At that dread day, when the whole human race shall be assembled, when the secrets of all hearts shall be revealed, when the motives which have impelled to action shall be examined, in what light will the conduct of unfaithful parents be viewed by a righteous Judge? When they have been required to train up their children in the way they should go, and thus prepare them for glory, honor and immortality, what must be their sensations, if thro' want of proper instruction in youth they are lost for ever? Can such parents as have neglected to instruct and govern their children appear undismayed before the bar of God, and say, here are we and "the children which thou hast graciously given" us? "Can their heart endure or their hands be strong" when God shall deal with them for their criminal negligence which occasioned the eternal destruction of multitudes of his

creatures? Their children will attempt to extenuate their guilt by alleging, that they were never restrained from vicious courses nor directed in the paths of virtue. And while sentenced to the regions of darkness for their evil deeds, they will be flaming torches to light their parents to a place of tenfold torment. Let heads of families then be entreated to "train up" those committed to their care "in the way" they "should go," let them do it in the fear of God, with special reference to the great day of judgment, and the retributions of eternity.

PHILOTEKNON.

Memoirs of Mr. Samuel Bull.

MESSRS. EDITORS,

The following is a summary account of Mr. Samuel Bull, late of Harwinton, who died September 1799, aged 76.

IT appears, that in the early part of his life, he introduced family prayer; and conceived that he was a Christian: and both he and his wife were persuaded to join the church under the care of the Rev. Andrew Bartholomew, the first minister in the town.

Nearly twenty years before his death, he fell into a state of such despair, and (as was supposed,) derangement of mind, as occasioned great trouble in his family. During two or three of the first years, he appeared to make several attempts against his own life, but was prevented, sometimes in such an extraordinary manner as induced a belief of an uncommon interposition of an invisible hand. Through almost the whole of this long time, he did but very little business, and was a great charge upon the family; appearing more disposed to increase than to alleviate their burdens. After the three first years, as he has since told the writer, he had no design of injuring himself—but felt very bitter towards all his fellow men, especially such as were considered men of real piety. His heart, as he acknowledged, was so very vile that he could not feel pleased with hearing a prayer, or any religious conversation, and was very desirous of flying away from his neighbors and former friends whenever they came into his house. It was his almost universal practice, upon such occasions, to rise from his seat, and sideling towards a door, repeat in a low voice, seemingly in great agitation, the words, *I can't, I can't*—and if he could not well get out of the room would express great uneasiness, and frequently go so far as to request or order them to go home.

In the autumn of 1798, which was about nineteen years after his first falling into this state, he for the first time, manifested some degree of kindness. Being a shoe maker, and one day observing a little boy exposed to the frost without shoes, he felt pity for him, and of his own accord set himself to make a pair, which he accomplished.—After this he became more inclined to read books on religious subjects; and the awakening soon spreading in the place, he began to be solicitous for his eternal welfare. And though his infirmities would not permit

him to attend public worship in the winter; yet there is good reason to believe that in a few months he became a humble Christian.

In conversation with him the writer of this found that Mr. B. was wholly indisposed to attribute any of his former feelings to the loss of his reason. He told me that after the first three years, he laid aside the design of self-murder entirely: and also declared that all his conduct during that long time, was the fruit of an evil heart left to itself—that this was the reason of his being so averse to prayer and serious conversation. And this was the cause of his being so unsociable and bitter towards mankind—that he could not bear the sight even of his former most intimate friends—that he generally attempted to overcome so perverse a disposition, but was unable—that it was in this struggle between the perverseness of his heart, and the consciousness of propriety, that he so often repeated the words, *I cant*, meaning thereby that he could not bring the feelings of his heart to acquiesce in that which was proper, and that the conflict was so severe, that the words were pressed from his lips almost without his knowing what he did.

As he was unable to go abroad in the winter and early part of the spring, the feelings and exercises of his mind, under the conviction and power of the Holy Spirit, were not generally known. It appears, however, from his own account and that of his children, (his wife having died several years before) that he was brought into great distress in view of the sinfulness of his heart; and, as it is hoped, to a humble submission to the gospel method of salvation. The consequence was, that he became as remarkable for *love* as he had been before for the contrary. His attachment to the Redeemer and his cause—his discoveries of divine truth and his inward joys were indeed wonderful. Similar to the apostle, who after his conversion was animated with a degree of zeal proportionate to his former opposition, Mr. B. felt an uncommon share of ardor in the cause of Christ. He appeared indeed to *love much*.

His humility and self-abhorrence, also appeared peculiar.—After he was able to attend public worship, he desired to come to the Lord's table which he had omitted for more than twenty years, but expressed his fears that the brethren could not admit so vile a creature as he had been to their communion again. And hence of his own accord took the first opportunity to speak to them publicly, and in such a manner as abundantly witnessed the sincerity of his heart.

At a sacramental season previous to his death, he attended with seemingly great devotion indeed. A few days after which, as he was going to attend a lecture, the following conversation took place between him and a person who fell into company with him:

Q. Was the ordinance comfortable to you?

A. I never saw such a day in my life. I never attended it so before—I never saw God and Christ so before.

Q. It was then a precious season to you?

A. Yes, the best in my life.

Q. Did the Redeemer appear lovely in himself?

A. Yes he was new to me, I had such discoveries and such joys as I never had before, and I never had such exercises before.

Q. You don't mean that your discoveries were new in kind, but only encreased to a greater degree than you ever had before?

A. No, they were new in kind; I never had any thing like it before at the Lord's table.*

Q. But had you not seen the same God and the same Christ before—at his table, though not in so full a degree?

A. No—I knew nothing about God or Christ before at his table; they were entirely new to me. I never saw any thing like it.

Q. But do you mean that you never had acquaintance with God and Christ—till lately?

A. Yes I do; my views of the character of God and of the gospel and divine things are entirely new.

Q. But do you think you was not a Christian before your deranged state of mind?

A. If ever I was a Christian, I am not a year old.

The foregoing conversation is verbatim, as taken down in writing a few days afterward. As the writer had considered him a Christian previous to his derangement, as it was called, the question had often occurred—"Whether a real Christian would be left, for so long a time in such a state." To him the question was of difficult solution; but as far as this case was concerned, there seemed to be a satisfactory answer, at least it was very evident how Mr. B. considered himself.

In subsequent and further conversation with him, it appeared to me that I seldom, if ever, found plainer marks of sincerity, submission, love, and growth in grace. And many others have heard him express the deepest humility and the most warm and pathetic acknowledgments of the free and sovereign and distinguishing grace of God. Many are witnessess, with what fervor, zeal, constancy, and devotion, he spake of the work of God among us, and upon his own soul. It seemed sometimes that he labored to communicate something unutterable. And he who had for nineteen years scarcely gone a rod from his door, was now willing to travel into distant parts of the town to attend lectures, and visit his old acquaintance; encouraging Christians, proclaiming the grace of God, and bearing testimony in favor of the glorious work among us. But his labors were short. In the latter part of September he was called away by death. The exercises of his mind were such as became the great event. On the day of his death his mind was in some degree beclouded. But the day before, he intimated not only his willingness, but his desire to depart.

What testimony have we here of the power of religion, of the love, grace and condescension of our Lord Jesus Christ, and of his ability *to save to the utter-*

* If any explanation is here required, it may be noticed that this season was in the month of July 1799. The only season which his bodily infirmities permitted him to attend after his relief.

termost! What an alarm to sleeping Christians and mere professors! What a decided testimony of the real truth of the words *the carnal mind is enmity against God*? The same principle is in every natural heart, only more restrained.—Who, that know the Lord Jesus Christ, will not ackowledge, that in this case was acted out the same heart which they see in themselves, and in every human creature; and which would have been probably much worse in them were it not for the power of restraining and converting grace? There is room firmly and feelingly to believe the doctrine of man's depravity. The Lord teaches it not only in his word but in the dispensation of his Grace; he teaches it in most solemn accents.

Let us make our peace with him, by humble submission: that when we die we may ascend to that "bless'd abode," where we may find all the disciplinary scenes of this world to have terminated for our good; and where a precious Redeemer will be forever *new* and completely entertaining.

A letter to a female friend on hearing of the death of her mother.

——— Dec. 16, 1805.

My Friend,

I HAVE lately received the sorrowful intelligence of the death of your mother. I know you must be in great affliction, and feel myself to be in some measure affected by the providence. I feel for you, and wish and pray that you may have the presence of God. It is presumed that you do not sorrow on her account, that she is taken from this vale of tears. You have no reason to be disturbed in your mind when you contemplate her present state with departed spirits. She gave every evidence of her friendship to God and his kingdom, and her union to the Lord Jesus, while living. The weight of the calamity sustained by surviving relatives must be greatly diminished by the consideration that their departed friend has gone to eternal rest. What is your loss is her gain. She is now borne beyond all the toils, pains, and sorrows of time in which she had an unusual share; yes, she has arrived to where there is no more death, neither sorrow, nor crying.

Your worthy parent has been removed by a righteous God. The arrow was not shot at random, which occasioned her death. Not by blind chance, or unmeaning fatality was she brought to the grave; but by a wise, perfectly wise, and holy providence. You hope you love God, and profess to make his glory your first object. All that his hand doth amongst men is to display his perfections. You will then cheerfully submit to his afflictive providences, and from the consideration that he reigns you will derive consolation and joy in the darkest and most trying seasons.

If, as you hope, you are one of God's children, this bereavement is designed for your best good, and will be sanctified to this end. All things will work together for the good of them that love God, to them who are called according to his purpose.

Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. Many Christians, like David, have found it good to be afflicted. Job was rendered more eminent in grace by reason of his sore afflictions, and so is every child of God. The Lord doth not afflict willingly, nor grieve the children of men; but if need be, he brings his people into the furnace of affliction, to purify them from dross, and make their graces to shine.

God in his goodness continued to your enjoyment an affectionate and faithful parent thro' your forming age, and until you left your father's house to have a family of your own. Many children have been left without the care, attention, and counsel of a fond mother when they most needed them. You see the great difference in this respect, between your own case and many around you. Your mother had the happiness of living to see her daughters comfortably settled in the world, and her only son to arrive to manhood, industrious, steady, and sober. It was all for their good. Such considerations, as those now suggested, should console your heart in this day of trouble, and cause you to rejoice and be thankful in the midst of adversity.

Perhaps you may think, that though the sentiments now mentioned may diminish your sorrow; yet there are so many other considerations calculated to swell the tide of your grief, that you cannot suppress it. I know, dear friend, that the cup which God has given you to drink is indeed a bitter cup.—Your loss is great, and will never be made up in the same kind of good.

You have lost one of the best friends you had upon earth. None but one among all the sons and daughters of men had that affection and concern for you. She was unwearied in her labors for your good, and both night and day ministered to your comfort in sickness and distress. You have lost her society. You might improve and feel happy in her presence. To female delicacy and modesty, she united such dignity of deportment as every where commanded respect. Her discourse was never vain, trifling, or slanderous; but always seasoned with good sense, prudence, and grace. She could speak for virtue and for God. Her conversation ministered edification to those who heard her. Her example was instructive; peculiarly so to her children, and much so to society. You have been a witness to her diligence and economy, her sobriety and composure of mind, her patience and submission in trouble, her attention to the scriptures, and sacred regard for the sabbath. As she was often detained from the house of prayer, you know how she embraced every opportunity to worship God with his saints. She seemed to have the feelings of the psalmist, "I was glad when they said unto me, Let us go up to the house of the Lord." You remember her pleasure and joy at the time of refreshing from the presence of the Lord, when she saw some of her own children, with a multitude of their companions, seeking after God and subscribing to be his. You have seen her aversion to strife and contention. Her voice was

ever for peace. She practised kindness, hospitality, and equity, while she looked well to the ways of her household. Indeed I may say without exaggeration, her example shone with singular lustre.

You have lost her good counsel. She was capable of advising in your domestic concerns, and as to your general deportment; but, especially, in the things of religion. She was an excellent counsellor in spiritual darkness and trouble.

You have, furthermore, lost her prayers. Such was her religious life, and such her sense of the importance of piety, and such her concern for the future welfare of her children, that we may presume you was daily remembered in her addresses at the throne of grace. Perhaps it is in answer to the prayers of faith that the richest blessings are bestowed upon the children of pious parents. The prayer of the righteous man availeth much. All these losses you have sustained in the death of your mother. No wonder you are sorrowful under the bereavement. But remember that God hath taken away, only what he gave. He had the best right to the blessing. Then be still and know that the Lord is God.

Your parent is taken from you in the midst of life. According to the course of nature she might have lived to have been an active instrument of good to her friends and society for many years. And here is one of the mysteries of divine providence. The wicked often live, become old, yea are mighty in power. We sometimes see the vilest of men living to a great age, though they seem to exert all their powers and influence to promote the cause of vice and irreligion. Others, who seem to have no ability to be useful in society, but may be considered as a burden and a nuisance, are continued in the land of the living to an unusual age. At the same time, many, who appear singularly promising, being furnished with strength and brilliancy of mind, improved by education, and enriched by grace, are cut down in the midst, if not in the morning of life.—Your departed friend was in a situation, and had a heart to do much good. She has been removed in the midst of life, while you see others, who are a great injury to the community, spared. Why it is so, perhaps we can only say with Christ, *Even so Father, for so it hath seemed good in thy sight.*

I trust you do not need to be taught how to improve the death of your friend. But, notwithstanding, suffer me to observe that the apostle's words furnish us with cautions under the frowns of providence, which are well deserving our earnest heed; *My Son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.* We are in danger of erring in one of these two extremes; a medium is cheerful submission to the will of heaven; and this is both our duty and happiness. Every such calamity as that you have been called to experience, should increase your humility, your dependence upon God, your prayerfulness, your alienation from the world and heavenly mindedness. This providence should improve every grace and stimulate to a

prompt and faithful discharge of every duty.

Your honored father, who is now descending the hill of life, you will not forget in his disconsolate state. He has felt the bereavement more sensibly than his children. He has committed to the dust the wife of his youth, the desire of his eyes, the friend of his bosom. In his other afflictions he had one to sorrow with him and help bear his burdens; but now he is alone. You are planted nigh by his dwelling; visit him often, and show yourself an affectionate child. That the dealings of divine providence, both merciful and afflictive, may subserve your best good is the sincere desire of yours affectionately,

T. S.

Explanation of Scriptural Types.

No. XII.

Joseph a Type of Christ.

IN all biography perhaps, we do not find a character more pure and amiable, nor a life more replete with interesting scenes and events, than that of Joseph. Adorned in his person with the most amiable virtues, he was a dutiful son, an affectionate brother, a faithful servant, a meek and patient sufferer, a wise and excellent prince, and a universal benefactor. If we consider him as a type of Christ, how great the resemblance? Was Joseph the favorite son of his father Jacob? and is not Christ the beloved son of his father, in whom his soul delighteth? Did Jacob make for his son Joseph a coat of many colors? and did not the Father prepare for his son Jesus, a body curiously wrought in the lower parts of the earth? Did Joseph, at the command of his father, go to seek his brethren and enquire for their welfare? and did not Christ at his Father's command, come into the world to seek and save his brethren of the human race, and his kindred according to the flesh? Did the reproofs of Joseph procure the hatred of his brethren? and did not Christ's brethren, the world, hate him because he testified of it, that the deeds thereof were evil? Did the brethren of Joseph conspire against him and sell him to strangers? and did not the Jews conspire against Christ and deliver him to the Gentiles?

Was Joseph faithful to his master? and did not God's servant, Christ, deal prudently? Was Joseph, for his fidelity and zeal for his master's honor, maliciously accused and injuriously cast into prison? and was not Christ, for his zealous support of his Father's law and honor, enviously apprehended and unrighteously condemned? Was Joseph meek and patient under the injuries and abuses which he received? and was Christ led as a lamb to the slaughter? did he cry, or lift up, or cause his voice to be heard in the streets? when he was reviled, did he revile again? Was Joseph for interpreting the dreams of Pharaoh, called Zaphnathpaaneah, a revealer of secrets? and did not Christ, the only begotten of the Father, reveal the counsels and designs of his grace? Did Joseph speak roughly to his brethren, and then reveal himself to them in the endearing affection of a brother?

and doth not Christ often hide himself from his people and afflict their souls with pain, to humble and prove them, that he may speak comfortably to them and do them good in their latter end?—However Joseph might typify Christ in these inferior respects, yet are we not to consider him, principally, as a type of Christ,

1. In his advancement from deep humiliation and distress, to great dignity and power? When Joseph had been taught humility and obedience by the things which he suffered, and the time of his deliverance was come, the king sent and loosed him, and those feet which had been hurt with fetters, ascended the chariot of state, he was constituted governor over all the land of Egypt, to bind princes at his pleasure, and it was proclaimed before him, *bow the knee*, as a token of universal homage, subjection and obedience. What a sudden and surprising transition? What a wonderful and honorable exaltation? What an impressive representation of the deep humiliation and abasement, and the infinite and glorious exaltation of Christ Jesus, who took upon him the form of a servant, who gave his back to the smiters, and his cheeks to them that plucked off the hair, and hid not his face from shame and spitting, whose hands and feet were hurt with iron on the cross, on which he expired amidst the hisses and reproaches of the surrounding multitude, in agony and groans. But God loosed the bands of death, and exalted him from this abyss of ignominy and shame above all principality and power, and every name that is named, seated him at his own right hand on the throne of majesty in the heavens, gave him power over all things in heaven and earth, authorities, principalities and powers being made subject to him, and the word is gone forth that to him every knee shall bow, and every tongue confess to the glory of God the Father: and now, enthroned in majesty and light, he reigns before all his ancients gloriously.

2. As a great benefactor and Saviour?

Joseph in his provident care filled his granaries with the corn of Egypt, from which he supplied the Egyptians and his father's house through the famine that consumed the land, saved much people alive, and became the common benefactor and saviour of the land of Egypt. In this how eminently did he typify Jesus Christ, who mercifully interposed in favor of sinful man, and became the gracious deliverer and common Saviour of a perishing world? Joseph supplied the wants of the distressed from his store houses and granaries, with the corn of Egypt; but Christ relieves the distresses of perishing souls from the inexhaustible treasures of his wisdom and grace, with the true bread which cometh down from heaven. Did Joseph regard the cries of the distressed, and grant them relief? and doth not Christ, more merciful than Joseph, not only receive all who come to him, rejecting none; but also, in the melting accents of compassion, invite the wretched, Come unto me all ye that labor and are heavy laden, and I will give you rest? Can any resist the address, Ho, every one that thirsteth, come

ye to the waters—Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—Joseph was a fruitful bow by a well, springing up by a wall; but Christ is the true vine, which invigorates the branches, his people, with refreshing grace and immortal life.—If thousands acknowledged their obligations to the wisdom of Joseph for their preservation through the famine; how many myriads will acknowledge their infinite obligations to the unmerited grace of Christ for their deliverance from everlasting misery in hell, and their salvation to all eternity.—When Joseph's brethren humbled themselves before him for their wicked devices against him, he replied, As for you, ye thought evil against me, but God meant it unto good, to save much people alive as it is this day. Did God make the wicked conspiracy of Joseph's brethren against his life to prevent the fulfilment of his dreams, subservient to an accomplishment of them in his exaltation and happy state? and doth he not take the wise in their own craftiness? Doth he not make the wrath of man to praise him? Hath he not subordinated all the mischievous devices which his enemies have devised against his son to an accomplishment of those eternal purposes of grace which were in Jesus Christ before the world began, to their confusion and shame, and his glorious and eternal exaltation? Hath he not taken occasion from them to display his adorable perfections most gloriously—to magnify and honor his Son infinitely, in the public view of the universe—and immensely increase the felicity of the intelligent system, supplying matter to angels and saints, in the most animated strains, to praise him that sitteth upon the throne, and the Lamb for ever and ever? Amen, Hallelujah.

Philadelphia, Feb. 4th, 1806.

PROPAGATION OF THE GOSPEL.

To all who love the prosperity of Zion, and are disposed to aid in propagating the Gospel among the Heathen.

THE subscriber, lately returned from a voyage to the East-Indies, touched in Europe, and was in London in August last, where he received from the Baptist Missionary Society in England for propagating the Gospel among the heathen, one thousand guineas, to be sent in the spring to the Missionaries in Bengal, for the purpose of printing the sacred Scriptures in one of the languages of that country. There are seven languages that the Missionaries there aim to translate and publish the Scriptures in. They have made such progress in three of them that it is expected that the above sum will enable them to complete the work.—The money is now in the hands of ROBERT RALSTON, Esquire, of Philadelphia, who will forward it in due time. Should any individual, society, or congregation of people in the

United States of America, be disposed to contribute to this good work, *Mr. Ralston*, will gladly receive whatever may be sent to him for that purpose, and add to it the above sum, to be forwarded to the Missionaries at Serampore near Calcutta.

(Signed)

BENJAMIN WICKES, Sen.

Philadelphia, Nov. 4, 1805.

WE whose names are underwritten, Ministers of the Gospel in the city of Philadelphia, do hereby certify that we are fully ascertained that the statement made by Capt. Wickes, in the foregoing advertisement, is perfectly correct. We also take the liberty respectfully to recommend to the pious and the liberal of all denominations of Christians, in the United States, an attention to the important objects which this advertisement holds up to their view. Nothing, it appears to us, can be more interesting to a truly benevolent mind. The design contemplated, is not to disseminate the favorite tenets of any particular sect of Christians. It is to print and propagate, among a race of heathen who are sunk and degraded by the vilest and cruelest system of superstition and idolatry, *the pure word of eternal life contained in the holy scriptures*, without any gloss or comment whatsoever. If this can be extensively effected, the happiest consequences may be expected to follow; since the natives of India, unlike most other pagans, are many of them able to read, and still more of them are disposed earnestly to listen to what the Bible contains. Even the amelioration of their condition in this life, by a knowledge and belief of the Scriptures, would be an event calculated to produce a lively joy, in every mind influenced by humanity: For their horrible superstition subjects them unceasingly to the most dreadful torments, and annually deprives a large number even of life itself. But in addition to this, how interesting must be the thought to every truly pious mind, that many of these miserable creatures, by having a Bible in their hands, may not only better their worldly condition, but become truly converted unto God, and through the merits of the Saviour, be raised to eternal happiness and glory. Among the many objects which we know are now soliciting the patronage of the pious and the liberal, throughout our country, we cannot but think, that this deserves a marked attention. Nor can we forbear to add, that we have good reason to believe, that donations from the inhabitants of the United States, for the promotion of the design which has here been specified, would greatly animate and encourage the worthy men who are engaged in the translation of the Scriptures, by giving them a striking proof that their arduous work interests the feelings, and is accompanied by the good wishes of Christians, in every region to which the knowledge of it has extended.

Some other important considerations, which it is hoped will as much encourage the liberality of the public, as they animate the hopes and labors of the Missionaries in India, ought to be briefly stated. At Serampore, the immediate seat of the

Mission, there are a type foundery and printing presses, together with a valuable library, consisting chiefly of books containing the various copies and readings of the Scriptures, with whatever can materially facilitate the labors of a translator. Learned natives can be procured to assist in the work; and the local situation of the mission is such as will render its distribution throughout India easy and immediate.—The Missionaries themselves, (among whom is the laborious, learned, and pious MR. CAREY, professor of Oriental languages, in the college of Fort William, at Calcutta) have been so long engaged in studying language, and in translating, that the employment has become in a good degree habitual.

Seven languages are spoken in India: the *Ootkul*, which prevails among four millions of the inhabitants; the *Telinga* and *Kurnata*, each spoken by about seven millions; the *Maharatta* used by eight millions five hundred thousand; the *Tamul*, by upwards of nine millions; the *Hindostanee*, by at least forty-five millions; and the *Bengalee*, in which the translation is already compleated, by a number of inhabitants nearly equalling the population of the United States of America. The total of the benighted Idolaters of India, equals about the one eighth of the whole race of men now dwelling on our globe. How animating the prospect, that the Holy Bible, by the efforts of pious Christians in Europe and America, is likely soon to circulate among these millions of wretched people, by whom absurd and injurious *Veda's* and *Shasters* are now pronounced divine.

ASHBEL GREEN, *Senior pastor of the 2d Presbyterian Church.*

J. HENRY C. HELMUTH, *Pastor of the German Lutheran Church.*

WILLIAM ROGERS, *Professor of English and belles lettres in the university of Pennsylvania.*

JOHN HEY, *Pastor of the Independent Church.*

JOSEPH PILMORE, *Rector of the Episcopal Church of St. Paul's.*

JAMES GRAY, *Pastor of the Scotch Presbyterian Church.*

GEORGE POTTS, *Pastor of the 4th Presbyterian Church.*

WILLIM WHITE, *Pastor of the 2d Baptist Church.*

JOSEPH SHAW, *Pastor-elect of the Associate Congregation.*

SAMUEL HELFENSTEIN, *Pastor of the German Reformed Church.*

JACOB J. JANEWAY, *Co-pastor of the 2d Presbyterian Church.*

WILLIAM COLBERT, *Minister of the Methodist Episcopal Church of St. George.*

WILLIAM STAUGHTON, *Minister of the 1st Baptist Church.*

☞ IT is respectfully suggested, that as the season for the departure of the Calcutta ships is fast approaching, whatever is done to promote the design which has been specified above, must be done without delay; and it is requested, that the donations or collections which shall be made throughout the Union, may be forwarded to any of the under-mentioned gentlemen, who will remit them to MR. RALSTON.*

The *Rev. Dr. Rodgers*, the *Rev. Mr. Williams*, New-York.
The *Rev. Dr. Stillman*, the *Rev. Dr. Eckley*, Boston.
The *Rev. Joseph Buckminster*, Portsmouth, N. H.
The *Rev. Dr. Dwight*, Hew-Haven.
Mr. Gallaudet, Hartford, Conn.

* What cannot be forwarded this spring, will answer very well in the spring of 1807.

The *Rev. Dr. M'Whorter*, Newark, N. J.
The *Rev. Mr. Clark*, New-Brunswick.
The *Rev. Mr. Ingles*, the *Rev. Mr. Richards*, Baltimore.
Joseph Nourse, Esq. Register of the U. S. Washington.
The *Rev. Dr. Muir*, Alexandria.
The *Rev. Mr. Grigsby*, Norfolk.
The *Rev. Dr. Furman*, the *Rev. Dr. Keith*, Charleston.
The *Rev. Mr. Clarkson*, the *Rev. Mr. Clay*, the *Rev. Mr. Holcombe*, Savannah.

The Instructor's address to his female pupils, occasioned by the affecting death of young Selina.

DEAR YOUTH,

YOU have doubtless observed in the spring season, salutary plants shooting up, and spreading forth their flowers, in such a pleasing and beautiful manner, as to attract the eye and charm the senses. You have seen them flourish for a while with the most luxurious growth, promising you a very rapid progress towards maturity, until affected by the chilling damps of the evening, they droop, they wither, they die! Not the smallest traces of their verdure can you afterwards discover.

Thus died young Selina! She was a youth of beauty, gaiety and vivacity. She was not only fair, but the natural endowments of her mind rendered her promising. To her natural qualifications, were added, by means of her education, the shining acquirements of general knowledge in polite and fashionable arts.—Amusements of almost every kind, that become her sex, were familiar to her mind, but dancing was her favorite. To attain this art she had spared no time, nor exertions. Complete skill in this exercise, she, like many in this age of refinement considered the most valuable and most necessary accomplishment for youth. She as well as her parents had doubtless begun to anticipate much future happiness, as well from the society of her private friends as from association with her more fashionable companions. Her views in life were flattering, her prospects pleasing, and her hopes encouraging. Her health was good, her worldly interest sufficient, and her education complete.—But alas! how soon is the scene changed, how suddenly is every flattering prospect cut short, ere it presents itself to full view.

Selina fond of displaying herself to her admirers, frequently engaged in her favorite exercise. But oh, the effect which she ultimately experienced from this amusement. One evening, fondly imagining herself free from all danger, she imprudently suffered herself to dance excessively and then become exposed to the chilling damps of the night.—An unusual disorder soon succeeded, which threw her into the most violent contortions of body, and a total derangement of mind. Her friends anxiously solicitous for her recovery, could only observe the spectacle, without restoring her to health, by medical assistance. In this situation, she languished for a few days, and died.

Selina, that once fair, beautiful and promising youth is now no more. Just so precarious, my young friends, is your situation, however lovely, however sprightly you now appear. Though you are in the bloom of life,

though you are the rising hopes of your fond parents, though you are now employed in forming your minds, and enlarging your understandings, yet like the tender plant, or like the young Selina, you may die. The awful providence just related is an admonition to you. It is a voice from the dead, warning you to prepare to meet your God. It speaks in accents louder than thunder, and if properly heard more piercing than lightning, admonishing you not to promise yourselves long life, or the enjoyment of future pleasures in this world.

Remember your Creator in the days of your youth, is commanded in scripture; and surely it is sanctioned by this alarming stroke of divine providence.—Selina's death bids you not to put far away the evil day; nor to say that you have found security from danger, until you have secured an interest in the blessed Redeemer. Death is often sudden and unexpected, which makes it the messenger of terror, gloom and despair to the thoughtless soul, while the true Christian is enabled to triumph over the grave, and to say *O death where is thy sting, O grave where is thy victory!*

Learn, my young friends, to think of your being continually exposed to death. You are frail, dying creatures; liable, in the midst of your literary pursuits, to be summoned without the least warning, to appear in the presence of your Judge, there to be acquitted or condemned, according to the moral character which you severally sustain.—Consider the miserable conditions of those who die impenitent, and unholy, who are strangers to experimental religion, and enemies to the Saviour of sinners. Let such an affecting instance of mortality, together with the call of God in his holy word, excite you to an earnest and diligent attention to your own everlasting happiness.

Endeavor to gain the chief, the only *good*, by seeking first the kingdom of God and his righteousness. Remember that what the *world* denominates happiness is not worth a straw, in comparison with that solid peace of mind, which results from the service of God. Remember that all the pleasures and enjoyments that are derived solely from the fashionable amusements and refined accomplishments of the world, have not the weight of a feather, when tried with those pleasures, that the children of God enjoy, from the sublime contemplations of his nature, his word, and his works, as displayed to our view, in the dispensation of his providence and grace.

Donations to the Missionary Society of Connecticut.

1806.					
March 5.	A Friend of Missions of Bethlem,			$1	0
20.	A Female friend of Missions of Torrington,			4	0
	A Boy ten years old of Torringford,			0	10
	A Female friend of Missions of Simsbury,			1	0—6 10

THE

Connecticut Evangelical Magazine.

(PUBLISHED ACCORDING TO ACT OF CONGRESS.)

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Thoughts on the Divine Government; suggested by the reading of the 97th Psalm.

IN no exercise is the human mind so nobly employed—in no subject is such a boundless field for contemplation and improvement presented, as in the direct and devout meditation of the government of God. It respects all creatures, directs all events, connects the two extremes of past and future, and embraces the vast concerns of eternity. Every object, or occurrence, forms a part of the immeasurable whole, and is as a little stream issuing from this infinite fountain. It is this alone, which gives importance to the most inconsiderable things. Abstracted from this, the greatest lose their magnitude, and inexpressive of order, beauty or design, would serve but to involve the moral world in darkness and confusion. It is only in God's light that we see light. It is but by considering the operation of his hands, by the attentive, piercing eye of faith, that we discern the beauty of his character, and the wisdom of his government. Thus "light is sown for the righteous, and gladness for the upright in heart."

True religion is reason refined—reason established upon its proper base, and exalted to its sublimest height. Vain is that religion which ascribes to casualty the direction of events; or arrogating to creatures the rightful honors of the Creator, yields not to Jehovah the absolute possession of his throne, and the universal influence of his power. Absurd is that philosophy, "opposition of science, falsely so called," which, by ascribing any independent efficacy to means and second causes, oppugns the sovereignty and universal agency of God—shuts out the immediate power and presence of the Divine Maker from any part of his system, and denies, to the King Immortal, that dominion which he exercises over all the works of his hands. The government of God is as unlimited as his works, benevolent as his nature, and unchangeable as his being. It is the united display of all his

perfections, in their proper and genuine fruits. It is that sensible medium by which the divine character is diffused and acted out. It is God's internal glory or fullness existing externally in its emanation. In a word, it is the visible portraiture of the invisible God, drawn by his own hand, and corresponding, in all points, with infinite exactness, to its eternal original.

If then, the Divine character be infinitely amiable and excellent, such is the divine government; for it is a perfect copy of that original. If God be love, all his conduct is benevolent. If he alone be worthy of our supreme affection—his government is like himself—it affords just ground of joy and happiness to the whole rational creation.

Such, we find, were the views and feelings of the inspired Psalmist. "The Lord reigneth let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." Let us take this sentiment along with us, as a lamp to enlighten us in the contemplation of this sublime and interesting subject.

Reason approves the sentiment and joins her voice with that of the Psalmist—yet, to the unthoughtful and inattentive mind—to the man wedded to worldly prosperity, supremely attached to the enjoyments of sense, and heated in the pursuit of pleasure, wealth or fame; it but illy accords with his feelings, and speaks a language foreign from his heart. It is especially so, if we view him in the hour of disappointment, affliction, or distress; while crossed in the beloved object of his hope, embittering his afflictions with unavailing murmurs, and looking about him, in vain, for comfort, from creature enjoyments. A mind thus affected would be liable to misconstrue the sentiment of the Psalmist, and consider it as the effusion of selfish joy, arising from some pleasing advancement of his own private interest and worldly prosperity. Judging from the disposition and tendency of his own heart, he would be ready to argue, surely David *did not serve God for nought.* He surely had obtained the desires of his heart, and without any thorn to infest his pillow, or any bitter ingredient in his cup, full well might he rejoice in the government of God, and bless the kind hand so munificently extended in his favor. In sailing a sea naturally rough and tempestuous, who would not rejoice to find a smooth surface and a favoring gale, and extol the power so propitious to his views? But had he felt my afflictions—had he suffered the disappointment of his fondest hopes, and mourned the loss of his dearest enjoyments in life—what room for joy? what ground for exultation would have been left? Far different had been his feelings from the language he uttered. The voice of joy would but have sickened his heart, and the breath of devotion have frozen upon his tongue.

But neither the connection of the passage, nor the history of David's life, gives the least countenance to a sentiment so dishonoring to religion, so opposed to the spirit of Christianity, and every genuine feeling of the good man's

heart.—With respect to outward and worldly circumstances, there is scarcely a more complex character on scripture record, than that of David.—From the humble situation of an obscure shepherd, it is true, he was advanced to the power and dignity of a throne—but what trials did he encounter by the way, and indeed through the whole course of his life? At times he appears almost overwhelmed with affliction, and his own account attests that tears had been his meat, day and night. Like his divine Lord, of whom he was an eminent type, he was, notwithstanding his high advancement, in worldly prosperity and honor, a man of sorrows, and acquainted with griefs. But what more natural to the man after God's own heart, than to rejoice in the universal government of God, and build all his happiness and his hopes upon that foundation? He, who, with humble sincerity of heart, could join with Asaph and say, "Whom have I in heaven but thee, and there is none upon earth, whom I desire besides thee," breathes the same self-denying spirit and would readily adopt the same language with that of the prophet Habakkuk. "Although the fig-tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and the field shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation."

The same spirit of self-denial—the same humble devotedness of soul to God—the genuine breathings of that divine love, which seeketh not her own, but the general good; and which, as well under the heaviest pressure of afflictions, as in the brightest seasons of prosperity, seeks for repose, and comfort only in the bosom of his Father and his God, is expressed by the Psalmist in the most concise and striking point of view. Aware of what objections would at once arise in the worldly mind, from a superficial and disconnected view of the present mingled and varied state of things, and how readily the reply would be made, what wisdom or goodness is evidenced by a world that is full of sin and wickedness, of suffering and sorrow? what ground of rejoicing in that government in which all things come alike to all—the good and evil of life are promiscuously distributed to persons of all characters—in which the little happiness we enjoy, is constantly embittered and spoiled by a thousand evils we daily see, or feel, or fear—while losses and crosses, disappointments and vexations, pain, sickness and death are the common lot of all?—aware, I say, of all such reasonings of the carnal mind, he proceeds to describe, in a word, the general excellency of the divine government, as the special and substantial ground of his joy. And nothing more was necessary, in order to remove every objection. It needed only to be seen just as it was, for every caviling mouth to be stopped, and every benevolent heart to be filled with joy.—The Lord reigneth, the Psalmist had declared, and called on creatures to triumph with him in this joyful assurance.—But, how doth he reign? Are

the measures of his government dictated by an imperfect view of things, by prejudice, passion or caprice? Are they such as the frailty of human reason would prescribe, or the short sighted powers of creatures can comprehend? Shall man presume to enter the pavilion of his maker, scrutinize the propriety of his government, and dare to say, what doest thou? Shall he who is but of yesterday, and *knows* nothing teach infinite wisdom how to rule? Shall he that *is* nothing, lend assistance to almighty power? And shall he that *deserves* nothing but destruction, censure the conduct of infinite goodness, and feel himself aggrieved? No. Let us be humble and be wise. Let us be still and know that He is God.—"Clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne."

This may well check a spirit of restless inquietude, from vainly seeking to pry into the depths of the eternal mind, and examining the purposes of God by the standard of human wisdom, blinded as it is by the selfish feelings and corrupt affections of a depraved and wicked heart. It is from this quarter only, that our danger arises.—In humility, our wisdom and safety consist. Without this, all our researches will be vain and fruitless, and the further we proceed, the further shall we wander from the right path, and the more difficult and uncertain will be our return. As pride is the very essence of folly, it is the fruitful parent of all evil. In the present dark state, we are to walk by faith and not by sight, and to content ourselves with an implicit confidence in the wisdom of that government, whose reason and measures we are unable to comprehend—saying "The Lord reigneth, let the earth rejoice"—fully confiding in the universality of a Divine Providence—that infinite wisdom which cannot err, orders and disposes all things, in the wisest and best manner; and though "clouds and darkness are round about Him, yet, righteousness and judgment are the habitation of his throne.

These impressions and views of the divine government are not calculated to lead us astray, but to conduct us in the path of true wisdom, and enable us to make progress in divine knowledge. Being the language of truth, and the dictates of indispensible duty, they are no less conducive to our highest interest; and whether in prosperity, or adversity, are alike necessary for the enjoyment of any real comfort. "Behold," saith the inspired Prophet, "his soul which is lifted up, is not upright in him, but the just shall *live by his faith.*" Hab. ii. 4. From this it is plain, that both the experimental knowledge, and the comforts of religion, are the fruits only of faith; and that to judge aright of the ways of God, we must first realize our own true characters as dependent, sinful, weak, and fallible creatures. This most surely is necessary, when we consider the perfection of God's reason, and the weakness of our own. And even in matters which are, as it were, just within our reach, what would become of the world, if the practice of all moral duties, and the foundations of society, rested upon having their reasons

made clear and demonstrative to every individual? We may be satisfied that a mind, which has no restraint from a sense of its own weakness, of its subordinate rank in the creation, and of the extreme danger of letting the imagination loose upon some subjects, which being the most sublime, are for the same reason the least comprehensible, might very plausibly attack every thing, even the most excellent and venerable—that it would not be difficult in this way, to criticise, even the government of God; and that, if we were to examine the divine conduct, by our ideas of reason and fitness, and to use the same method of attack, by which many people assault the dearest and most important doctrines of revealed religion, we might, with as good color, and the same success, make the wisdom and power of God in his providence, appear to many, no better than folly and injustice. How important, then is this practical instruction of his word, to creatures so exceedingly liable to err, and to forsake the *real* object of happiness, for a delusive and imaginary good? How necessary is such a divine declaration, on the one hand, to point out the proper limits of our enquiries, and, on the other, to direct our views, establish our faith, and comfort our hearts! Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. This, while it holds forth a solemn reproof to our pride speaks peace to the humble soul, suggests the noblest motives of consolation, and lays the most permanent foundation for support to the afflicted;—for it is built upon the wisdom and rectitude of an infinite, an unchangeable God.

This gives us full assurance of a Divine Providence, both universal and particular; and though God's ways may to us appear dark, mysterious and unaccountable, yet righteousness and judgment are the habitation of his throne. There is no contingency in the system—nothing takes place by chance; but divine counsel determines and directs all events, and will finally bring good out of evil, light out of darkness, and order out of confusion. An infinitely wise and powerful being, though invisible in his essence, and enthroned in heaven, is yet constantly present with all his works—in him we live and move and have our beings. He who first created, hath ever supported and governed the universe. He first bade the wheels of nature roll. He conducts the infinitely various parts of the great machine, to an inimitable beauty and perfection.

ASAPH.

(To be continued.)

Manual labor a branch of the duty which God requires of man.

AS the greater part of the time of a large majority of mankind is usually employed in labor, to obtain the necessaries and comforts of life, or to advance their worldly interests; and as many consider it a matter of importance, to labor with diligence, and to employ their time to the best advantage, for these purposes; it is thought it may be proper and useful, to

attempt some exhibition of what may be learned from the scriptures, respecting the duty and obligation of laboring to obtain the things of this world. For it is undoubtedly of importance to understand and comply with the will of God in this particular.

In Gen. ii. 15, it is written, "And the Lord God took the man, and put him in the garden of Eden, to dress it, and to keep it." By these words it appears, that man, in his original state, was formed and designed for labor. God's putting him in the garden of Eden, to dress it, and to keep it, certainly implies that he was not to be occupied wholly and exclusively in the exercises of devotion and religious contemplation; but that some care and bodily labor and exercise, in watching or preserving and cultivating the garden, were required of him.

Bodily exercise appears to be necessary for the health and comfort of creatures possessed of a body, consisting of flesh and blood. But if Adam had preserved his original rectitude and perfectly obeyed the will of God, it is not to be supposed, that any irksome or fatiguing labor would have been required of him; but only such as he would have performed with ease and satisfaction, as an agreeable amusement.

But after Adam transgressed the command of God, the ground was cursed for his sake, and God said to him, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. iii. 17, 18, 19. From this passage in its connection it appears, that in consequence of man's disobedience it was the will of God, that he should be subjected to hard and wearisome labor, to obtain from the earth the food necessary for his support, till the time arrived for his return to the dust. Hence, the painful exertions and fatiguing labors, which the bulk of mankind find necessary, to obtain the means of a comfortable subsistence, are to be viewed as a consequence of our apostacy from God, and regarded as a constant testimony of his righteous displeasure. Again. It is written in Exod. xx. 9. "Six days shalt thou labor, and do all thy work." This passage in its connection, if it does not command us to employ six days out of every seven in doing our own work, allows us so to do: or rather, it forbids our doing any of our own work on the seventh day, the sabbath, and requires us to perform all the labor requisite about our worldly affairs, for our temporal support on the other six days of the week, and grants a liberty to spend the six days, in ordinary cases, or when not otherwise enjoined by God, in transacting our worldly business. This plainly imports, that it is the design of God, that a large proportion of our time should be employed about the things of this life, though, as will be hereafter shown, with an ultimate view to a higher good.

From the scriptures of the New Testament it is also manifest, that men by becoming Christians, and interested in the benefits of Christ's redemption, are not exempted, during the present life, from the obligation to labor for their living; but that this is enjoined upon them by the authority of Christ. Tho' theft was allowed by many of the pagan nations, and considered

but little if at all criminal; yet Paul directed, if any one, who had been converted from paganism, had been guilty of it, that he should wholly desist from it, and apply himself to labor, that he might, in an honest way, obtain what was necessary, not only for his own support, but likewise, to afford relief to such as stood in need, and by reason of age or infirmity or other impediment, were unable to provide for themselves. He said, "Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Ephes. iv. 28.

The same apostle, in 2 Thess. iii. 8, 9. signified, that he and his companions in the ministry had eaten no man's bread for nought; but wrought with labor and travail night and day, that they might not be chargeable to any of them: not because they had not power, or authority and right to demand a comfortable support from those to whom they ministered; but they did it, to make themselves an example to the Thessalonians, to teach and encourage them to obtain their bread by honest industry. He then added, in the following verses, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not all, but are busybodies." In these words he reminded them, that he and his fellow-laborers, when they were with them, commanded them, that if any professed Christian who was capable of laboring, refused to work, and spent his time in idleness, he should not be supported at the expense of the church, or allowed to eat of the provision made by the church for the support of their poor. He suggested that he was particular in reminding them of this, because he heard there were some who walked among them *disorderly*, working not at all, but were busybodies—some who neglected their proper business, and turned aside, like disorderly persons, from the rule and command which had been given for the regulation of their conduct. Their disorderly walk consisted in neglecting to work for their support, and, as is common with idle, lazy persons, in being busybodies, going about from house to house, intruding into the affairs of others, tattling, and making remarks tending to mischief. "Now (said he) them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." A more plain and explicit command for Christians to labor, that they may support themselves by honest industry; or clearer evidence that it is the will of Christ that they should do so, and that their refusing is very displeasing to him, than these words contain, is hardly conceivable. We have then the most clear and decisive proof, not only, that mankind are allowed to employ the greater part of their time in labor; but also, that it is the will and command of God that a large proportion

of them should so employ their time.

This divine command perfectly coincides with the constitution of mankind, and of the world in which they are placed.

If God had judged it wise and best, he could have so formed our nature, that we should not have needed material food and raiment for our subsistence and comfort: or whilst our nature is such as to render these necessary, he could, had he seen fit, have so constituted the world, in which he hath fixed our residence, as to furnish us with every necessary for our support, comfort and convenience, without any labor or toil on our part. But God, all whose works are the result of perfect wisdom and goodness, has so formed our nature and constitution, and the world in which he hath placed us, that food, and raiment, and houses are necessary to our subsistence and comfort, and that these cannot be obtained, in a degree sufficient for our support and comfort, without our own exertions. Yea, such is the state of things and the situation of the larger part of mankind, that industry and economy, and persevering diligence in some kind of labor, are indispensably necessary to obtain the requisites of a comfortable subsistence.

This constitution of things, independent of the express command of God, plainly argues it to be his will, that men should labor for their support. It may however be proper to observe, that whilst it is necessary that the greater part should employ a large proportion of their time in labor, working with their hands in cultivating the earth, or in some other useful business, God hath so constituted the state of things, with respect to mankind in the present life, and laid such commands upon them, and made such institutions, to subserve the purposes of his glory and their welfare, both here and hereafter, as plainly show, that some are to spend the principal part of their time in such occupations and callings as preclude manual labor, at least in a great measure. As instances of this, I might mention those civil rulers, whose time must be mostly or wholly employed in discharging the duties of their office; and some instructors of youth; and gospel-ministers, at least some of them.—These, of course, must be provided for by the labor of others. But no man, be his rank or station what it will, may warrantably spend his time in idleness; but every one is bound to a diligent improvement of his time and talents in subserviency to the glory of God, and to his own and others' good, in such ways or employments as correspond to his proper calling, or state and circumstances in the world.

Perhaps God hath so constituted our nature, and the world in which he hath placed us, that labor should be necessary for our support and comfort, and accordingly required it of us, to teach us the important lesson, That all our capacities, powers and faculties ought, in imitation of his benevolence, to be employed in doing good; and that true enjoyment and real happiness consist in and result from the proper exercise of our faculties upon suitable objects, in opposition to an indolent inactivity: and also, because the active nature of man, if he was under no

necessity of laboring for his own support, and had no employment assigned him by God, would expose him to fall into courses, which might be hurtful to himself, and to his fellow-creatures.

From the whole that hath now been said, and sufficiently supported by the scriptures, it may clearly appear, that a large majority of the human race are not to blame *merely* because they employ the greater part of their time in working with their hands, to obtain the things necessary for the support and comfort of mankind in the present life. This, in itself, is so far from being wrong or improper, that it is rendered necessary by the divine constitution of our nature and of the world in which we are placed, and accordingly enjoined by a divine command. Therefore, if the generality of laboring people *commit sin* by a diligent improvement of their time and exertion of their strength, in laboring to obtain or furnish such things as are necessary for the support and comfort of mankind, it is not because employing a large part of their time in laboring for such things is in its own nature wrong, or sinful, or forbidden by God, but on account of their wrong views, motives and ends therein. Hence,

With what views and motives and for what ends men ought to labor, working with their hands; and when, in laboring and prosecuting their worldly business, they may be said to do their duty and obey the will of God; is a very important and interesting enquiry. In answer to this enquiry, it may be observed,

1. One thing essential to the discharge of our duty in laboring, is doing it freely and of choice, because God requires it—doing it out of obedience to his will, in the exercise of a free, cheerful subjection to his authority. "Fear God and keep his commandments: for this is the whole *duty* of man." Eccl. xii. 13. A proper regard for God in the heart, expressed by a willing, unreserved obedience to all his commandments, is the whole duty of man. No one performs his duty in laboring to raise, procure, or furnish, such things as are requisite for the support and comfort of mankind in the present life, any further than he acts therein from a proper regard to God, and doeth it freely and cheerfully in compliance with his will—in obedience to his command. If a man performs all the work, which God requires to be performed by him, but in doing it has no respect for God, no regard to his will and authority, and doth not mean it as an act of obedience to his command, but acts entirely from other motives, and merely for his own selfish ends; it is plain that he, considered as a voluntary designing agent, cannot be said to render the least degree of obedience to the will and command of God in all the labor which he performs, and therefore, that he doth not discharge the duty of laboring enjoined by God. For although he doeth the things which God requires to be done, yet as to obeying the will of God, or keeping his commandments in doing them, he meaneth not so, neither doth his heart think so; but it is in his heart to answer his own selfish ends, independent of any regard to the authority, will, or glory of God.

When God put Adam in the garden of Eden to dress it and to keep it, if he had preserved his original rectitude, and persevered in perfect love and obedience, he would have performed the business intended by dressing and keeping the garden, out of respect to God, from a regard to his authority, and in obedience to his revealed will; and so doing, would have performed this branch of his duty.

When in consequence of man's disobedience, the ground was cursed for his sake, and the tillage of it rendered hard and difficult, and the will of God plainly revealed, that man should now obtain his bread by hard and wearisome labor, he ought to have willingly submitted to all the fatiguing labor which had become requisite, not merely as a matter of necessity for his own subsistence; but also, from a regard and out of obedience to the will of God, in the exercise of a free, willing subjection to and compliance with his appointment. And so ought the posterity of Adam through all succeeding ages, as long as this constitution of things continues. But however diligent and industrious any are, yet if their chief end is to obtain the means of subsistence, whilst a regard to the divine will doth not come into the account with them—if they are impelled to work by a conviction or feeling of its indispensable necessity for their subsistence, and not of choice, out of obedience to the will of God, they neither *obey* his will, nor perform their duty, by all their diligence and wearisome labors.

2. It is essential to the discharge of our duty in laboring, that we should do it from such motives, and for such ends, as are agreeable to the revealed will of God. This indeed is implied in laboring from a regard to God, and in obedience to his will; yet a distinct illustration of it may be useful.—If in working with our hands, and transacting our worldly business, we act from other motives and for other ends, than such as are agreeable to the revealed will of God, and especially, such as are contrary to it, it is plain that in so doing, instead of obeying, we really disobey the will of God, however punctually we may perform such things as in themselves considered are proper to be done, and even commanded by God. For instance, if God commands us to labor, working with our hands the thing which is good, that we may have wherewith to support ourselves, without stealing from or being burdensome to others, and also to relieve the wants of such as stand in need, and we perform the work proper to be done, but in performing it have no view to the ends for which God requires us to labor, but do it with the chief or sole view to obtain the means of defraying the expense of a drunken frolic, or an obscene debauch, we are so far from obeying, that we really disobey and rebel against God, by laboring from this motive and with this view. We discharge our duty, and really obey the divine command in laboring no further than we do it with such views and motives, and for such ends, as are agreeable to the revealed will of God.

Our own comfortable support is not excluded from, but com-

prised in the objects or ends for which we ought to labor. But in this, as in all other things, we should have a supreme and ultimate view to the glory of God. It is written, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. x. 31.

As the sum of what the divine law requires, and of what the gospel is designed and calculated to bring us to, as matter of duty to be performed by us is to love God with all our heart, and our neighbors as ourselves; so it is the revealed will or command of God, that in all our conduct we should have a supreme and ultimate view to his glory in connection with our own and other's real good. Therefore, to labor from such views and motives and for such ends as are agreeable to his revealed will, we must do it with a view to contribute, in the ways of God's appointment, to his glory and our own and other's real benefit, and to obtain the good things of this world, that *with them* we may do good in all the ways, in which worldly substance may be improved for the glory of God and the real benefit of mankind. One thing implied in such a conduct, is willingly laboring for our own and one another's support, *with a desire* and view to give to God the glory due to his name, by exercising and expressing a free, cheerful compliance with his will, as manifested in the constitution of our nature and of the world, and subjection to his authority and obedience to his command, as expressed in his word. Another thing implied, is laboring to obtain the necessaries of a comfortable support without defrauding others, or being unnecessarily burdensome to them. This implies the exercise of justice and benevolence to our neighbors.

Another thing is, seeking to obtain a sufficiency to contribute something to those who stand in need, and to whose relief, support, or comfort, God requires us to contribute—as the poor, and persons in such employments as prevent their laboring; and also, to provide for the convenient attendance on the public worship of God, for the propagation of the gospel, and for all those purposes whereby the Redeemer's kingdom and the real welfare of mankind may be promoted, and thus to imitate the divine beneficence, and to act in concert with God, as subordinate agents under his direction and control, or instruments in his hand, in doing good and diffusing happiness.

Were we heartily disposed to labor and do all our own work, with the views, motives and ends now briefly suggested, it is easy to see, that working with our hands through the week, instead of diverting our thoughts and turning our hearts away from God, might rather serve to fix them upon him. If we conscientiously went to our daily labor, as a part of the service which God requires of us in the present life, with an habitual disposition and sincere desire to glorify him, by exercising and expressing a becoming regard to his will and submission to his authority and obedience to his commands, and sought to obtain the good things of this world for the ends and purposes which have been mentioned, would it not be easy and natural

to fall into a train of thoughts and contemplations respecting the glorious character, works, and ways of God, and the duties we owe to him, to our neighbors, and to ourselves, and the way to be really useful and happy?

REFLECTIONS.

How deficient in discharging their duty in laboring are those laboring people, who, though they work early and late, and diligently improve their time to the best advantage, in performing the business of their respective callings and occupations, do it not willingly, but by constraint, being impelled to it, not from any regard to God, or any inclination or desire to obey and honor him, but merely by the necessity of it, to keep themselves and their families from suffering with hunger and cold, or to provide for their comfortable subsistence?

How evidently inconsistent is a prevailing love of this world and of things which are in it, with discharging our duty in laboring? How greatly do they deceive themselves, who think they are yielding obedience to God by working with their hands, and transacting their worldly business with diligence and economy, when the love of this world is the first spring and principal motive of all their industry? For it is written, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John ii. 15.

Men may work early and late, and labor hard from day to day, and from year to year, quite as hard as they ought to, and even harder, *all* from a desire to be rich, to obtain great estates, and to lay up for themselves treasures on the earth, *because to their hearts* the world and the things of it are *the chief good.* Such, it is evident, are far from doing their duty and obeying the will of God, by laboring in such a manner and from such motives. Hence,

How directly contrary to the real spirit of the divine command for men to labor, and how criminal in the sight of God, as well as pernicious to themselves, is their conduct, whose only or chief and governing motive in working hard, and laboring diligently to obtain the good things of this world, is, that they may consume them upon their lusts—that with them they may feed and gratify the lusts of the body, and the pride and vanity of the mind, fulfilling the desires of the flesh and of the mind? Should any of the readers of this be conscious, that such, or similar hath hitherto been the first spring and principal motive of their industry, may they become sensible of the importance of repentance and amendment, and be enabled henceforth to act from a nobler principle and to a higher end. May they find it in their hearts and learn how even to eat and drink, and to go about and perform their common worldly business, with a supreme and ultimate view to the glory of God.

On the reasonableness of an immediate Repentance.

(Contin. from page 79, vol. v.)

REV. EDITORS,

I HAVE been prevented from discussing the subject of

the following observations, upon which I entered many months ago, by reasons which need not be mentioned. Should you think proper to insert these additional thoughts, they are at your service.

IT is hardly necessary to remark, that I consider myself as addressing those who acknowledge the truth and importance of religion, the absolute necessity of repentance in order to salvation, and that they are in a state of impenitence and sin; and who still deliberately put off repentance to some future time, when, as they imagine, they shall be opposed by fewer obstacles, beset with fewer temptations, or possessed of more susceptible hearts; when, in short, there shall be a *more convenient season*. That there are many such persons every discerning Christian will declare. There are many of this character who live in religious families, and receive pious instruction; many who are heads of families themselves, sober and orderly, perhaps, and disposed to regard religion as a serious thing; and God grant there may not be some who have solemnly covenanted with God, and become members of his visible church. In pursuing the subject, I would urge,

10. That by deferring repentance they are laying an ample foundation for future distress and anguish, if they are ever brought to the knowledge of the truth. One great objection to repentance, is an apprehension that it is an unpleasant, a painful task. But, my friends, can you believe that the task will become more pleasant, more congenial to your feelings, by postponing it, with inflexible perseverance, from year to year? Is this the ordinary course of things? Are not antipathies strengthened by time? Does not disgust increase by indulgence? Is it not more difficult to perform a thing after having long contemplated it with aversion? But I am insensibly proving from the natural course of things, that you will never repent. Of this, indeed, there is awful danger, and it affords abundant reason for alarm. Taking for granted, however, what cannot in faithfulness to your own souls be taken for granted by you, that, at some future period, suppose twenty years hence, you really and truly repent of all your past sins, with what additional horror will your minds be agitated, with how much deeper abasement will your hearts be depressed? Twenty years added to the long and frightful catalogue of your rebellions! Twenty years of deliberate procrastination, when the matter to be determined was, whether you would obey the positive commands of your Creator, or continue in bondage to the god of this world! Twenty years, with all their Sabbaths, all their appointments of prayer and Christian edification, and all the labors of love which they ought to have witnessed, will then be to you irrecoverably lost; while your hearts will be hardened, your affections blunted, and the chains of your bondage riveted. If repentance is now disagreeable, will it not then be intolerable? I speak in conformity to the views which the irreligious frequently entertain of it; there is, however, such a *fitness* in the behavior of a penitent as

more than compensates for all his distresses. Though his sorrows are great, yet he would not exchange them, even as to present enjoyment, for the security of the sinner. But should you, by the blessing of God, repent, will you not look back upon the time foolishly wasted, with poignant regret, (the more poignant as entirely unavailing,) and with the deepest dismay? How many instances will occur to your minds, in which you might have been useful to the souls of your acquaintance, instances which will never return? How many persons to whom you might have been useful, will have left this world, and appeared before God; perhaps uninstructed, unexhorted, and with all their sins upon their heads? Will it not overwhelm you to consider, that you have spent the most active part of your life in such a manner, as to be a grief to your religious friends, an encouragement to the wicked, a servant of Satan *led captive at his will*, and a rebel against Jehovah? But possibly you may intend to repent on a death-bed, and thus have but a short time for regret and despondence. First satisfy yourselves, that a single man who put off repentance on such grounds, ever did repent on a death-bed. The Lord Jesus Christ has directed you to found your house on a rock. Beware, then, if you build your house on the sand, how you indulge a hope, that when the rain shall descend, the floods come, and the winds blow against it; when it shall fall, and be borne away by the impetuous torrent, you shall emerge from its ruins, and, by seizing *this straw* floating in the whirlpool, obtain deliverance and safety.

11. While men continue impenitent, they naturally and unavoidably encourage others to rest satisfied with the same character. Of all influence which one man can have over another, that of example is much the greatest. We insensibly yield to its silent power, and are not prejudiced against it by that fear of acknowledging our inferiority, which often arms us against whatever offers itself in the didactic form. But though always powerful, example is followed with peculiar alacrity, when it leads the way to which our passions and natural inclinations tend. How greedily the human race seek palliations and excuses for their remaining in sin, no considerate man need be informed. Every person must be guilty, then, who quietly and knowingly suffers his example to be pleaded on the side of iniquity; who calmly allows himself to be counted a rebel against his Maker, and rallied among the powers of the great adversary. And must not every man at once *see* the guilt of conducting himself in such a manner, as naturally and of course to increase the peril of damnation to those by whom he is surrounded? How could any man endure the thought of standing by the dying bed of a friend, a wife, or a child, whom, by his own example, he had encouraged in neglect of God and religion? How could he bear to be addressed on such an occasion, as one who had neglected the most important of all duties, those of religious instruction; who had contributed to render others, (and those perhaps highly dependant upon him for all their opinions on moral sub-

jects,) careless and stupid, while *without hope, and without God in the world;* and who had by his silent influence induced them to hazard their everlasting salvation? How could he bear to reflect that his wife or child was going into the world of spirits, having received no good at his hands, but much evil; and that he never could in the slightest degree repair the injury he had committed against one whose future happiness ought to have been an object of his strictest attention? Reader, pause, and answer whether you wish to make this case your own.

12. The mind easily turns from the last topic, to the consideration of the pleasure which the consciousness of having set a useful example, must afford to a benevolent heart. How reviving must be the thought in old age, that, by the grace of God, you have been instrumental in awakening, and converting the souls of those who surround you? With what delight will you hear your children, or other relations, impute their first thoughts of salvation to your affectionate instruction, or pious example? With what rapture may you look forward to the time when their children's children *shall rise up and call you blessed?* Possibly it will be objected, that every man cannot hope to be so happy as thus to benefit the souls of others. But does the scripture encourage such an objection, when it directs Christians *to let their light so shine before men, that others may glorify their heavenly Father?* If we look around us in the world, do we not see many instances of the blessed effects which spring from a religious life? And if we do behold such instances, must we not be lamentably stupid, not to desire such effects to result from our conversation in the world? May the Lord save us from this stupidity, and may we do good to the souls of our fellow-men by our example, for Christ's sake!

C. Y. A.

(To be continued.)

Messrs. Editors,

PERCEIVING an urgent request in your Magazine, for the friends of religion, to supply you with matter, to enable you to continue the publication of the work, I have determined to offer my mite, though I have some doubts whether you will think it worthy of your attention. I shall begin with a short account of myself.

I AM not yet twenty-two years of age; have been brought up to labor on a farm from my childhood, and have had the privilege of a tolerable good common school education. It is now a little more than two years, since I humbly hope I was brought out of natures darkness into God's marvellous light; from the bondage of sin and Satan, into the glorious liberty of the children of God. I then lived in a place where many of the children of men were crying after God, and the children of God appeared to be eating bread at their heavenly Father's table. I now live in the same place. But alas! How are the mighty fallen? How has the gold become dim, and the most fine gold changed? The few, the mourning few now adopt

the language of the Psalmist, "Help Lord, for the godly man ceaseth; for the faithful fail from among the children of men. For every one speaketh vanity with his neighbor." O Christians, you who have an interest at the throne of Grace, who have the spirit to make intercession for you, with groanings which cannot be uttered, do intercede for Zion. Pray for a careless and backsliding people. For Zion's sake, hold not your peace, and for Jerusalem's sake, do not rest!

Who knows but what your prayers will prevail, and we shall again see such times as in months past, and as are now seen in many places. These are the feeble desires of one who hopes he has just begun to breathe the Christian air.

Several things have induced me to write something for this Magazine. One is I am young; of an ordinary education, and but little experienced in religion. And by my coming forward in this way, I hope that some, yea very many able writers will be provoked to contribute largely to the support of this valuable work. Another reason which induced me to write, is I hope that God will make it a means of animating, enlivening and encouraging some of his dear children to live more agreeable to the truth, and thereby promote the declarative glory of his holy name.

An Address to Professors.

YOU who are professors, ought always to live to the glory of God while you tabernacle in the flesh. You have engaged to do it by divine assistance, and the only way to expect divine assistance, is to be in the constant, and diligent use of those means which God himself hath instituted. And what are the means? I answer, "watch and pray." These are means which no Christian can dispense with. No Christian can thrive or live without them. They are his life, his breath, and his soul's delight. Besides these there are numberless other duties that God enjoins upon his creatures, which it is their highest interest to perform. Particularly this mentioned by the holy apostle, "Exhort one another daily "lest any be hardened through "the deceitfulness of sin." This is very plain. Christians ought always to be exhorting one another, because they live in a very ensnaring world, and are in extreme danger of being drawn into sin. They must exhort one another.

The Christian life is compared to a warfare, and the comparison is very striking. When a person is converted he is then a soldier in Christs' army. He then begins to fight for Christ. He looks upon Christ as his lawful sovereign, and rejoices to be in the hands of such a glorious king. He feels the cause of Christ to be his cause; and when Christ is injured he is injured. He is always surrounded by the enemies of Christ, and sometimes they appear to have overcome him. But he will finally triumph over them, and come off a conqueror, and more than a conqueror through Jesus his once crucified but now ascended Lord. And though the Christian is so much attached to his master's cause, yet he is so completely hemmed in by ene-

mies, that he frequently sees Christ wounded through his neglect; yea further, he is sometimes surprised, and confounded to find himself fighting against his dearest Lord, and strengthening the hands of evil doers. Such things serve to teach him that he is dependent.

Self-dependence is one of the most dangerous enemies the Christian has to encounter in his warfare. A person may think he is almost wholly freed from it when he is almost wholly under its power. Now Christ is able to give the Christian a better knowledge of his heart. But the Christian is too apt to be depending upon his own wisdom. Christ knows this. Therefore he suffers us to learn by our own painful experience, that in him only is our help to be found. He gives us, sometimes, an earnest desire to keep the whole of his holy law, and to be holy even as he is holy; and then suffers us to fall into a cold indifference, that we may learn not to depend on past experiences; neither upon any of the frames of our hearts. Though it may appear to us we are exalted almost to the third heaven, as the apostle was; yet to teach us not to depend upon these desirable frames of heart, we are perhaps soon suffered to fall into some sin, or a thorn in the flesh is given us, or a messenger from Satan is sent to buffet us that we may not be exalted above measure. And that we may be brought to depend alone on the grace of God in Jesus Christ, to enable us by a constant, watchful, and prayerful life to glorify God in our bodies and spirits which are his. That we may depend on grace alone to enable us to glorify the Father by bearing much fruit. And that we may depend on grace alone to enable us to serve God acceptably with reverence and godly fear.

This is the only way in which such creatures as we are can be prepared to join the hosts of heaven. We must pass through this world of discipline. We must drink the waters of affliction with which this world is overflowing. We must feel the evil nature of sin, and realize the awful consequences of sinning. We must hate sin with a perfect hatred. We must loathe and even abhor ourselves on account of sin, and flee from every appearance of evil. We must strive against it. We must overcome it. For he that overcometh shall inherit all things. What a glorious promise this is to those who finally overcome! It is not made to those who strive against sin, but don't do it effectually, though they may thus strive their whole life time. It is made to those only who overcome sin; who have the power of sin subdued within them: Who mortify the deeds of the body, and are crucified (or dead) to the world, and the world is crucified to them: Who bear about in their bodies the image of the Lord Jesus: Who are risen with him, and seek those things which are above where he is. Such will certainly inherit all things, for they have complied with the condition on which salvation is offered. They will not be disappointed. But let us beware lest we deceive ourselves. Our hearts are extremely deceitful. It is quite agreeable to our corrupt natures, to think that we are something

when we are nothing: To think, that we are at peace with God, when we are totally opposed to him. And one reason, why we form a wrong opinion of our moral character, is because we do not believe God to be a being of such infinite rectitude as he really is.

We form a God in our imaginations, which will suit ourselves. We are apt to think, that he is better pleased with us than with some others: That we have done something which is the ground of our acceptance with him. Such, doubtless, is the imaginary God, which thousands of hypocrites are daily worshiping. They think to be saved in this way and it appears to them to be the right way.—They may have strong and comfortable hopes of their salvation, and rarely, if ever, think of such a thing as being deluded by Satan and their own wicked hearts. But alas! there is no such God as they imagine except in their wild imagination. And what will an imaginary God do, when the only true God brings hypocrites to judgment? What will it then avail us, that we have made a profession of religion before men? Shall we then offer our services which we have done to justify us before God? No: we shall then see that our righteousness is as filthy rags. We shall then see than all the duties we are commanded to perform, are only means to assist us in obtaining the bread of life. We shall then see that the outward performance of these duties does not make a Christian, any more than it makes grain to plough our land without sowing the seed. Yet good works are necessary and must be done. The apostle James says, "That faith without works is dead." "And if any man seemeth to be religious and bridleth not his tongue, that man's religion is vain. Pure religion, and undefiled before God and the Father, is to visit the widow and the Fatherless in their affliction, and keep himself unspotted from the world." It is absolutely necessary for the Christian to strive to fulfil all righteousness in the sight of men. And he does do it as far as he can. He desires and strives to keep the great commandment, "Thou shalt love the Lord thy God with all thy heart," &c. and the other which is like unto it, "Thou shalt love thy neighbor as thyself." But he does not expect to be justified for thus striving. Neither if he were enabled to keep the whole law, would he expect to be justified thereby. For he knows that by the deeds of the law no flesh living can be justified. But the reason why he strives to keep the law, is because he knows it to be his duty. And he knows it to be a most reasonable duty. It is the desire of his heart to do whatever the law commands. He wants to be just such a creature as the law commands him to be. He loves the law of the Lord after the inner man. And he says with the Psalmist, O Lord, how love I thy law; it is my meditation day and night. It is sweeter to my taste than honey or the honey comb. More to be desired than gold. Better unto me than thousands of silver and gold. It is more than my necessary food to do the will of God. How strikingly do these passages represent the

character of the true children of God? They do not keep the law of God or attempt to keep it because they expect, or even wish to be justified by it; but because they love it. And if this be the case, if all true Christians perform religious duties because they are delighful to them, what will be the awful situation of those who perform them only for the sake of the reward? For example, If people pray only to quiet the rebukes of a troublesome conscience, they pray only for the sake of the reward. And Christ will say to such, ye follow me not because ye see the miracles which I did, but because ye did eat of the loaves and were filled. And they are filled in their own sight, and with their own righteousness. They make a saviour of their own duties, and deny the Lord who bought them. Perhaps not in their outward conduct, but in heart they count the blood of the covenant an unholy thing, but their hope must perish. Their eyes will be opened in the hour of death. But it will then be too late for them to flee to Christ. He will then tell them to depart, and take up their everlasting portion with hypocrites and unbelievers.

The Catholic Doctrine of a Trinity, &c.

CHAPTER II.

THE DIVINITY OF THE HOLY GHOST.

(Continued from p. 383.)

I.

John iii. 6. Το γεγεννημενον ΕΚ τϐ Πνευματϐ——That which is BORN OF the SPIRIT.

1 *John* v. 4. Το γεγεννημενον ΕΚ τϐ Θϐ——whatsoever is BORN OF GOD.

The same individual act of divine Grace, *viz.* that of our spiritual birth, is ascribed, without the change of a single Letter, to *God*, and to the *Spirit*. Some *capacity* then there must be wherein the *Scripture* makes no *distinction* between *God* and *the Spirit*: ——and this is what the Scripture itself calls *the divine nature*; under which *God* and the *Spirit* are both *equally comprehended*.

II.

Acts xiii. 2. The HOLY GHOST said, separate ME *Barnabas* and *Saul* for the work whereunto I HAVE CALLED them.

Hebr. v. 4. No man taketh this honour to himself, but he that is CALLED of GOD.

The shorter way is to ask this same *Saul*, *who* it was that appointed *him* to the *work of the ministry?* and his answer is no other than this——*Paul* CALLED to be an *Apostle* SEPARATED unto the *Gospel*——By the *commandment* of GOD OUR SAVIOUR*.

III.

Matth. ix. 38. PRAY ye therefore the LORD OF THE HARVEST, that HE will SEND FORTH *Labourers* into his harvest.

Acts xiii. 4. So they being SENT FORTH BY THE HOLY GHOST.

In this act of *sending forth Labourers* upon the *work* of the Gospel, the *Holy Ghost* is proved to be the *Lord of the Harvest*, to whom *Christ* himself has directed us to PRAY.

IV.

Luke ii. 16. And it was revealed unto him (ὑπο†) BY the HOLY GHOST, that he should not see Death, before he had seen the Lord's Christ.

Ibid. v. 28. And he BLESSED GOD, and said LORD now lettest thou thy servant depart in peace, according to THY WORD.

This *word*, was the *word* of the *Holy Ghost*; who therefore is intitled to the context, and is *God* and *Lord* to be *blessed* or *praised*; not under any imaginary restrictions and limitations according to a certain degree of Power delegated to him, an evasion you will meet with in some modern writers, but the Scripture, and common reason instructed by the Scripture, disclaim and abhor it, as an inlet to all sorts of *Idolatry*.

V.

John xiv. 17. HE (*the* SPIRIT *of Truth*) dwelleth with you and shall be IN YOU.

1 *Cor.* xiv. 25. GOD is IN YOU of a truth.

VI.

2 *Tim.* iii. 16. All Scripture is given by INSPIRATION of GOD.

2 *Pet.* i. 21. Holy men of God spake as they were MOVED BY THE HOLY GHOST.

* *Rom.* i. 1. and 1 *Tim.* i. 1.

† I set down the *preposition*, because it slays the *Arian* with his own weapon. It shews the prime *agency* and *authority* in this affair to have been that of the *Holy Ghost*, acting in his own right, and not as the *minister* or *instrument* of an higher power; for then, according to them, it should have been διὰ. For my own part, I lay no stress upon it, because I perceive, upon a review of the Scripture, that these two prepositions are used indiscriminately.

VII.

John vi. 45. It is written in the prophets, and they shall be all TAUGHT of GOD.

1 *Cor.* ii. 13. Not in the words which *man's* wisdom teacheth, *but* which the HOLY GHOST TEACHETH.

This latter verse would prove the *Holy Ghost* to be *God* by itself: for I cannot find that *man* in the style of the Scripture, is ever *opposed* in this manner to any *being* but *God* only. I will subjoin a few examples of it.

John i. 13. *Nor of the will of* man, but of God.

1 Thess. iv. 8. *He therefore that despiseth, despiseth not* man, *but* God.

Rom. i. 29. *Whose praise is not of* men, *but of* God.

VIII.

Acts v. 3. Why hath *Satan* filled thine heart to LIE to the HOLY GHOST.

Ibid. v. 4.——Thou hast not LYED unto *men*, but unto GOD.

Dr. *Clarke* affirms, that "the Person of the *Holy Ghost* is no "where in Scripture expressly stiled *God*." And then adds by way of authority—"see the Text, No. 66*." And what *text* would you suppose this to be? why, it is no other than that of *Acts* v. 4. where he IS *expressly stiled God.* The *Doctor* refers us to it, because he has added a long perplexed Comment to help us to *understand* it, I suppose; though a child may see the force of it without any Comment at all. The substance of all he has said may be reduced to this——"*Ananias* lyed to *God*, "because he lyed to the Apostles, in whom *God dwelt* by his *Spi*-"*rit*." Thus he has tried to evade it; even by producing *one* proof of the *Holy Ghost's Divinity*, as an answer to *another*. For if the Scripture assures us that *God dwelleth* in us, and our only argument for it, is, because the *Spirit dwelleth* in us; who can the *Spirit* be, but *God himself?* as it is proved in the following Article. But before we proceed to it, I must beg the Reader to observe how he has used and represented *Athanasius*'s opinion upon this text. "*Athanasius* himself (says the Doctor†) explains "this text in *the same manner*; *He that lyed* (saith he) *to the Holy* "*Ghost, lyed to* GOD, WHO *dwelleth in man by his Spirit. For* "‡*where the* Spirit *of God is, there is* GOD." The difference, then, between this author and St. *Anthanasius*, is no more than this: the former takes occasion to *deny* that the *Holy Ghost* is GOD, the latter to *prove* it, and both from one and the same text; which, if you believe the *Doctor*, they have explained *in the same manner.*

* Part II. §. xxxii. † No. 66.

‡ Οτι γαρ εστι το Πνευμα τυ Θευ, εκει εστιν ο ΘΕΟΣ.

IX.

1 *John* iii. 21. Beloved, if our heart condemn us not, then have we confidence toward GOD.

Ibid. v. 24. And *hereby* we know that HE abideth in us, by THE SPIRIT which he hath given us.

The Apostle's reasoning is this——"*The Spirit* abideth in us; and *hereby* we know that *He* (God) abideth in us." But unless the *Spirit* be a *person* in the *Unity of God*, the conclusion is manifestly false.

X.

1 *Cor.* iii. 16. The TEMPLE of GOD is holy, which temple are YE.

1 *Cor.* vi. 19. Know ye not, that YOUR BODIES are the TEMPLE of the HOLY GHOST.

XI.

Matt. iv. 1. Then was *Jesus* LED up (υπο) BY THE SPIRIT, to be TEMPTED, &c.

Luke xi. 2—4. OUR FATHER which art in heaven ——LEAD us not into TEMPTATION.

It is not my business in this place to shew particularly in *what manner* and for *what end* God *leads us into temptation.* That it is no way inconsistent with the divine attributes, is plain from the case now before us: for *Jesus* was *led* up into the wilderness to meet his adversary and be *tempted* by him. And it is also plain from that petition in the Lord's Prayer, that *our father which is in heaven* would not *lead us into temptation:* it being needless and absurd to *pray* that God would not do, what by the necessity of his nature, it is impossible for him to do. In this case, *God* is not the *tempter:* he only introduces us to the trial; and always provides, if we have the grace and prudence to embrace it, *a way for our escaping, that we may be able to bear it.*

But when *Jesus* was *tempted*, the *leading him into temptation* was the act of the *Holy Spirit.* Therefore as often as we repeat the *Lord's Prayer*, we address ourselves inclusively to the *Person* of the *Spirit*, under the one name of OUR FATHER; and certainly, he also is *our Father*, of whom we are *begotten* and *born*, even *of the Spirit:* and again, *as many as are* LED *by the* SPIRIT of *God, they are the* SONS *of God.* Rom. viii. 14. See Art. I. of this Chapter.

XII.

2 *Cor.* i. 3. Blessed be GOD, even the GOD of ALL COMFORT.

If *all* spiritual Comfort (sent *from heaven*) be of *God*, how is it consistent, that *the churches had rest —— walking in the* COMFORT OF *the* HOLY GHOST*, unless the *Holy Ghost* be a

* *Acts* ix. 3.

person in the Unity of *God?* and how can *he* be styled by way of Eminence, THE *Comforter*†, if there be a *God* distinct from him, who claims that Title? for then he is not *the Comforter*, but *one* of the *two;* and *two divine Comforters*, like *two Almighties*, would make *two Gods;* which is not a principle of Christianity, but of heathen Idolatry. And the same reasoning will hold good as to another of his titles. For the *Holy Ghost* is called, by way of Eminence, THE SPIRIT‡, i. e. the true and principal, the head and Father of all *other Spirits*. Yet we are told that *God* is *a Spirit* ||: so that unless the *Spirit* be also *God*, we must believe in *two* supreme, distinct, and independent *Spirits*. And thus we justly argue for the Divinity of *Christ;* that because GOD *is* LIGHT§, and *Christ* is THE LIGHT¶. Therefore, he is and must be *God;* even the TRUE *God*, because he is the TRUE *Light***.

XIII.

1 *Cor.* ii. 11. For what man knoweth the things of a man, save the SPIRIT of a man which is IN HIM? EVEN so the things of GOD knoweth (οὐδεὶς) none but the SPIRIT OF GOD.

The *Spirit* of a *man* knows the things of a man for *this* reason, because it is *in him*. For the *same* reason, the *Spirit* of *God* knows the things of *God*, because it is *in* the *Godhead;* than which nothing farther need be desired to prove the *co-essentiality* of the *Holy Ghost**. If you take it otherwise, there can be no parallel between the two cases. For how strange would it be to say —— the *human Spirit* knows the things of a *man*, because it is *in him;* EVEN SO, the *Divine Spirit* knows the things of *God*, because it is *out of him*. This text brings the matter to a short issue. The Church affirms the *Spirit* to be *in God*, as a *person* of the *same divine nature:* the *Arians* deny it, and will understand him to be *out of* God; not a person of the divine nature, but one inferior to, and distinct from it. To see on which side the truth lies, a man needs no other qualification but that of *faith*, to receive the *Scripture* as the infallible *word of God:* which the *Arians*, in most of their writings, have freely confessed it to be. If once they come openly to deny this, they are no longer *Arians*, but infidels of another denomination, with whom a different course is to be taken.

XIV.

1 *Cor.* ii. 11. The THINGS OF GOD knoweth no man. *Ibid.* v. 14. But the natural man receiveth not the THINGS OF THE SPIRIT OF GOD.

† Ὁ παράκλητος, *John* xiv. 26. ‡ 1 *John* v. 6.
|| *John* iv. 24. § 1 *John* i. 5. ¶ *John* i. 4. 7, 8 and viii. 12.
** *Ibid.* i. 9.

* The *Scripture* uses the same *preposition* to denote the *co-essentiality* of *Christ*——*John* xiv. 11. *I am* (ΕΝ τῷ Πατρὶ) In *the Father*. And xiii. 32. *God shall glorify him* (ΕΝ ἑαυτῷ) In *Himself*.

Here again, the Scripture makes no distinction, farther than that of personality, between *God* and the *Spirit of God;* but renders unto *God* the *things* that are *God's* by rendering them to the *Spirit*, who *is God.*

XV.

Deut. vi. 16. and *Matt.* iv. 7. Thou shalt not TEMPT the LORD thy GOD.

Acts v. 9. How is it that ye have agreed to TEMPT the SPIRIT of the LORD?

The Spirit is here substituted as the object of that particular act of disobedience, of which, according to the *Law* and the *Gospel*, the only object is the *Lord our God:* therefore the *Spirit* is the *Lord our God.*

Dr. *Clarke* denies that in "*any place of Scripture there is any* "*mention made of any* SIN *against the* Holy Ghost *but only of a* "BLASPHEMY*." He that can distinguish BLASPHEMY from SIN, must be an accurate reasoner; when it is of *all sins* the greatest. But is it no SIN against the *Holy Ghost*, to *lie* to him, to *grieve* him†, or to *tempt* him? why then did the Lord *swear* in his *wrath* against those that *grieved* him, if it were no SIN? and why was that commandment given in the Law, *thou shalt not* tempt *the Lord thy God?* And if the *Spirit* be *tempted*, is not *the Spirit* the object *offended* by that *temptation?* this is the very thing that learned man was afraid of. He would have proved *blasphemy* to be no *Sin*, lest the *Spirit* should appear to be the *object* of *Sin;* for that would have proved him to be *God*, the author and giver of the *Law:* and that, again, would have spoiled his *Scripture Doctrine:* so the short way was, to *deny* it.

XVI.

Gen. vi. 3. And the LORD said, MY SPIRIT shall not *always strive with man.*

The *Spirit of the Lord* strove with the Inhabitants of the old world, endeavouring to reclaim them by grace, and *waiting* long for their repentance. But this is called, 1 *Pet.* iii. 20. the *long-suffering* of GOD that *waited* in the days of *Noah.*

XVII.

Luke xi. 20. If I with the FINGER of GOD *cast out devils.*

The parallel place in St. *Matthew's* Gospel has it thus;

Matth. xii. 28. If I with the SPIRIT of GOD *cast out devils.*

The *finger of God* is a metaphorical expression for the immediate *power* and *agency* of God: and to say that *Devils were cast out* by the *finger of God*, is the same as to say, that they were cast out by *God himself.* But it appears from the text of St. *Matthew*, that this particular act of the *finger of God*, that is, of *God himself*, was the act of the SPIRIT; therefore, the *Spirit* is *God himself.*

* S. D. p. 112. † *Eph.* iv. 30.

(To be continued.)

To the Editors of the Connecticut Evangelical Magazine.

Gentlemen,

THE following narrative of a little reviving in the church in this place the current year, with some preliminary observations, is committed to your disposal, to give a part or the whole a place in your Magazine, as you shall judge best.

Preliminary Remarks.

A SMALL acquaintance with this world is enough to convince every candid mind that it is indeed in a fallen, sinful, wretched state. And this, the scriptures of truth, most abundantly testify.

Hence the anxious minds of the considerate are ready to enquire, is there no relief? And every benevolent soul most ardently desires it.

And we find in the gospel, the joyful news, concerning the complete redemption of lost man. But although it has pleased the Father, that all fulness should dwell in his dear Son Jesus Christ, for the relief of this undone world, and this good news sounds through the earth, wherever the gospel is preached, yet it is evident from scripture and long experience, that all, if left to their own evil hearts, will make light of Christ, and neglect his great salvation.

Therefore as yet, tho' wholly owing to the wicked, foolish, and unreasonable unbelief of mankind, all is gloom, and hope expires, respecting any one's being benefited, by all this wonderful love and grace of God.

But light breaks in, and hope revives concerning lost sinners, when informed of the third person in the glorious Trinity, the renewing, sanctifying, comforting Spirit.

And being told in the word of truth, that God the Father, hath promised a seed to Jesus, and that there is a chosen number given to him, all of whom the Father will draw by the Holy Spirit, and make them willing penitents in the day of his power, and preserve them by faith in Christ Jesus to eternal glory; believing these things, gospel faith, built on the power and veracity of the living God, rests assured that the great Jehovah, will raise a most holy, happy kingdom, out of this sinful wretched world.

And in order to accomplish this great and glorious event, the Holy Spirit is shed forth, in less or greater measures, in every age; and especially in the days of the gospel. And in this age in which we live, the spiritual goings of our God and king are abundantly heard of and seen. After all, when we consider the divine promises to Zion, it appears, that all that has been, is only an earnest and assurance of what is yet to take place, and is even at the door; when the Spirit shall be constantly poured out for a thousand years, and the kingdoms of this world become the kingdoms of our Lord, and of his Christ. Therefore the friends of Zion, and all who rejoice in the salvation of dead and lost sinners, must feel deeply interested in revivals of religion, whether seen or heard of. It pleased the Lord, graciously to visit this place, by the special influences of his Holy Spirit, in the latter part of 1798,

and in the fore part of 1799. In this time the drooping church was not a little quickened, and comforted, and between seventy and eighty were added to it, an account of which was published in the first volume of your Magazine.

That day can never be forgotten by the church in this place; and to the praise of God be it spoken, the lapse of seven years, has not weakened the faith of the candid beholder, in the work of that day. From this time three conferences have been generally attended in a week, and a concert for prayer, once in a fortnight, and some whole days have been set apart, and observed by the church and society, in fasting and prayer.

But by reason of deaths and removals, the church became considerably reduced, and inattention to divine things prevailed, and was increasing, especially among the youth, so that the things of religion began to wear a very gloomy appearance.

But in the fore part of last June, one of the youth, was visibly under serious impressions. This was soon attended with a solemn effect, on the young people. It was not long before several others were awakened in the same neighborhood, where the above mentioned youth lived. And from this time, the attention increased.

It seemed to operate like leaven hid in three measures of meal; new instances of awakening often occurred.

The neighboring ministers, as well as some more remote, were very kind to visit and preach for us.

Indeed it seemed, as if the Lord sent them. And almost every meeting was attended with some visible effect, until there were some instances of special attention, in almost every part of the parish. Lectures and conferences were frequent, and public religious meetings were full and serious. And this spiritual work appeared gradually to rise, for more than three months. The attention has been most among young people. It seemed as if God had fixed his eyes on the youth; though numbers of children, have been seriously impressed; and there have also been some instances from thirty, to sixty.

The present attention has been most among females. Towards thirty have obtained hopes. Fifteen of the hopeful new converts have joined the church, and others it is expected will come forward, and subscribe with their hands to the Lord. As when the cry was made "behold the bridegroom cometh," the virgins arose and trimmed their lamps, this has been a day of alarm to the church. They appeared to be aroused in some measure from their formal state into which even the wise are so apt to fall while the bridegroom tarries. Some were ready to cry, our lamps are gone out.

Having noticed these things concerning the beginning and progress of this attention, it may be well to add a few words respecting the moral features, and nature of it. This like the awakening among us seven years past has not appeared to be so much addressed to the passions as to the understanding, and conscience; although it was not uncommon for some to weep. It is indeed marvellous to behold, how the Holy Spirit will lead un-

taught youth, and others into the sentiments, and things of the word. Both the word, and the spirit are truth, and they admirably correspond with each other. It was common for the first impression to be a sense of their sinfulness, especially of the depravity of the heart. This would be attended with a realizing sense of the spirituality, and extensiveness of the divine law; and with a conviction of the reality and dreadfulness of the wrath to come; and of the impossibility of their escape, while under the dominion of such impenitent, unbelieving opposing hearts.—The awakened were likewise generally led to view the holy government of God, as sovereign, irresistible, and extending to all events.

The world with all it wealth, pleasures and honors, appeared as vanity, unable to afford the least relief, and unworthy of attention, for its own sake.

Though the subjects of this work, at first, earnestly sought to recommend themselves to God by their prayers and reformation, and to find relief from creatures, yet all these utterly failed. What generally marred their prayers, reading, and the like in their own sight, was a sense of their total selfishness. Therefore, they found themselves shut up to the faith, and necessarily dependent on sovereign mercy to renew their hearts. And when brought to this it was like the "mighty famine," known only by experience.

The change did not appear to consist so much in a new doctrinal knowledge, but in different affections of the heart, toward the character of God, his law, works, and ways, and to all the things of the gospel.—Christ in his fulness became most precious. And those very doctrines of the gospel, which were so stumbling, discouraging, and painful, were received, as the food and life of the soul, and God in Christ delighted in as its portion. Though many are wont to be prejudiced against revivals, and the religion of the gospel, as gloomy and unhappifying to the mind, in this world at least, yet it was usual for the hopeful converts to testify, that they found more happiness in one hour than in all their life before; yea, that they never enjoyed any thing before which deserved the name of happiness, compared to their present peace. Many particulars might be mentioned. But as the experiences, hopes, and joys of the partakers in the present work, seem to be one in nature and kind, I shall here add, as a specimen, the relation of two youth, as written by themselves to a friend. The first writes thus:

"Dear sir, The following lines are a short sketch, of what I hope the great sovereign of the universe has been pleased to do for me, an unworthy sinner.—Time has wafted me through the days of childhood, perhaps as thoughtless of God, and insensible of eternity as any one could be. Whenever I was aroused to think on death and judgment, I would silence the voice of conscience, and say I could not cherish such gloomy thoughts when I was in health and prosperity; little thinking my soul was out of health. Therefore I abandoned these thoughts, which ought to have been most dear to me. But blessed be God, he has spared my life until now:

and as I hope, made me a living monument to adore his glorious name.

"The first my mind began to be impressed, was last July, at the funeral of Mrs. D. C. I followed the breathless body to the silent mansions of the dead, little thinking it was a lesson for me to read, but considered myself an uninterested beholder. But when I saw the corpse laid in the grave, the thought struck my mind, will this suffice? Will the grave now shut its mouth, and say enough? The answer was ready, no it will not, but it will soon claim me in spite of all my efforts. But when I looked beyond the grave, eternity appeard still more awful. These words seemed to be directed to me, "What meanest thou O sleeper? Arise call upon thy God."

"This led me to look into my polluted heart, where I found nothing but sin and guilt, which were pressing me down into the pit of of woe and misery. And my days, that were passed, were irrecoverably gone for ever.—But a thousand hurrying tho'ts of the world, seemed to bear me away from these feelings; and many times, did I put on the veil of cheerfulness, when I had an aching heart within, for fear of the ridicule of the thoughtless part of mankind, who have got to stand at the tribunal of God, as well as myself.

"Thus my days were spent, until about the middle of September, when the horrors of hell appeared before me unavoidable! I felt myself to be a sinner, and exposed to the wrath of God, who was continually saying, "vengeance is mine, and I will repay." In vain I sought relief from the Bible; every line seemed to condemn me. I tho't I was doing all I could to purchase happiness, and my reading, praying, sighs and moans, were in such earnest, I thought I should move heaven to pity me. But all was in vain, it was in such a selfish manner. And I thought I was unjustly bound with the cords of disquietude, and doomed to eat the bread of sorrow, while many of my young companions could triumph over death and the grave, and sing, "Thy love, O Jesus, is the theme;" but I was unheard and unanswered, and left to wear out my hours in grief alone. This I thought was unjust, and my heart rose in dreadful opposition against God. Oh, how hard is the human heart! if in its power it would dethrone the Almighty. But blessed be God, the power is in his own hands.

"I remained in this sorrowful situation several days, seeking relief, but refusing the precious balm of Gilead. A certain Monday in this month, was a most trying day to me, I spent most of the day in the field, out of the sight and out of the eyes of the world, but still the all searching eye of God was upon me. And it seemed as if the whole universe gazed, with an eye of contempt, on its sinful wretched inhabitant. But O the following Wednesday! May that precious day never be erased from my memory: the day (as I hope) God appointed to meet my poor perishing soul. Having taken up Hartford selection of Hymns, I began to read the 274th.

"Cheer up my soul there is a mercy seat,
Sprinkled with blood, where Jesus answers prayer;
There humbly cast thyself beneath his feet,
For never needy sinner perish'd there."

And truly (I then said to myself) who can wish for a higher seat, than at the feet of sovereign mercy? And my heart was now ready to thank God, that I was in his hands. And Oh, how astonishing it was, that his mercy was extended even to me, who had been contending with him all my days: refusing all his blessed calls and invitations, trampling under foot his dear son, who had spilt his precious blood upon the cross for me, and yet not one moment had I spent in his service. Now my heart could join with the Psalmist in saying, "O come let us worship, and bow down, let us kneel before the Lord, our Maker." Also, "Who can utter the mighty acts of the Lord, who can shew forth all his praise." His perfections were visible in the whole creation. A sermon was preached that afternoon from Solomon's Song, chap. iv. v. 8. "Come with me from Lebanon, my spouse, &c." These appeared to be in reality Christ's words, and the sermon was sweet to my soul, through the whole exercise. I felt as if my soul was feasted on the food of eternal life, which God had prepared for all who serve him in spirit and in truth. And if I do not labor under a great mistake indeed, it is my desire to serve God, and I can trust my all with him, and rely upon his word. I hope I have enjoyed the presence of God the most of the time, but some times through my own negligence, and by falling so far short of the duty which I owe him, I am left to lament the withdrawing of his smiles, and to trying doubts. But I must conclude by asking your prayers, Sir, and the prayers of all God's children, that I might be kept from the snares, with which I am surrounded, in this evil world, and that I might be preserved through the faith of Jesus unto death. Then

"Fill'd with delight, my raptur'd soul
Can here no longer stay,
Though Jordan's waves around me roll,
Fearless I'd launch away."

I am your affectionate
friend, &c."

The second writes in the following words:

"Dear sir, I shall now as enabled, state to you some of the recent dealings of God with my soul. My mind began to be impressed with a sense of my sins, and consequent danger in the beginning of last April.—But the great and general stupidity, with which I was then surrounded, together with a fear of becoming a derision caused me to conceal my distress, until the beginning of June; when it arose to that height, I found concealment impossible. For a certain period, during two or three weeks, the black catalogue of the sins of my whole life appeared to be set in the most dreadful order before my eyes; accompanied with a deep sense of my being in the hands of a holy, sin hating God; and solely, and entirely at his disposal.*

* The reader will not suppose, that the author of this letter was outwardly immoral—she was blessed with godly parents, and favored with a religious education, and was a pe-

"It seemed as though nature would some times sink under the pressure; but he who thus laid his hand upon me was still my support. In July, (when the attention to religion became considerable) I began to find, that I had not only a wicked heart, but that it was entirely selfish, and filled with the most dreadful, and daring opposition to God; and that selfishness, had been and still was, the great moving principle of all my actions. This put me at a great stand: my enquiry now was with more anxiety than ever, "what shall I do to be saved?" I now saw, and was fully convinced, that the prayers, of the wicked were an abomination to the Lord. Yet I was told that prayer was a duty incumbent upon me notwithstanding, my own sinfulness, and that I ought to pray with a penitent heart.—This was what I could not bear, and found myself actually at war with God Almighty. It appeared to me that annihilation would be far preferable to the situation, in which I then was; I would gladly have changed conditions, with the very stones in the street, and frequently looked with envy, on the meanest reptiles of the earth.

"Whenever I opened my Bible I found it filled with threatenings against me, and that it demanded true and unfeigned submission to God, as the only term on which salvation would be granted. I attended many meetings, but they only served to augment my distresses, and if possible to increase my opposition. For several weeks, I almost entirely relinquished business, and spent my time principally in walking in my chamber.—Whenever I heard of any person's having obtained a hope, it was like adding fuel to the fire. My heart rose against it, and accused God, of exercising partiality with his creatures, not considering, that he had a right to do what he would with his own.

"These exercises continued until August, when the terrors of hell seemed to compass me about. From Tuesday the 6th to Wednesday the 14th, it appeared to me, that I stood on the very confines of destruction, and was permitted to look into the eternal world. Death and judgment were now most solemn realities and they so overwhelmed me, that I was many times ready to sink into despair, and give up all hope of ever obtaining mercy.

"Then oh, how vain appear'd
"All things beneath the sky,
"Like visions past, like flowers that
"blow,
"When wintery storms are nigh;"

But it pleased a great and merciful God, not to keep me long in this painful situation. On Wednesday the 14th of August, I attended a lecture, when a sermon was preached, from John iv. 49. "The nobleman saith unto him, sir, come down ere my child die." Upon hearing these words and their explanation, I found my heart glowing with the most ardent love toward the Saviour. He appeared to be the chiefest among ten thousand, and altogether lovely,

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son of a good moral conduct. But when the law comes, it sheweth even a polished soul his sins, and sets their black catalogue before the mind.

every way suited to my necessities. Tears flowed without control. The language of my heart was, O my dear Saviour, come, and take an everlasting possession of my soul; I bid thee a hearty welcome, to my heart, and would now lie low, at thy feet for ever. My emotions were so great, that I found it difficult to keep myself from immediately kneeling upon the floor, and extending my arms where I then was in the meeting house. I had no idea that this was conversion. I returned home, and without mentioning any thing to the family, retired to rest as usual. And here, again, I found my soul drawn forth in the most affectionate desires after the Saviour. I found those beautiful lines in Dr. Watts' versification applicable to what I then felt:

"My flesh lay resting on my bed,
My soul arose on high."

With my mind composed to the most perfect peace, I now went to sleep. On awaking in the morning, I concluded that I had become entirely stupid; and accordingly, made several attempts to bring on my former distress; but this I found was impossible. I then resolved, to walk out, and reflect on the exercises of the day, and evening, preceding. But instead of this, the character of God himself, now came into view, and filled my soul with joy, love and gratitude, wonder and admiration, to that degree, that bodily strength failed; and for some minutes, I became almost insensible to surrounding objects. Upon recovering myself, I found that every thing around me wore a new aspect. The glory of God, appeared to be visible, in every part of creation. I saw the hills, mountains and fields, all lying beneath the omniscient eye of God, and answering the great end for which they were created, the glory of God. And now the thought occurred, Shall man, who is the noblest part of creation, be silent? This was an amazing thought! I stood like one astonished at myself. Why had I never thought of this before? I now saw that I had indeed been willfully blind, and that it would have been just in God, had he left me to my own chosen way. I now began to imagine that this might be conversion. But I had many doubts about it, because that during all these exercises, I had strangely forgotten myself. These doubts were however soon removed, when I found that I was entirely willing that God should dispose of me for time and eternity, as he saw best, and most for his glory.—And oh, what heart-felt joy did it give me, to reflect that I was in the hands of God. It was like an anchor, to my soul.

"The Bible, religious meetings, and the duties of the closet became the food of my soul. The latter becomes every day more precious to me. How does my heart frequently expand with rapture when praying for the advancement of the Redeemer's kingdom! When glooms and darkness fill my mind, as is sometimes the case, in consequence of the remaining sinfulness and corruptions of my heart, I find that the thought that God's kingdom, is eternal, and stands secure, generally removes the cloud. This, Sir, is according to my best re-

collection, a short sketch, of what I have, through the goodness of God, been made to experience. I would now conclude by asking your prayers for me, that I may not be left to dishonor God, in the profession which I have now made.

With respect, I remain
yours, &c."

Having given the foregoing account of the sovereign, and most merciful dealings of the Lord toward us, his sinful and unworthy creatures, I shall close, by only observing, That days of attention are not trifling days; but most solemn and sesious to all. It becometh those who are left to tremble and such as hope, not to be high minded, but fear lest after all, they should come out withered branches, only fit for the fire, to the dishonor of Christ, the grief of Zion, and their own shame.

We beg your prayers, dear Sirs, and the prayers of all God's people, who may read this narrative, for us, that none of us may be deceived, but all who hope may build on Jesus, and in his strength endure to the end.—That we might be humble and thankful, giving God all the praise. That it would please him of his sovereign mercy not to leave us, but for his name-sake, support and strengthen his present work, and make it greater and more glorious than the former. That he would strengthen the work of his good Spirit wherever it is, in any places around us, or in the land, yea, that he would extend it untill it shall fill the world.—That the honor of Christ Jesus the Lord, and the glory of God the Father in him may cover the earth.

From your much obliged
unworthy friend,
JEREMIAH HALLOCK.

West-Simsbury, }
November 2, 1805. }

A Circular Letter to the Churches and Congregations in the Western Districts of the State of Vermont.

ON the 4th of April 1804, an address was made in the form of a circular letter, by a committee appointed by the Consociations in the Western Districts of the State of Vermont, to the churches and congregations within those limits, to make a contribution, to procure money to defray the expense of some missions in our new settlements. It was also noticed in the address, that, at some convenient time, a narrative of our proceedings should publicly be made. Accordingly, the Committee now appointed by the consociations make to the churches and congregations the following report: Including a statement of our missionary services, of the monies received, expenditures, and the present state of the Treasury.

A NARRATIVE OF MISSIONS.

THE Rev. JAMES DAVIS, has, under the direction of the Committee, performed two missions of eight weeks each. The following extract from his journal, contains a general account of his missions. "I commenced my first mission, July 10th, 1804, completed it on the 10th of October, the same year.

During that time, I preached eight weeks as a missionary, and five as a candidate, without expense to the Committee. I began my second mission, November 9th, 1805. In that time I preached eight weeks as a missionary, and nine as a candidate, without missionary expense.—On those missions, I preached 127 sermons; attended 42 public conferences; formed two churches; baptized nine adults and sixty-one children, and administered the sacrament of the Lord's supper seven times.—Those labors were performed in the following places: Sudbury, Whiting, Liecester, Salisbury, Hancock, Rochester, Pittsfield, Kingston, Warren, Waltham, Vergennes, New-Haven, Bristol, Monkton, Starksborough, Hinesburgh, Charlotte, Richmond, Huntington, Willistown, Colchester, Milton, Essex, Westford, Underhill, Cambridge, Swanton, Fairfield, Sheldon, Enosburgh, Berkshire, Bolton, Stow, Fairfax, Montpelier, Johnson, Wolcott, Hardwick, Greensborough, Walden, and Cabot."

"In every place which I visited, I was cordially received, and entertained in a manner expressive of friendship. All classes of people, as far as I was in a situation to observe, manifested engagedness to attend to the preaching of the gospel, when circumstances rendered it convenient.—Many people expressed a sense of obligation which they were under to support missionaries among them, and considered themselves bound to return the most grateful acknowledgments. God has been pleased to grant showers of divine grace upon the people in Berkshire and Greensborough. Prayerless families have been made to consider it their privilege to offer up their morning and evening sacrifice, and numbers have hopefully been brought out of darkness into marvellous light. Some attention has been of late in Hardwick, and instances of hopeful conversion in other places. The destitute situation of many of the infant settlements in respect to the means of grace, calls aloud for the exercise of benevolence."

The Rev. John Griswold has performed eight weeks missionary labors. The following extract from his journal contains an account of his mission. "Agreeably to my appointment, I set out on my mission to the northern parts of this state on the 9th day of September, 1804. I travelled to the northern bounds of this state, and into two towns in the province of Canada. I was gone eight weeks; preached 49 sermons; attended six conferences; formed one church, and administered the Lord's supper once; visited several sick, and prayed with them. My labors were performed in the following towns: Wells, Hampton, West-Haven, Sudbury, Whiting, Salisbury, Weybridge, Kingston, Warren, Duxbury, Moretown, Charlotte, Richmond, Bolton, Stow, Morristown, Hidepark, Johnson, Hardwick, Greensborough, Glover, Brownington, Derby, Stanstead and Barnston."

"The people where I went, were hospitable and kind. But few ministers are settled among them, yet the people feel desirous of, and very thankful for preaching; especially some of the poor saints, who are hungering and thirsting after privi-

leges, and the preached word and ordinances. Those appeared animated and refreshed." Then Mr. Griswold goes into a discussion of the importance of attending to our new settlements in their infant state, before they are more divided, and have lost all sense of past instructions. Then closes in these words: "On the whole, there is not only need, and a wide door opened, but a loud call for missionary labors, and a prospect of great good.

The Rev. Lemuel Haynes has performed five weeks of missionary labor. Concerning which, he has given the following account. "August 31, 1804, I sat out on a mission of five weeks. In that time, I delivered 36 sermons, administered the Lord's supper three times, assisted in the formation of one church; baptized one adult and six children. These services were performed in the following places: Woodstock, Bridgewater, Plymouth, Leicester, Salisbury, Weybridge, New-Haven, Bristol, Hinesburgh, Richmond, Essex, Westford, Milton, Fairfax, Berkshire, Swanton, Fairfield and Shoreham. In general, I had the most cordial reception, and in many places the word seemed to take effect. On the whole, I obtained satisfactory evidence of the great utility of missionary exertions."

Mr. Asaph Morgan has accomplished a mission of eight weeks. He has given the following account of it. "Agreeable to an appointment of the Committee of missions, I set out, January 31, 1805, on a mission of eight weeks. In the course of my mission, I have rode about 400 miles; preached 55 sermons; attended conferences; visited from house to house, and conversed upon the things of religion. My labors were in the following towns: Westford, Fairfax, Fairfield, Enosburgh, Berkshire, Montgomery, Shelden, Huntsburgh, Swanton, Highgate, Richmond, Stow, Corinth, Washington, Williamstown, Mansfield, Montpelier, Waterbury, Duxbury." Mr. Morgan mentions a solemn attention to religion in some places, especially in Berkshire and its environs.

Mr. Elijah Wheeler, also has accomplished a mission of eight weeks. The following is an extract from his journal. "I commenced my misson, June 27, 1805, and completed it August 27, of the same year. In the course of my mission, I preached 48 sermons; attended six conferences; visited 97 families; catechised children several times; visited the sick; and road 507 miles. The above services were performed in the following towns: Kingston, Hancock, Rochester, Warren, Waitsfield, Duxbury, Moretown, Montpelier, Middlesex, Stow, Elmore, Morristown, Bolton, Richmond, Hinesburgh, Starksboro', Huntington, Bristol, Monkton, Ferrisburgh, Charlotte, Shelburne, Colchester, Milton, Westford, Fairfax, and Swanton. Generally, the people where I have travelled, received me affectionately, and treated me with the greatest hospitality; gladly accepted my services; attended the preaching of the word decently and reverently; and were thankful to the promoters of missions among them." Mr. Wheeler then makes use of a number of arguments to awaken our souls to unceased exertions to relieve

the distresses of our friends in the new settlements.

Contributions received in the new-settlements.

Some of the people in the most wealthy towns, have manifested their liberality to the missionary cause, by contributing to the support of those who have missionated among them. The following is a statement of their contributions.

To Rev. James Davis.

At Salisbury,	$ 1	46
Hancock,	2	54
Vergennes,	5	87
Starksboro'	2	72
Charlotte,	13	0
Berkshire,	1	44
Milton,	5	50
Hinesburgh general meeting,	7	50
Rochester,	1	63
Hardwick,	1	60
Cabot,	1	60
By an unknown hand	0	25
	45	11

To Rev. Lemuel Haynes.

At Weybridge,	$ 3	96
Swanton,		25
Shoreham,	7	29
	11	50

To Mr. Morgan.

At Fairfax,	$ 1	63
By an individual	0	20
	1	83

To Mr. Wheeler.

At Kingston,	$ 2	40
Moretown,		61
Stow,	2	26
Starksboro'		53
Bristol,	2	51
Monkton,	2	79
Milton,		61
	11	71

A Statement of the funds of the missionary association, in the Western Districts in Vermont, and the expenditures of the same.

1804, June. Received a contribution from Sandgate,	$ 2	31
from Benson,	11	—
from Brandon,	3	70
from Weybridge,	4	91
from Middlebury,	20	—
from Bridgeport,	7	—
from Cambridge,	2	50
from Dorset,	6	28
from West-Rutland,	19	4
from Castleton,	17	50
from Whiting,	3	68
from Cornwall,	30	—
from Jericho,	11	15
from East-Rutland,	15	—
from Pawlet,	12	75
from Orwell,	11	2
from Pittsford,	13	37
from Salisbury,	5	21
from New-Haven,	7	10
from Hinesburgh,	4	15
A private donation,	0	20
	205	75
A donation from Mr. Samuel P. Robbins, a Missionary from Berkshire County.	1	—
From Rev. Lemuel Haynes, collected on a mission,	11	50
From Rev. James Davis, collected on a mission,	45	20
A donation from Mr. Medad Shelden, W. Rutland,	1	—
1805, June. For interest on money loaned, by direction of the Committee,	—	42
A contribution from the Female Society, Cornwall,	5	8
A contribution at the		

Consociation, New-Haven,	5	—
From Mr. Asaph Morgan, collected on a mission,	1	83
A contribution from Richmond,	3	—
A contribution at the general meeting in Bridport,	13	16
From Mr. Elijah Wheeler, collected on a mission,	11	71
Sept. A contribution at the general meeting in Middlebury,	20	7
A donation from Mr. Stephen Tomblin, Cornwall,	—	25
A donation from Mrs. Brewster, Richmond,	—	38
A donation from Mr. Matthew Lewis, Cornwall,	—	50
	$ 327	97

Monies paid by order of the Committee.

1804. For printing Circular Letters,	$ 4	—
June. For postage on a letter to the Committee,	—	9
October. To Rev. John Griswold for eight weeks mission,	40	—
To Rev. Lemuel Haynes for five weeks mission	24	87
1805, April. To Rev. James Davis for sixteen weeks mission,	80	—
June. To Mr. Asaph Morgan for eight weeks mission,	40	—
August. To Mr. Elijah Wheeler for 8 weeks mission,	40	—
	228	96
Oct. 10th, 1805. Balance in the Treasury,	99	1
	$ 327	97

SETH STORRS, *Treasurer.*

Examined by

LEMUEL HAYNES,
JEDEDIAH BUSHNELL,
BENJAMIN WOOSTER,
} *Committee.*

AN ADDRESS.

THE Consociations of the Western District of Vermont, and some adjacent towns in the State of New-York, beg leave to address the people in the limits above mentioned, on a subject they esteem important and to all very interesting.

Brethren and Friends,

THE remarkable missionary spirit which has for years past taken place in many parts of the world, among Christians of almost all denominations, is a matter with which we are all acquainted: Its happy influence in favor of religion is equally obvious. The same zeal in the cause of God has, in a measure, been diffused among many of the people in these parts. Some contributions were made the last year, to the amount of about 328 dollars, the principal part of which has been expended in missionary labors, we believe, with hopeful success. We have reason to conclude, that some souls have been delivered from eternal death, through your instrumentality; for which, we desire to ascribe all the praise to sovereign grace. Those who have sincerely cast their bread upon the waters will find it after many days; especially when they come to meet those in heaven, who will be their crown of rejoicing in the day of the Lord

Jesus. Those who have been employed to preach the gospel among our new settlements, and in vacant congregations, have had a very welcome reception, and a pleasing conviction of the great utility of missionary labors. People have often cast in a little to promote the benevolent design. These hopeful beginnings have encouraged the ministers and delegates of the churches in these parts most earnestly to solicit a continuation of your liberality and exertions, in so laudable an employment; fully believing that you will not withhold that pecuniary aid necessary to prosecute an object of so much magnitude and importance. Many of your children and friends have removed to distant parts of this and the neighboring States, where they are not able or disposed to have a settled ministry. Their temporal support and prosperity lies with weight on your minds, which perhaps excites you often to send them supplies. But can you forget to send them the bread of life, to save their perishing souls? This is the best act of kindness you can manifest towards your children, who have removed from you, and may be an expression of those penitential reflections that become you, for past unfaithfulness. This will lay the most probable foundation for you to meet them again, where the pious will never be separated. You need not be informed that what we call our property, is not our own; but that we are the Lord's Stewards, and that he, in his providence, calls for some of it. Will it not be a kind of sacrilege, or robbing God, to withhold? The Almighty is able to refund a thousand fold of temporal and eternal good to the faithful and liberal.

Many of you, whose aid we entreat, will, no doubt be in eternity before the next year; many of those, whose necessities require assistance, will also be gone; and should you have no disposition now to contribute, you may eternally lose the reward, and souls perish through your neglect.—God has done more than enough to convince the candid that missionary exertions are well-pleasing in his sight. Those towns and societies that have watered, have been watered themselves. Those who represent all Missionary Societies as mercenary, adapted to private sinister objects, certainly betray great ignorance of the institution, or hearts unfriendly to morality.

We most earnestly entreat the assistance of all, according to their several abilities. Should any be able to cast in only two mites, with faith and prayer, it will doubtless yield a plentiful harvest. "Who then is willing to consecrate his service this day unto the Lord?" While we call upon you to impart, we trust that the precepts we inculcate on others will have a practical influence on ourselves; and that God will dispose us amply to discharge the duty for which we are now pleading. The trustees of the Society engage to give you a just and accurate account annually of the monies received and of their expenditures, that you may not be ignorant of their appropriation.

We fervently hope, and expect, that as you have begun in this good work, you will increase more and more, that you may

receive a full reward—and that the blessing of many ready to perish, may come upon you. That while your hands are casting into this treasury, it may be accompanied with your earnest prayers to the God of all grace, that he would smile on this and all other Societies that are formed for the spread of the glorious gospel and the salvation of immortal souls. Amen.

B. WOOSTER,
L. HAYNES,
J. BUSHNELL,
Committee of Consociation.

Ahasuerus.

QUESTION. Who was the Ahasuerus that made Esther his queen? Though this question be not of the first magnitude, yet as historians have differed in their answers to it, which has occasioned some confusion in the public mind; if it can be satisfactorily resolved, will it not produce unanimity of opinion, and make the perusal of history more entertaining and agreeable? It is now proposed to attempt it.

Some have contended, that this Ahasuerus was the Persian emperor, Xerxes, who made the celebrated expedition into Greece. Others have insisted, that it was the Persian emperor, Artaxerxes, called Longimanus. To this the supposed great age of Mordecai has been objected. The learned historian Prideaux, who adopts this opinion, proposes various hypotheses to remove the objection, and reconcile the age of Mordecai with the reign of Artaxerxes: and says the learned and pious Mr. Brown, "to this we should agree—did we not recollect that Artaxerxes began his reign, A. M. 3555, and that Mordecai was carried to Babylon, A. M. 3405, which must have made him at least 155 years old," an age altogether disqualifying for the public service ascribed to him in the book of Esther. "We are therefore compelled to consider Ahasuerus to have been Darius Hystaspis," adding reasons to confirm his conjecture. So different has been the opinion of historians respecting this Ahasuerus, and this diversity has arisen perhaps entirely from the supposition, that Mordecai was carried to Babylon with Jeconiah. Now will the public forgive the writer if he presumes to suspect that these learned historians have erred in supposing, that Mordecai was carried away captive from Jerusalem to Babylon. As he would not indulge such a suspicion without some support for it in his own mind, he will not suggest it to the public without submitting his reasons to candid consideration.—Let the history be examined. Esther ii. 5, 6. Now in Shuthan the palace was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried from Jerusalem with Jechoniah king of Judah. And he brought up Hadassah, (that is Esther) his uncle's daughter. Upon this let it be enquired,

1. According to a grammatical construction of the text, what is the antecedent to the relative *who? Who* was carried to Babylon? Was it Mordecai or Kish? Is it usual in a connected sentence to pass three intervening nouns and fix upon the fourth as

the antecedent to the relative? If an instructor should demand of a pupil, Who was carried to Babylon? and he should reply, Mordecai; would he not correct him, and say it was Kish? So the following words, And he brought up Hadassah—according to direct grammatical construction refer to Kish as the person. But,

2. As Mordecai is the person introduced, and the subsequent history decidedly makes him the person who educated Esther, has not the grammatical construction been disregarded? and has it been inadvertently received, that Mordecai was carried away captive, when the history designed only to give his genealogy up to the captivity, as Luke gave the genealogy of Christ to David, Abraham, &c. and then proceed to give a narrative of the facts to be recorded of him; but affirms that it was Kish, who was carried to Babylon. In support of this hypothesis let us now consider,

3. A parallel passage. Now in the reign of Artaxerxes, king of Persia, Ezra, the son of Seriah, the son of Phinehas, the son of Eleazer, the son of Aaron the chief priest. This Ezra went up from Babylon, Ezra vii. 1—6. Let us for *this Ezra*, substitute the relative *Who* went up according to the text in Esther, and would not the grammatical construction make it Aaron who went up from Babylon, as the grammatical construction of Esther makes it Kish who was carried away captive to Babylon. But the insertions of the words, *This Ezra*, transfers the grammatical construction from Aaron to Ezra and removes all ambiguity from the passage. Let us now supply and read the text in Esther according to Ezra. Now there was in Shuthan the palace a certain Jew named Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite who was carried away, &c. *This Mordecai*, brought up Esther.—Does not this make it a perfect parallel with Ezra, move all obscurity from the passage and make it as evident, that it was Kish who was carried to Babylon, as it is, that Aaron was the progenitor of Ezra.

If it be admitted, that it was Kish who was carried away to Babylon, as Mordecai was the fourth generation from him, was not Mordecai cotemporary with Artaxerxes? and of an age qualifying him for the eminent offices and services ascribed to him in the book of Esther? and does not this, by obviating the objection from this supposed great age of Mordecai, and corroborated by his liberal disposition and the royal favors which he conferred on the Jews, address satisfactory evidence to the mind, that the Ahasuerus who made Esther his queen, was Artaxerxes Longimanus?

TUPIKOS.

ORDINATION.

ORDAINED, on Wednesday the 8th of January last, over the first religious, congregational society in Marietta, (Ohio,) the Rev. Samuel Prince Robbins.—The public exercises of the occason were performed in a solemn and impressive manner. The Rev. Jacob Lindsly of Waterford made the introductory prayer. The Rev. Thomas Rob-

bins of Connecticut preached the sermon from Matt. xxiv. 14. Several circumstances, naturally coming into view on the occasion, rendered the usual addresses peculiarly solemn and affecting. The Rev. Lyman Potter of Steubenville (formerly from New-England) made the consecrating prayer. The Rev. Joseph Badger, of the county of Trumbull, gave the charge. The Rev. Stephen Lindsly of Marietta gave the right hand of fellowship. Mr. Badger made the concluding prayer. A silent and respectful attention was given from a very numerous audience. Vocal and instrumental music, performed with great softness and accuracy, contributed much to the joy and solemnity of the occasion. The happy union and harmony existing, afford pleasing prospects to the minister and society. This is the oldest society in the state of Ohio: and this the first ordination of a congregational minister, that has been performed west of the Alleghany mountains.

ON Wednesday March 5th, the Rev. *Royal Phelps*, and Rev. *Nathaniel Dutton*, at the request of the committee of the trustees of the Hampshire Missionary Society, were ordained in the meeting-house at Westfield, as Evangelists, with particular reference to their performing a mission in the new settlements the ensuing season. Rev. *Joseph Lyman*, D. D. of Hatfield made the introductory prayer, Rev. *Timothy M. Cooley*, of Granville, preached the sermon from Matt. xvi. 26. Rev. *Solomon Williams*, of Northampton, made the consecrating prayer, Rev. Dr. *Lyman* gave the charge, Rev. *Isaac Knapp*, of Westfield, gave the right hand of fellowship, and Rev. *Enoch Hale*, of Westhampton, made the concluding prayer.

N. B. Messrs. Phelps and Dutton are expected to enter on a tour of eighteen weeks in the state of New-York; to spend one half of the time in the Black river settlements, the other half in the counties of Onondago and Chenango.

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Attempts to Christianize the Indians in New-England, &c.

(Continued from p. 333.

CHAPTER II.

NUMBER XIV.

Rev. John Eliot's Life and Character as a Minister to a particular Church and Congregation, abridged from Dr. Cotton Mather—His Death, and some Circumstances preceding, and attending it.

WHEN we entered upon this historical essay, it was proposed to include in the work an epitome of the life and character of the most distinguished missionaries, as far as documents could be obtained. Something of this kind has been attempted with regard to several who were Mr. Eliot's cotemporaries, some of whom finished their course, before he did his.

We have, in former Numbers, considered Mr. Eliot as an *Evangelist*—in the last Number as a *Christian*; and propose, in this, to consider him as a *Minister*, connected with a particular church and congregation.

The grace of God which we have seen so illustriously endowing and adorning Mr. Eliot, not only qualified him for, but disposed him to the employment in which he spent about sixty years of his life, which was *the service of the Lord Jesus Christ in the ministry of the gospel.*

Before he entered upon the pastoral office he was very careful to examine, whether he possessed those important qualifications, which the gospel requires in those who propose to undertake this great and arduous calling. He also weighed well in his mind the difficulties and trials, with which it might rationally be thought it would be attended.

It is believed he undertook the work of the ministry with as right views, and as good ends in it, as any man in our days was actuated with. He looked upon the superintendence of a church as a thing no less *dangerous* than *important*; and attended with

so many difficulties, temptations and humbling circumstances, as that nothing but a call from the Son of God could have encouraged him to have entered upon the charge. He saw, that *flesh* and *blood* would find it no very pleasant thing to be obliged to the oversight of a number, that by a solemn covenant should be enlisted among the volunteers of the Lord Jesus Christ—That it was no easy thing to feed the souls of such a people, and of the children and neighbors, which were to be brought into the same sheepfold with them; to bear their manners with all patience; not being, by any of their infirmities, discouraged from teaching them, and from watching and praying over them; —to value them highly as the *flock which God has purchased with his own blood*, notwithstanding all their miscarriages; and in all, to examine the *rule* of *scripture* for the warrant of whatever shall be done; and to remember the *day of judgment* in which an account must be given of all that has been done; having, in the mean time, no expectation of the riches and grandeurs which accompany a worldly domination. It was also his opinion, "That, (as the great Owen expresses it) "notwithstanding all the countenance that is given to any church, by the public magistracy; yet, while we are in this world, those who will faithfully discharge their duty, as ministers of the gospel, shall have need to be prepared for suffering;" and it was in a sense of these things that he gave himself up to the sacred ministry. A stranger to *regeneration* can be but poorly qualified for such a ministry.* God may indeed prosper the services of such a man for the advantage of his church: But the unsanctified minister, how gifted, how able soever he may be, must have it still said to him, "One thing thou lackest"—a renewed heart, a supreme love to God and Jesus, and an ardent affection to the souls purchased by his blood. With these highly important qualifications, no doubt Mr. Eliot was richly endowed.—However, every pious man is not fit to be a public teacher. God furnished him with a good measure of learning, which made him capable to divide the word aright. He was well acquainted with the learned languages, and had a good insight into the liberal arts in general: But above all, he had a most eminent skill in theology —He was one mighty in the word, which enabled him to convince gainsayers; and on many occasions, to show himself a "workman, that needed not to be ashamed."

To close this article in the *precise* words with which Dr. Mather closed it: Though we have had greater scholars than he; yet he has often made me think of Mr. Samuel Ward's observation, viz. "I have observed "and found, that divers great "clerks have had but little fruit "of their ministry; but hardly "any truly zealous men of God, "(though of lesser gifts) but "have had much comfort of their "labors in their own, and bor-"dering parishes; being in this

* See Mr. David Fordyce's Art of Preaching, page 100, in which this point is discussed in a serious and judicious manner.

" likened by *Gregory* to the iron " on the Smith's anvil, sparkling " round about."

Mr. Eliot was exemplary in governing as well as instructing his children.

The apostle Paul, reciting and requiring qualifications of a gospel minister, gives order, that he be one "that ruleth well his own house, having his children in subjection with all gravity." Mr. Eliot was very strict in the education of his children; and very careful to prevent, or remedy any error in their hearts and lives. No exorbitances, or extravagances could ever find a room under his roof; nor was his house any other than a school of piety. In the government of his family he avoided the extremes of great rigor, and over much lenity. He was ever careful to maintain family religion in its various branches, which tended to render family government more easy. His family was a little Bethel, for the worship of God constantly and exactly kept up in it: And to the daily prayers of the family, his manner was to prefix the *reading of the scriptures*;* which being done, it was his manner to make his young people to choose a certain passage in the chapter, and give him some observation of their own upon it. By this method he did mightily sharpen and improve, as well as try their understandings, and endeavor to make them wise unto salvation. Whatever decay there might be of family religion in the land, those who knew Mr. Eliot would be confident of this, that after the example of the

* "Reading the Scriptures is a part of religious worship to be performed in families. This is a piece of practical religion, which every head of a family should conscientiously maintain; and would be found a useful mean to instil and promote the fear of God in our children and all under our care. The strict charge God gave the Jews, with respect to the law remains upon record for our instruction; (Deut. vi. 6, 7, 8, 9.) "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," &c.

"Now no man can imagine, that we Christians should be under less obligation to keep up the honor of God in our families, than the Jews were: This supposition would militate against the express injunction of the apostle, "To bring up our children in the fear of God and nurture and admonition of the Lord;" and would be contrary to the New Testament examples; and the practice of the best Christians in all ages."

"Wherefore it cannot be sufficiently bewailed, that reading the scriptures and praying in families, which are parts of religious worship so useful and necessary to the preserving of the knowledge and fear of God among us, should be so much neglected." London ministers on reading the scriptures, Sermon I. p. 14, &c.

However, "Low as our religious character is fallen in these degenerate days, I have reason to hope, that acts of domestic worship are yet performed by multitudes of Christians of various denominations: yet I cannot but fear, that the scriptures are not so *constantly* read at such seasons, as they *formerly* were; an omission which must be to the great detriment both of children and servants. One would think, that those, who believe the divine authority of scripture, and its infinite importance, should be easily prevailed upon to restore this useful exercise, at least for one part of the day." Dr. Doddridge's Fam. Expos. vol. ii. Pref. p. 5.

father of the faithful, he would "command his children, and his household after him, that they should keep the way of the Lord."

As a *preacher* he made it his care to give to every one his meat in due season. The food which he administered was salutary and nourishing. His sermons did not consist of vain and empty speculations, but of the solid and important truths of the gospel. In his discourses he studiously renounced such doctrines as detract from the grace of God in the salvation of man, or tend to undermine, or lead men to set aside and reject any of the peculiar doctrines of the Christian scheme; and statedly preached the contrary sentiments.

His way of preaching was very plain, so as to be intelligible to children; at the same time, being fraught with many important sentiments, it was grateful to the more knowing among his hearers. His way of preaching was very powerful. His delivery was always very graceful and agreeable—but when he was to use reproofs and warnings against any sin, his voice would rise into a warmth, which had in it very much of energy, as well as decency. He would sound the trumpet of God against all *vice* with a most penetrating liveliness. And it was observed, that there was usually a special fervor in the rebukes which he bestowed upon a carnal frame of life in professors of religion: And when he was to brand the earthly mindedness of *church members*, and the allowance and indulgence, which some of them too often gave themselves in sensual delights, here he was a Boanerges, a son of thunder.

It was another property of his preaching, that there was evermore much of *Christ* in it: And with Paul he could say, "I determined to know nothing but Jesus Christ;" having that blessed name in his discourses, with a frequency like that with which *Paul* mentions it in his *epistles*. The Lord Jesus Christ was the loadstone, which gave a touch to all the sermons of this Christian minister—a glorious, precious, amiable Christ was the point of heaven, towards which they still verged. From hence it was, that he would give that advice to young preachers; "Pray, let there be much of Christ in your Ministry." And when he had heard a sermon, which had any special relish of a blessed Jesus in it, he would say upon the occasion, "Oh, blessed be God, that we have Christ so much, and so well preached in poor New-England."

Moreover, he was pleased with no preaching, where it evidently appeared, that there had been a gross defect in studying the discourse. And he would very much commend a sermon which he could perceive had required some good proportion of thinking and reading in the author of it. He once thus expressed himself to a preacher, then just come home from the assembly with him; "Brother, there was oil required for the service of the sanctuary; but it must be beaten oil; I praise God, that I saw your oil so well beaten to-day; the Lord help us always, by good study, to beat our oil, that there may be no knots in our sermons left undissolved, and that there may a

clear light be thereby given in the house of God."

And yet he likewise looked for something in a sermon beside and beyond the mere study of man; he was for having the Spirit of God breathing in it, and with it; and he was for speaking those things, from those impressions, and with those affections, which might compel the hearer to say, "The Spirit of God was here."

Mr. Eliot had a deep sense of the solemn charge given him by the inspired apostle, in the name of his divine master, "To take heed to *all the flock* over which the Holy Ghost had made him an overseer—to feed Christ's *lambs* as well as his *sheep*." He always had a mighty concern upon his mind for *little children*; and took unwearied pains that Christ might be formed in them.

One thing of which he was very desirous for poor children was that they might be brought under the bond of the covenant. He very openly and earnestly maintained the cause of infant baptism against a certain denomination risen since the reformation, who deny and strenuously oppose it. He carefully studied the controversy, and found satisfactory arguments in the sacred writings, that the infants of believers are fit subjects to have upon them a mark of dedication to the Lord.

In his time a book was bro't among the people written by one who was esteemed a pious man; but it was in opposition to infant baptism; by it some became disposed to, or confirmed in a prejudice against Pædobaptism; and it was not long before Mr. Eliot published an answer to it; in which he candidly speaks of the author as a *godly*, though erring brother. He strenuously pleaded the cause of those, who could not speak for themselves. While he opposed errors in religion, and contended earnestly for those doctrines and rites, which he esteemed to be founded on the gospel; yet no man could entertain persons of a different persuasions from himself with more candor and kindness than he, when he saw, to his satisfaction, the fear of God prevalent in their hearts and lives. He could uphold intimate correspondence with such men, who, though differing from him in some points not essential to salvation, yet held the head, and were confirmed to the divine Saviour in their temper and conduct.—But having once baptized the children of professors, he did not, as too many have done, think that he had now done with them: No; another thing, in which he was very laborious was the catechising of them. He kept up the great ordinance of catechising both publicly and privately, and spent in it a great deal of time. He thought himself under a particular obligation to be an instructor of the young. Nor was he ashamed any more than some of the worthiest men among the ancients were, to be called a *catechist*. He would observe upon John xxi. 15. That the care of the Lambs is one third part of the charge over the church of God. And giving the right hand of fellowship to a young minister at his ordination, he addressed him in a hearty, fervent and zealous manner, in these amongst other weighty sentences: "Brother, art thou a lover of the Lord

Jesus Christ? Then, I pray, feed his Lambs" It would be almost incredible should it be related, what pains he took to instil the truths of the gospel into the minds of the young people of his congregation; and what prudence he used in suiting his catechisms to the age, and different abilities of the children and youth of his charge. This must be observed, that though there was a very great number of catechisms extant, yet Mr. Eliot took upon himself the labor of adding to their number, by composing some further catechisms, which were more particularly designed as an antidote for his own people against the contagion of such errors, as might threaten any peculiar danger to them. And the *effect* and *success* of this *catechising* bore proportion to the indefatigable industry with which he pursued it. It is a well principled people, that he has left behind him. They are well instructed in the truths of Christianity, and able to defend them against the subtle attacks of seducers.

There was a third instance of his regard to the welfare of the children under his charge, and that was his perpetual resolution and activity to support a good school in the town where he resided. He would always have a *grammar school* in the place, whatever it cost him; and he importuned all other places to have the like. In a synod of the churches, which met at Boston, to consider how the miscarriages among the people might be prevented, he being called to lead in prayer, did with great fervor utter expressions to this purport;—"Lord, for schools every where among us! That our schools may flourish! That every member of this assembly may go home, and procure a good school to be encouraged in the town where he lives: That before we die we may be so happy as to see a good school encouraged in every plantation of the country." God so blessed his endeavors that Roxbury could not live quietly without a *free school* in the town:* And the issue of it has

* It were to be wished, that all in *public stations* in the church, and all other men, especially those of *special influence* in civil and ecclesiastical stations through the states, would unite in using their earnest endeavors that *good schools* may be set up, and supported every where. I need not say of what importance this is to the people in a moral and political view. In this age and country there is no excuse for neglects of this kind. The legislators in the state of Connecticut have discovered a patriotic spirit by making such large provision for a permanent fund for the support of schools: an example worthy of imitation. It is common for too many people in one place and another, where no special provision is made by private persons, or public bodies, for the support of schools, to grudge the expense, which will be incurred by keeping up those that are *good*, which generally are, and always ought to be attended with larger pecuniary expense than those that are poor, or indifferent: But this is an ill-judged and unhappy parsimony. The following anecdote is worthy of notice: Aristippus, a Cyrenian philosopher, (said to have been cotemporary with Socrates) having counselled a father to see for a *good* tutor for his son, he was asked, what would that amount to? He answered, an hundred crowns; the covetous father replied, that such a sum might buy him a slave: Well, said Aristippus, bestow your money so, and you shall have two slaves; the one your ill-bred son, and the other he whom you buy for your money."

Bp. Burnet on Education, p. 25.

been, that Roxbury has afforded more scholars, first for the college, and then for the public, than any other town of its bigness, or it may be, of twice its bigness, in all New-England.

Mr. Eliot, in addition to former proofs, clearly evinced his regard for literature by leaving a fair part of his own estate for maintaining the school in Roxbury.

(To be continued.)

The State of Separate Souls.

WHERE and in what condition are the souls of mankind, during the time which passes between the death of their bodies and the general resurrection?

A true and certain answer to this inquiry, can be obtained from no other source than divine revelation. The souls of the dead are unseen by us. If they still exist, if they retain the powers of thought and reflection, and a capacity for love or hatred, pleasure or pain, they are unseen by us, and in an invisible state. Therefore, so far as the word of God affords any light in this case; so far may we obtain a true answer to the proposed inquiry, and no farther.

I therefore proceed to observe,

1. It is plainly held forth in the scriptures that the souls of men are happy or miserable after the death of their bodies, and whilst their bodies lie in the grave.

In the parable of the rich man, and of the poor beggar Lazarus, Christ said, "The beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame." Luke xvi. 22—24. And to the thief on the cross, who presented his dying prayer to the suffering Saviour, Christ said, "To day shalt thou be with me in paradise." To the Corinthians the apostle Paul said, "We are always confident, knowing, that whilst we are at home in the body we are absent from the Lord.—We are confident, and willing rather to be absent from the body, and to be present with the Lord." And to the Philippians he said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

2. The scriptures plainly hold forth, that there will be no passing, after death, out of a state of misery into a state of happiness, nor falling from a state of happiness into a state of misery; but that the souls which are happy after the death of the body, will be happy for ever, and such as are miserable in their separate state will be miserable for ever.

To the rich man's request, that Lazarus might be sent to cool his tongue, "Abraham said, son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And, besides all this, between us and you there is a great gulf

fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." Men are to be judged and rewarded at the last day according to their works, not the works which they performed after death, in their separate, unembodied state, but according to the deeds which they performed whilst here in the body. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

The doctrine of a purgatory, or a disciplinary punishment of souls after the death of the body, to purge and purify them and make them meet for heaven, is totally unfounded and antiscriptural. But the scriptures plainly import, that the souls of the faithful go into a state of happiness in company and fellowship with Christ, whilst their bodies sleep in the dust; and that the souls of the wicked, upon leaving their bodies, enter a state of misery; and that there will never be an exchange of the one state for the other.—Nevertheless,

3. The scriptures plainly hold forth, that the state of both the one and the other will be greatly altered at the day of judgment, and very different, thenceforward for ever, from what it was before.

When Christ appears the second time, it will be to the salvation of them that look for him. Heb. ix. 28. Before that time, their salvation is not complete. Their souls indeed are with Christ in a state of glory and happiness; but their bodies return to the dust, and are in a state of lifeless insensibility under the power of death. But at Christ's second coming, their bodies will be raised and fashioned like to his glorious body. They will be raised in incorruption and glory, and put on immortality. To these incorruptible, glorious, spiritual and immortal bodies their souls will be united. Then will they stand before the judgment-seat of Christ, to be judged and rewarded according to their works.—Then will God render to every man according to his deeds—to them who, by patient continuance in well-doing whilst on the earth, sought for glory, and honor, and immortality, eternal life. Then will Christ, the supreme Judge, say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And the righteous will then, in their whole persons, in consequence of this blessed sentence, enter into life eternal. So the scriptures represent the matter. Romans ii. 6—10. and Matt. xxv. 31—46.

Hence, Christians are said to be "kept by the power of God through faith unto salvation, *ready to be revealed in the last time.*" And the consummate glory and happiness of the heavenly state, which they are finally to enjoy, is called "the grace that is to be brought unto them *at the revelation of Jesus Christ.*" 1 Pet. i. 5, 13.—Thus although the souls of the faithful do, immediately after death, enter a state of happiness with Christ in the heavenly paradise, and will never fall from it into a state of misery; yet they do not in their

whole persons enter upon the full enjoyment of their glorious heavenly inheritance, as joint-heirs with Christ, till the final sentence is passed at the day of judgment. And in regard to the wicked, the scriptures plainly hold forth, that although their souls are in misery and torment, immediately upon leaving their bodies and will never exchange the state of misery for that of happiness; yet it is at the day of judgment that Christ will reward them according to their works, when he will come in the glory of his Father, with his angels. It is then that God will render unto them indignation and wrath, tribulation and anguish. It is then that the supreme Judge will pass the awful sentence upon them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and that they shall go away into everlasting punishment. That is the time when they shall be cast into the lake of fire, which is the second death—into hell fire, where their worm dieth not, and the fire is not quenched.

A furnace of fire—everlasting fire—hell fire—a lake of fire—and the lake which burneth with fire and brimstone, are terms used in the New Testament to signify and express the future state and punishment of the wicked. Into this furnace or lake of fire they will be cast—into this everlasting punishment they will go away, not before, but, in consequence of their public sentence and condemnation at the day of judgment, according to the scripture representations of the case.

Antecedent to this, their condition is considerably different, though their souls are in torment; even as the fallen angels or devils are not now in the same state of punishment which they will be in after the judgment of the great day. For the apostle Jude says, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day."—This account naturally suggests the idea, that the fallen angels are at present in a state resembling criminals reserved in chains, in darkness, horror and despair, unto the time, when they are to have their public trial and condemnation, in order to be punished according to the demerit of their crimes. Hence some of them said to Christ, "What have we to do with thee, Jesus, thou Son of God? art thou come hither *to torment us before the time.*"

So likewise the souls of the wicked, after the death of their bodies, are in a state somewhat resembling that of criminals, who have been apprehended and cast into prison, and fast bound in a dungeon, there to be reserved to the day appointed for their public trial, when they will be condemned and executed.

But if this be the case, how are we to understand what is said of the rich man, that "in hell he lifted up his eyes being in torments?"—From the parable in which these words stand, it is evident, that the words have a figurative or metaphorical meaning, and are not to be understood in the strict, literal sense. For his body was then dead and buried. His soul only was then in torment. His eyes,

and his tongue, and all the members of his body, were then in the grave, in a state of perfect insensibility. Therefore, when it is said, "In hell he lifted up his eyes, being in torments," the meaning cannot be, that he lifted up his bodily eyes in the lake of fire. And when he is represented as saying, "Father Abraham, have mercy on me; and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame;" the meaning cannot be, that his tongue, with which he used to speak, was then tormented in the flame of a material fire. But the whole account is manifestly a figurative representation of the condition of the soul in its separate state, in the invisible world; and the general meaning of the aforementioned expressions is to this effect, that the rich man died and was buried; and his soul in the invisible state, on a sudden, to its dreadful surprise, found itself in the keenest anguish and torment, which may be aptly represented to our apprehension, by a man's lifting up his eyes, with sudden and unexpected surprise, in the midst of a dreadful, flaming fire; and that to increase his torment, he had a view of the safe and happy state of Lazarus, and would have been glad to have received the smallest alleviation of his torment, even from the hand of him whom he formerly despised, though it were no more than might be represented by a man's dipping the tip of his finger in water and touching the tongue of one who is tormented in a flame; and yet could not obtain even so small an alleviation to his distressed soul.

But still it may be inquired, What is that hell in which the rich man's soul found itself in torments? I answer, The Greek word, Ἅιδης here translated hell, signifies, in general, the unseen world, *the invisible state*, into which the spirits or souls of men go, when they are separted from the body at death. The word is sometimes used to signify death and the grave, but more generally the state of the dead—the state into which the souls of the dead are gone.

When a man dies, we sometimes say, His soul is gone into the other world, or into the eternal world, or the invisible world, without determining whether he is gone to happiness or misery. For under this general term, we include the idea of a state of happiness, and a state of misery. In the invisible or eternal world, we conceive of some as being in a state of happiness, and of others in a state of misery. Now the word Ἅιδης signifies the world or state which cannot be seen—the invisible state. And to say, a man's soul is in Ἅιδης, signifies much the same as to say, it is in the eternal world.

The Greeks said there were two paths or ways in Ἅιδης, the one of the good, the other of the wicked. This shows that by Ἅιδης they meant the invisible world of separate spirits in general, including both the good and the bad. And the Jews seem to have taken the word in the same sense. For Josephus, the Jewish historian who wrote in Greek, speaking of the Sadducees, says, "They take away both the rewards and the punishments in Ἅιδης:" because

they denied the existence of angels or spirits in a separate state. And describing the opinion of the Pharisees, he represents them as holding, that there are punishments and rewards for souls in Ἅδης. [See Pool's synopsis on Luke xvi. 23.]

In the New Testament we find that the rich man's soul was in torments in Ἅδης. We likewise find that Christ's soul was in Ἅδης, when his body was in the grave. This appears by the original in Acts ii. 27, 33. Hence some, connecting the idea of a place of torment with the word Ἅδης rendered hell, have thought that Christ's soul really went into hell, into the same place of torment with the souls of the wicked. But how they can reconcile this with what Christ said on the cross, I do not understand. For to the penitent, believing and praying thief, he said, "To day shalt thou be with me in paradise." Therefore Christ on the day of his crucifixion went into paradise. Yet his soul then went into Ἅδης.—Doth it not hence appear, that paradise, the seat of the happy, is in Ἅδης, as well as the regions of the miserable? Have we not, then, sufficient grounds to conclude, that in the scriptures of the New Testament, as well as in the writings of Greeks and Jews, the word signifies the invisible world in general? I am sensible the word is sometimes used to signify the place where the wicked, in particular, are in a state of darkness and misery. Yet even then it intends a state somewhat different from the lake of fire, which is the second death, and in which the wicked will have their part after the day of judgment.—For Ἅδης, at the day of judgment, will be cast into the lake of fire. For John, in recording the vision which he had of the transactions of the great day, says, "The dead were judged out of those things which were written in the books, according to their works. And death and hell [Ἅδης] were cast into the lake of fire. This is the second death." Rev. xx. 13, 14.

But it may perhaps be still asked, What makes the souls of the wicked in such dreadful torment, immediately upon entering the invisible world, as the scriptures represent, in case they are not cast into the lake of fire till the end of this world? If a rebel against his rightful sovereign was apprehended and cast into a loathsome dungeon, and loaded with galling chains, there to be reserved for trial—if he knew that he should neither make his escape, nor ever be set at liberty again—that the day of his public trial would certainly come—that he should then be condemned and put to the most ignominious and painful death, that could be devised and executed by men; would not his situation be very uncomfortable? Would not what he experienced, and what he knew was before him, fill his mind with keen distress and anguish? But no similitude will clearly represent the case.

If the souls of mankind, when they leave the body, and enter the invisible world, find at once, that all their hopes of happiness are totally cut off—that all real good and every comfortable enjoyment are clean gone—if they have a remembrance of former pleasures, and of all the good things enjoyed

in this world, and of all their flattering prospects, and sensibly feel that they are all utterly gone for ever—if hatred, malice and wrath, envy and revenge, and all the tormenting passions and insatiable desires of wicked hearts, prevail, and rage and reign in them without restraint—if they sensibly feel that their hearts are fixed in opposition and enmity against God, and that he is and will continue opposed to them, and have, at the same time, such a view and overwhelming sense of his almighty power, and great and terrible majesty, and insupportable wrath, as cannot well be conceived of by men in the present state—if they are conscious that they deserve the hatred and everlasting contempt of God, and of all intelligent creatures—if they feel that they are in his hands, and cannot possibly hide from his sight, or get out of his reach, and have not a single friend in the universe to have compassion on them, or to afford them the least relief—if they have a view of the saints in happiness and glory, and a thorough conviction that the day of judgment will come, and that they shall then be arraigned before the supreme judge arrayed in flames of vengeance, and sentenced to everlasting fire, prepared for the devil and his angels—that the wrath of the Almighty will then be poured forth upon them in the most sensible manner, and are in total despair of escaping or finding any manner of relief to all eternity; will not these and such-like things naturally and necessarily fill them with pain and torment unutterable—with distress and anguish as insupportable as the flames of a fiery furnace?

Hence therefore it may be seen, that although the scriptures teach, that the time when God will render to the wicked indignation and wrath, tribulation and anguish, is the day of judgment—that then is the time when they will be cast into the lake of fire; yet they have no grounds from the word of God, to flatter themselves with the hope of a short respite from pain and torment, after death, before that dreadful day arrives; but quite the reverse. Of consequence, the things which have been illustrated from the scriptures of truth, whilst they are adapted to comfort and rejoice the hearts of the faithful, are also well suited to warn the wicked of their danger, and to admonish them to flee without delay for refuge, to lay hold on the hope which is yet before them, but, if longer neglected, may soon be hidden from their eyes.

Thoughts on the Divine Government.

No. II.

(Continued from p. 405.)

NARROW and contracted views are not suited for the contemplation of great and sublime subjects. Of course, how very imperfect and inadequate must be all our conceptions of an infinite Being, and of that government which is the fruit of his perfections? It is impossible for us to judge aright of the conduct of Him who is wonderful in counsel, and excel-

lent in working, unless we extend our views to the great and stupendous plan of his Providence, which every act of his government is, in some way or other, accomplishing; and considering each part, that comes under observation, as being in some way connected with, and subservient to the great whole. It is true, we are utterly inadequate to a *comprehensive* view; but we are able, according to our capacities, to judge upon the universal scale. For this purpose, God hath given us many smaller representations, proportioned to our limited powers—resemblances in miniature of the infinite original, to assist us in extending our views. And where sight fails, and nature faints, faith may flourish and devotion say, "Oh, the depth of the riches, both of the wisdom and knowledge of God—how unsearchable are his judgments, and his ways past finding out! Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne."

We have, it is true, but a very imperfect view of the mysteries of Divine Providence, in the production of the great eternal plan of God, in which every creature has his part to act; and to which every part does in some way conduce. "Clouds and darkness are round about him." It is, as it were, a wheel within a wheel—infinite regularity, order, and design, in the midst of the utmost *apparent* confusion. We see but a very small part of the great whole—but we see sufficient to believe the rest. We see wisdom, order and design in the works of creation, and the connection of things in the natural world; and have we any reason to conclude that his agency is less concerned or these beauties less displayed in the moral world? Shall we suppose that He acts in every particular, with the most perfect design in the one, and without any in the other? Certainly not. The instruction of the sacred passage we have taken for our guide, forbids us to indulge an idea, so irrational, so unworthy the glorious supremacy of the most high God. "Righteousness and judgment are the *habitation* of his throne." This is highly figurative, yet strikingly expressive. It most strongly denotes, not only the moral excellency, but the permanency and immutability of the divine government. An *habitation* expresses the idea of a stated and permanent residence, or an abiding place. Here then the great inhabiter of eternity, hath fixed his everlasting abode. Righteousness and judgment are his *habitation* which he will never forsake. These are the pillars which support his throne. These are the principles, which invariably direct every measure of his government. His kingdom is glorious, and ruleth over all. The sceptre of his kingdom is a sceptre of righteousness, and his throne is for ever and ever.

All this implies that every event is designed and ordered in Providence, by infinite wisdom and goodness, and is calculated to promote a great and glorious end, whether we are capable or not, of discerning their actual tendency and design. Many, doubtless, have observed, or might have observed some particular providence, or chain of providences, appearing in a

short issue of things, most wisely and graciously designed, which at the first seemed mysteriously confused, and inexplicably dark. And why may not this lead us to believe the same of those parts of the moral system, which are not yet unfolded and explained to us? Why have we not equally just ground to believe that all is the operation of one uniform plan, and that the same divine wisdom is exercised throughout the whole and every part?

Let an ignorant man view the disjointed materials of a large building, when under the framing hand of the carpenter, and it will all appear to him, like labor to no purpose. He recognizes neither form nor beauty in it. He sees not perhaps the design or use of one piece of timber. All to him, is one confused, jumbled mass. But the artificer knows his plan, and steadily goes forward with his work. Every part is wisely framed and fitted; and when they are joined and the building erected and completed, the design will appear through the whole; and perhaps, the greatest wisdom and beauty of architecture be displayed. Thus it is with mankind in judging of the moral beauty of the government of God. Clouds and darkness are round about him—of consequence what they do not see, they are unwilling to believe.—They consider not, that "righteousness and judgment are the habitation of his throne." They see not the connection and design of its several parts, and thence censure its wisdom, by distrusting the divine goodness, or murmuring under the corrections of Providence. They look at the shades in the picture, and call them blemishes. They think that God did neither make nor design them because they are *black*. But remove the *shades* and both the beauty and the picture itself is destroyed. *There is no more evil in the system than what is absolutely necessary to the greatest general good.* Vary any part of the Divine government, you essentially injure and ruin the whole; and the great end of infinite wisdom and goodness would be for ever defeated.—Without doubt it is the design of God to glorify himself, by producing the highest happiness in his system; and the plan He hath adopted, is of all possible, or conceivable plans, the wisest and best; and the only one calculated to effect this important end. We may, therefore, rest assured, that almighty power will effect the end, which infinite goodness designs, by the means which infinite wisdom hath devised.

Should we attempt a further illustration of the subject, by adducing scripture examples; a memorable one readily occurs in the history of Joseph. This is, at once, the most entertaining and instructive. What consummate wisdom is discovered in bringing good out of evil, and light out of darkness! All the scenes appear to be predetermined by God, and the operation of his eternal plan. For effecting this, it was necessary, that Joseph's brethren should hate and persecute him, and send him into Egypt—that he should be sold to Potiphar—and cast into prison. These incidents, together with those relating to the Butler and Baker—

his introduction to Pharaoh—the interpretation of his dreams, and his consequent advancement to the government of Egypt, are but so many links in the chain, so many successive steps, in the conduct of Divine Providence, towards the accomplishment of the end in view. They were all planned and directed by infinite wisdom, and issued exactly according to God's eternal design. Here we may see, as in a glass, the wisdom of God's moral government—the order and connection of the several parts, and how they all conspire in various ways, to one great end. Joseph's brethren acted a part, as to their views and intentions, in direct opposition to the government of God; but wherein they dealt proudly, God was infinitely above them. They little thought how the matter would terminate; but it was all under the direction of an invisible hand, and brought into effect by the powerful agency of God.

Jacob, an old man, was passionately fond of his son Joseph. It therefore, perhaps, became necessary for Jacob's good, that Joseph should be taken away from him. But how severe was his trial! The heart of the good old man seemed ready to burst with grief, under the smart of the bereaving stroke. "And Jacob rent his clothes, and put sackcloth on his loins, and mourned for his son many days; and his sons and all his daughters rose up to comfort him, but he refused to be comforted; and he said, for I will go down into the grave for my son, mourning." He afterwards expressed himself in still stronger terms of settled dejection, and gloomy despondency, upon the application of his sons to take Benjamin with them into Egypt. "Me have ye bereaved of my children—Joseph is not, and Simeon is not, and ye will take Benjamin away—all these things are against me." Afflicted man! distrusting the wisdom and goodness of his God, and thro' the weakness of the flesh, forming the most desperate conclusion, *All these things are against me.* The providences of God appeared mysterious to him.—Clouds and darkness were round about him. He needed for his support, only a stronger faith, and a more realizing sense, that "righteousness and judgment are the habitation of his throne." The event soon convinced him of his mistake, and gave him abundant occasion, with David, to bless God that he had been afflicted. The mystery was cleared up to him, and all his grief and anxiety dispelled, as in a moment, when he saw the waggons Joseph had sent to carry him into Egypt. "Israel said, it is *enough*—Joseph my son is yet alive—I will go and see him before I die."

From this small specimen of the divine conduct, we have the highest reason to conclude that the divine agency is universal—that all events are planned by infinite wisdom—that all creatures are in the most absolute sense dependent on God, and that He hath a great and glorious end in view, to which he makes every event of his Providence in some way conducive.

How is the greatness—the sovereignty, and glorious supremacy of God exalted in this point of view! How absolutely independent! What wisdom

shines in all the conduct of his moral government! How infinitely exalted above all creatures! What an happiness is it to live under the government of such a great and good Being! We but quarrel with our own happiness, in not chusing to be wholly dependent on him. We act the part of proud, short sighted creatures in arrogating to ourselves that independence, which belongs only to God; or in censuring the wisdom and rectitude of his government, because we cannot comprehend it. His judgments are a great deep, past finding out. We see but in part, but we may see infinite wisdom, and goodness in that. Could we but look thro' the great plan, and examine the connection and subserviency of its several parts—or did we but suitably attend to those epitomes God hath given us, and adapted to our limited capacities; a sense of our folly and arrogance in opposing his government, or murmuring under any of his dealings, would at once overwhelm us with shame and remorse.

Let us not be too proud to subject our erring reason to the wisdom of God, and we shall see more and more, the beauty, propriety, and justice of his government. For though *clouds and darkness are round about him; righteousness and judgment are the habitation of his throne.*

ASAPH.

(To be continued.)

Reflections on the primitive State of Man.

THE observations to be made on this subject will be exhibited under the following propositions.

I. Eating the forbidden fruit, recorded Gen. iii. was the first sin committed by man. This is so obvious from scripture, and so universally conceded, that remarks to prove it, are unnecessary and useless.

II. Man was qualified for moral action antecedent to that transgression. Capacity for moral action consists in the possession, or exercise of reason and natural conscience, with the faculty of will. Every subject of these is qualified for moral action, is a subject of moral government, under moral law and obligation, and his conduct is either virtuous and merits reward, or vicious and deserves punishment. That man was possessed of these moral capacities, and a moral agent, before he ate the forbidden fruit, will be evident, it is supposed, from the following facts recorded of him. Not to insist, that in the first instance he is called *man*, a term used to denote human nature in a state of maturity, in distinction from it in a state of infancy and weakness; it may be observed,

1. That when God had created man, it is said Gen. ii. 15, 16. that he put him in the garden of Eden, to dress it and to keep it, and said unto him, Of every tree in the garden thou mayest eat, &c. This supposes, that man was capable of the services required of him, and of distinguishing between the trees of the garden, and consequently was intelligent and knew what fruit was permitted, and what was forbidden him, or good and evil. If he were not capable of the duty prescribed, it is highly

derogatory to all our ideas of the wisdom, justice, and even goodness of God, to suppose, that he would have imposed on him such regulations and restraints.

2. It is said that God brought every beast of the field, and fowl of the air, to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof. In this we consider God as transacting with Adam in that peculiar character with which he had invested him, as having dominion over his works. Does it consist with our ideas of divine wisdom, to suppose, that God would have constituted Adam the subordinate lord of the creation, and brought all creatures to him, that he might name them, when he was destitute of reason, or an infant, though we should acknowledge that in naming the beasts, Adam acted under the influence of a divine impulse. God himself immediately dictating to him what the name of every creature should be.?

3. When God brought Eve to Adam he said, This is now bone of my bone, and flesh of my flesh, she shall be called Woman, because she was taken out of man. But as Adam was in deep a sleep when this divine operation was performed, he could not have known it, but by particular revelation, or immediate divine suggestion; but of such influence, intellect, not matter, is the subject; and this proves, that at the time he was in the exercise of reason.

4. When the serpent interrogated the woman, Yea, hath God said, &c. She replied,—But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, nor touch it, lest ye die. This answer expresses or at least implies, a distinct knowledge of the will of God respecting them, of the restraint which he laid upon them, and the awful consequences of violating it, with a disposition not to transgress. In this answer, consequently, we have a full exhibition of all the essential ingredients of moral agency, and the essence of all true holiness.

5. The whole history, with the interview consequent upon the transgression, implies mutual intercourse, and a familiar acquaintance between God and Adam. When God put him in the garden, he gave him his instructions in a familiar, intelligible manner. When God brought the beasts to him, he knew that it was God who brought them, and that in naming them, he acted by a particular divine authority. He knew that it was God who formed the woman and brought her to him, and he received her at his hand. *The woman whom thou gavest me.* The whole history is unnatural upon any other supposition than that God talked with Adam, as he did with Moses, face to face, and conversed with him as a man converseth with his friend. Such, and so conclusive, it is presumed, is the proof that Adam existed in a moral capacity antecedent to his eating the forbidden fruit; and consequently, that the transgression was not his first moral act; but that his first moral exercises, at what period soever they commenced, were virtuous and holy. It is remarked, that they were both naked, the man and his wife, and were not ashamed.

But why were they not ashamed of their naked state antecedent to the transgression, as they were consequent upon it? Can any reason be assigned, but their conscious innocence and purity? Is not the assertion, therefore, equal to a divine attestation of their holy, and happy state?

III. Adam began to exist in a holy manner.

Whether the holiness in which Adam began to exist, as is now supposed, consisted in positively holy exercises, or in a preparedness of heart, for holy exercises in the view of proper objects, it is not important to enquire, as this predisposition involved the essence of all the holy exercises which proceeded from it. Without adverting, therefore, to that abstruse question, let us consider the evidence that Adam began to exist an holy creature.

1. To this, it would be thought that reason would assent, from a consideration of the wisdom and goodness of his creator. Wisdom and goodness are essential excellencies in the maker and Lord of heaven and earth. In the exercise of these, the scriptures assure us, he effected all his works. The history of the creation informs us, as the work progressed, God saw the earth &c, that it was good; and the system complete in all its parts was very good. In conformity to the other parts of the creation, is it not rational to suppose, that man was formed, not only with rational faculties, but also with those virtuous and holy tempers which directed them to their proper use, and qualified him to sustain his rank with dignity and propriety in a beautiful subservience to the end for which he was created, and the character with which he was invested.—If he had been formed with rational faculties without holy qualities, there was no more virtue or goodness in them, than in the natural instincts of beasts and birds. Add to this, that to have been formed with rational capacities without holy dispositions, was a defective existence, and involved at least negative deformity and criminality in it; intellect, or natural capacity for holiness implying moral obligation to exercise it, and consequently, Adam could not have existed a rational creature, destitute of holiness, a single moment, without infinite criminality and ill desert. And have we evidence from scripture, or reason, that God ever formed such an existence? It ought to be further considered, that God formed Adam to have dominion over his works. And is it no reflection upon his character, as the moral governor of the world, to suppose that he elevated a creature to that dignity, and invested him with that office, when destitute of all moral excellence, wisdom and goodness? The propriety of this observation cannot be justly evaded by the consideration, that this office is continued to him in his present corrupt and degraded state. For as he hath reversed none of those regulations which he wisely established when the system commenced, notwithstanding the great perversion to which it is subject, he continues this among the rest.—Are not these observations equal to conclusive evidence from reason, that God formed man, in his primitive state, not only with those intel-

lectual faculties which constituted a moral agent, but with those moral virtues also which beautify and adorn an immortal mind? Thus formed, how harmonious and beautiful was the system in all its parts? and how justly might it be pronounced *very good?* Let us now consider,

2. Evidence from scripture.

It is said, Gen. i. 27, So God created man in his own image, in the image of God created he him. Upon this subject, it is very important to possess distinct ideas of the term *image*, and the sense in which the scriptures use the term. Image consists in conformity, or likeness. The image or likeness to God, in which man was created, might have consisted, partly, in his reason, or intellectual capacity, and having dominion over his works, termed his *natural* image; and partly in those moral virtues which constitute the beauty, or excellence of the mind. This excellence or beauty consists in disinterested affection, benevolence, or goodness. When Moses intreated, I beseech thee shew me thy glory, God replied, I will make all my goodness pass before thee. That man was created with this disinterested affection, or that the image of God in which man was created comprised this moral excellence, will be evident, it is presumed from the following passages of scripture. It is said, Rom. viii. 29, Moreover, whom he did foreknow, he also did predestinate *to be conformed to the image of his Son.* In what this image of his Son consisted is evident from the parallel passage. Ephes. i. 4. According as he hath chosen us in him,—that we should be holy and *without blame before him in love.* Holiness, or being blameless before God in love, is then that image of Christ to which the elect are predestinated to be conformed; and consequently, the image of God or Christ, consist in holy love: and as man was formed in the image of God, with this holy love was he created. Conformably to this, in the operation of electing grace, the subjects are said to be *renewed in knowledge after the image of him that created him.* Coloss. iii. 10. This renovation could not have consisted in the communication of intellectual faculties; for this would suppose them antecedently destitute of reason, and must have consisted in making them not beasts, but men. Neither could it have consisted in the increase of rational, or doctrinal light. For then it could not have been a *renovation in knowledge.* It must consequently have consisted in that spiritual and saving illumination which comprises the essense of all true holiness.—Consequently, the image of God after, or in conformity to which, they are said to be renewed, is a spiritual or holy image. The apostle accordingly expresses this gracious operation in another epistle, by terms which specify a spiritual and holy creation: This renovation consisting it putting off the old man,—and putting on the new man, which after God is created in righteousness and true holiness. Epes. iv. 22—24. Such evidence do the scriptures, explaining themselves, exhibit, that the image of God consists in spiritual conformity to him, or true holiness; and consequently,

that man, who was created in this image, was formed an holy creature, and began to exist in an holy manner; and this, until it is proved, that they use the term in a different sense—that the image of God in which man was created does not imply holiness, will be considered as sufficient and conclusive. It is indeed said, Jam. iii. 9, That men are made after the similitude of God.* But as this (if it refers to men in their natural state, and not to those Christian brethren whom the apostle particularly addressed, which perhaps is the least probable) may consistently be understood to express, that *natural image* of God which they sustain, by possessing intellectual faculties, &c. it ought not to operate against the preceding reasoning: neither will it when the other scripture assertion is contrasted with it, Lo, this only have I found, that God made man upright—and the scriptures ever use the term upright to express moral rectitude, or holiness. A perfect and an *upright* man. Mark the perfect and behold the *upright* man. Unto the *upright* there ariseth light in darkness. Each one walking in his *uprightness*—and it is evidently so used in this passage. Lo, this only have I found, that God made man upright; but they have sought out many inventions; contrasting and opposing their present corrupt and degenerate state, to his primitive rectitude and purity.

The terms, *fall*, *apostacy*, *degeneracy*, &c. are often used to denote, the first transgression, and the depravity consequent upon it; but there is no propriety in them, and they really are absurd on the supposition, that the first moral exercises of man were selfish and sinful; or that man did not begin to exist, in an holy manner.—So the terms, *regeneration*, *renovation*, &c. seem to imply primitive holiness to which the subject is restored by that divine operation.

Permit a concluding remark. The scriptures contain a history of the works of God—of creation and providence—of the formation of man, and God's moral government over him—of the revolutions and events, in the natural world in subordination to it—of his gracious dispensations towards his church, as the immediate object of it; and its consummation in heaven. Now it is observable that the description of the concluding scene in the grand drama, Rev. xxii. 1. is taken from the garden in Eden, from the river which watered it, and the tree of life which stood in the midst of it. Gen. ii. iii. Was not this designed to teach us, is it not a natural inference, that all the intervening dispensations of God's providence, all his mighty works and all the displays and exercises of his grace, are to restore, confirm, and perpetuate to his chosen people, that purity, favor, and enjoyment of God, in which man was originally created?

The following reflections naturally suggest themselves from the preceding observations.

1. What an excellent and happy creature was man in his primitive state! Formed with

* *Is not the original*, καθ' ὁμοίωσιν Θεοῦ γεγονότας, *more correctly translated*, have been, *than* are, *made in the similitude of God.*

noble powers and faculties, understanding, conscience, will and affection, adorned with the beauty of a divine impress, the lovely image of his Maker, honored with an immediate intercourse and communion with him, and enjoying the sensible expressions of his favor and love, and exerting his noble powers in the most pure and sublime exercises, in the admiration, love and praise of his Sovereign, and furnished with matter for their delightful and endless improvement, in the effects of divine operation, acting in perfect harmony and consent, diffusing thro' his soul an heavenly serenity, the peace of God which passeth all understanding, and inspired with the most animating prospects—occupying a distinguished rank, constituted the subordinate Lord of the creation—placed in an Eden, the situation of pleasantness and delight, and supplied with the riches of divine bounty, how excellent and happy was man, made little lower than the angels and crowned with glory and honor!

2. How great and sad the change of his condition in consequence of his transgression! Man being in honor abode not. Foiled by the subtlety of the serpent, and induced to eat the forbidden fruit, his glory instantly departed from him. His Maker's fair and beauteous image which he had sustained, forsook him, succeeded by all the deformity and odiousness of sin. No longer was he honored with intercourse and communion with his Maker, but fell under his infinite and awful displeasure, and became an outcast from Eden, and an alien from his God. Instead of being refreshed with inward serenity, the happy fruit of conscious rectitude, all was agitation and tumult within, like the troubled sea when it cannot rest. His mind full of darkness which might be felt, his conscience accusing and terrifying him, his heart full of malignity, and his soul of consternation and amazement, trembling and quaking through apprehensions of realizing the intolerable vengeance of his incensed sovereign, pale and aghast, he became a spectacle of horror and dread to angels, and a terror to himself. O Adam! what art thou now—and ah! what a train of evils, of guilt and woe and misery, did he entail on his posterity to all eternity!

3. How glorious the work of restoration effected by Jesus Christ!

The beauty of man effaced and the world laid in ruins, thro' the malice and subtilty of Satan, it became the honorable employment of Jesus Christ to take the wise in their own craftiness, and make all the evil contemplated by Satan subserve the important interests of God's glory and the felicity of his system, and recoil on himself. For this cause the Son of God was manifested that he might destroy the works of the devil. Invested with the prerogatives requisite for the execution of the important design, and laying the foundation in his own most precious blood, he commenced the blessed work, and is now conducting it to a glorious issue. Already it hath far progressed, and will be consummated at the appointed time, and when he shall have frustrated all the malicious and subtle devices of Satan, have subdued all things to himself, and introdu-

ced universal order into the system, have made all the wrath of man, the darkness, sin and confusion of the world, subserve an infinitely more illustrious display of God's immutable perfections, and the purity, glory and felicity of his holy and eternal kingdom, have produced his new heaven and new earth, having the glory of God, how wonderful and excellent the work, and how honorable and glorious will the Son of God appear! How worthy of the highest respect, affection and gratitude of all intelligent creatures! O angels, magnify and extol him! O saints, admire and love him! and thou, my soul, though it be in humble strains and feeble accents, cease not to celebrate thy Saviour's praise!

TYPIKOS.

The Copy of a Clergyman's answer, to a letter written by one of his female hearers.

RESPECTED MADAM,

YOUR request is in these words, "I beseech you, Sir, now to tell me, one of the greatest and vilest of sinners, how to obtain a desire to be freed from this sin and vileness, and to become interested in the great atonement Christ hath made?"

Your request is conceived in such terms, as, if not strongly expressive of it, do at least imply a desire to be delivered from your sinfulness and vileness.—If you *had not*, you ought to have such a desire, and to pray to God, to deliver you from your sin and vileness; and if you *have*, as appears by what you say, "I *beseech you* &c." then go to the throne of grace, for more and more of it. Take the direction the sacred scriptures give you. *Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest who cannot be touched with the feeling of our infirmities. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* Follow this direction given you in the word of God, as an answer to your question.—There we are also taught, always to pray, and not faint—to make known our requests to God, and to ask wisdom of God, who giveth to all men liberally, and upbraideth not, (i. e. with vileness and unworthiness in us); do this therefore, and go to the throne of grace for mercy and for grace to help.—Cast yourself on the divine mercy, and grace, for forgiveness through the atonement of Christ; and for deliverance from sin, the dominion of it, by the power and grace of God in Christ, who is of God made unto us wisdom, sanctification, and redemption, as well as righteousness; and hath, by express declaration and promise, assured us, that he will in no wise cast out any that go to him—who will save his people from their sins; and gave himself for us, that he might redeem us from all iniquity.—You may think yourself so vile, that you *may not hope* in divine mercy. I have found, there may be such apprehensions of vileness in ourselves, as to doubt, whether it can be fit for God to shew us mercy, and as to be ashamed to ask for it. What-

ever I might then, I do not now think such a sense of vileness, any thing to forbid our hope in divine mercy, through the atonement of Christ. And now I view it as one of my best frames—have wished for it again; and think it more in my favor, than the frame of mind I am too commonly of. Was not the Publican covered with shame, as a sinful, vile, unworthy creature, when he would not lift up so much as his eyes to heaven, but smote upon his breast, saying, *God be merciful to me a sinner?* Of him our Saviour saith, This man went down to his house justified, rather than the Pharisee, who thought more highly of his religion, and of himself, as a much better man than the abased Publican, with shame confessing himself a sinner, and imploring mercy to such a sinful creature. You seem to entertain some good opinion of the discourse last Sabbath. I then said, any apprehension we can have of our sinfulness, cannot exceed, or be adequate to the truth, or be what it really is; but that our sins cannot exceed the sufficiency of Christ's atonement for sin, or the mercy of God to forgive through the atonement of Christ—who is the propitiation for the sins of the whole world; and whose blood cleanseth from all sin. David saith Psalm xl. 12. Mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me, and v. 13. Be pleased, O Lord, to deliver me: O Lord, make haste to help me; and v. 17. I am poor and needy, yet the Lord thinketh upon me: thou art my help and my deliverer, make no tarrying, O my God. In the words of the Psalm preceding, the 12th v. the spirit of inspiration manifestly respects Christ, his coming, sufferings and doctrine; and if the words in the 12th, 13th, and 17th verses, are to be considered as those of Christ, in his sufferings, under the load of our sins, then it shews us, how, as man, he cried to God, and was heard when he feared; in which he is an example for us to follow, when our iniquities take hold of us so that we can not look up. And as Christ, as man, cried unto God and was heard, so we may cry and be heard, through him. If we consider the 12th v. and on, only as the prayer of David, and not as personating Christ therein, then the prayer, v. 12, and on, teacheth us, that David, when overwhelmed with a deep sense of his sins prayed to, and hoped in God, for pardon through Christ; and what we, under the deepest sense of sin, are to pray to, and hope in God for. And whether the words cited be considered as the words of David, or of Christ, it is said v. 16. Let all those that seek thee, rejoice and be glad in thee, let such as love thy salvation, say continually, The Lord be magnified. Now do not such as desire to be delivered from sin, and its vileness, and to be interested in the atonement of Christ (as the earnest manner in which you desire me to tell you how you shall attain to these, shews *you do,*) do not such I say, love the salvation of God, which is from sin? and such the words teach us, may say, *The Lord be magnified*; implying a joyful hope and trust in him.

Humbleness of mind becomes us sinners—and our sins call for confession and abasement before God; but not for desperation or distrust in those, who have the revelation made to them of a Saviour; and of such a Saviour of sinners, as Jesus the Son of God. Our sins and vileness do not forbid our hope in God through Jesus Christ; for his blood cleanseth from all sin. In him it pleased the Father, all fulness (of grace and of mercy) should dwell: and of his fulness we receive, and grace for grace, and may go to the throne of grace for mercy, and grace to help.

To proceed.—You request me to tell you, how to obtain a desire to be freed from this sin and vileness, and to become interested in the great atonement Christ has made. You then believe that Christ hath made an atonement; and seem at least, to allow, a connection between a desire to be freed from sin, and the vileness of it, and being interested in the atonement of Christ. Doubtless, a belief of atonement made by Christ for sin—an interest therein, and a sincere desire, to be freed from sin, and the vileness of it, are connected. I do myself consider a sincere desire of deliverance from sin, as connected with being interested in the atonement of Christ, and evidential of it. If we wish for, and long after deliverance from sin, we *hunger and thirst after righteousness*, which hath Christ's promise, (Matt. v. 6.) It must then be in connection with faith; for, if not, it would not have Christ's promise.

Hungering and thirsting after righteousness, is an exercise of the renewed mind, and evidential of it. And *longing for deliverance from sin*, is not without the desire of sanctification, and salvation *from* sin. Nor doth the unrenewed mind, desire deliverance from sin, and thirsting after righteousness.

Let me now present you nearly, but not strictly, with the sentiments of another, so far varied in expression, as best suits me, and as to express my own sentiments. We may have a sense of sin which is accompanied with salvation, and is a comforting evidence of it, as when we deeply feel our sinfulness, the plague of our own heart, our vileness, spiritually wretched, and lost condition, without any hope but a Saviour of sinners, a deep sense of sin, and self abasement for it. *I abhor myself*, says Job, *and repent in dust and ashes.* There may be a fear of hell, while we love sin. But the humble Christian feels his vileness because of sin—cannot talk of the goodness or rectitude, but of the sinfulness of his heart; and sinks into nothing, as a vile, sinful, polluted wretch. And self abhorrence for sin, is found with him; though free from any gross outward immorality. The more of grace, the more sensible we are of the sinfulness of sin. And as we grow in grace, we may know more of our own vileness, and find reason enough to say of ourselves—*The most unworthy, the greatest, and vilest of sinners.* When we consider how depraved in heart—how full of sin—of sinful thoughts, of heart rebellion, of ingratitude, of coldness, deadness, and formality in religion; how much of hypocrisy, of pride, of envy, of various sinful affections and

lusts; when we consider these things, and find how full of sin we are; we grow in conviction of our sinfulness,—and falling down before God, confess ourselves *the chief of sinners*. Our sins are more than the hairs of our heads; are gone over our heads, and reach unto heaven. The more we know of ourselves, and of the sin that dwelleth in us, the more we think of ourselves as the greatest of sinners. Are you convinced you are vile and sinful, poor, and wretched, and miserable, and blind, and naked? Confess it before God; and know you have no hope but Christ, the Saviour of sinners, and the sovereign and infinite mercy, power and grace of God in him, to forgive your sins, and to heal and save your soul, from sin and the wrath it deserves.

We pray to God, to teach us the plague of our own hearts; and if he doth it, we are ready to distrust, if not to despair, of his mercy to forgive such a wretch, one so exceeding vile and sinful, beyond expression. And if we *have had a hope*, are ready to give it up, and to call in question any sincerity in us. "*Can there be any good, any sincerity, any thing of the grace of God in me?*" But if the view given you of your own heart, fills you with greater self-abasement and abhorrence than before; and with self-condemnation, leaving you no hope, but the infinite and sovereign mercy and grace of God through Christ; then flee thereto; and look upon what you feel, as the work of the Spirit of God, to convince you of sin, and to bring you, in a sense of sin and belief of the word of God, to flee for refuge to the hope set before you. Look to Christ, his atonement, divine grace and mercy through him as your hope; otherways, you may always, when under a sense of sin, be ready to sink into despair.—View sin to humble you, and Christ to give you hope. O wretched man that I am, saith the apostle, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. Sinful and vile, guilty, miserable and lost, despair of salvation by, or because of any thing in you; and look for it to Christ only, by his atonement and obedience unto death, the sacrifice and offering he made of himself unto God for us, to the mercy and grace of God in and through him. He only can save you from sin, and deliver you from the wrath to come.

I have wrote much more than I intended, when I began. You will excuse it, and if it may be of any benefit, this will be an ample and abundant recompence, for any attention given to your case, and any pains taken for your sake.

With sentiments of esteem and respect, I am your friend and servant, ———.

The Catholic Doctrine of a Trinity, &c.

(Continued from p. 424.)

XVIII.

Ezek. viii. 1—3. The hand of the LORD GOD fell there upon me———and HE (the *Lord God*) put forth

the form of an hand, and *took me* by a lock of mine head, and the SPIRIT *lift me up*, &c.

In this text, the name of the *Lord God*, and the name of the *Spirit*, do both belong to the same *person*. For though it be said that the *Spirit lifted up* the prophet, yet was it no other than the *Lord God* who *put forth the form of an hand and took him*: therefore the SPIRIT is the LORD GOD.

XIX.

Acts iv. 24, 25.—They lift up their voice to God with one accord, and said, LORD, *thou* art GOD, which hast made heaven and earth, and the sea, and all that therein is. WHO *by the mouth* of thy servant DAVID hast said, &c.

The terms LORD and GOD are here used to express the Divinity of *him*, who spake *by the mouth* of his servant *David*. But it was the *person* of the HOLY GHOST, who *spake by the mouth of* his servant *David*—for, saith St. *Peter*—*This scripture must needs have been fulfilled, which the* HOLY GHOST by the mouth *of* DAVID *spake*, &c. Therefore the terms LORD and GOD are certainly used to *express the Divinity* of the HOLY GHOST.

So again;

It was the LORD GOD of *Israel*, who SPAKE by the mouth of his holy *Prophets*, since *the world began*. *Luke* i. 68. 70.

But then, it is written——well SPAKE the HOLY GHOST by *Esaias* the *prophet*, &c. *Act* xxviii. 25. Therefore the *Holy Ghost* is the LORD GOD of *Israel*.

XX.

Psal. cxxxix. 7. Whither shall I go from THY SPIRIT? or whither shall I go from thy *Presence?* If I ascend up into heaven, THOU art there.

The Psalmist, to acknowledge the omnipresence of the *Holy Ghost*, says——*Whither shall I go from* thy Spirit? and by what is immediately subjoined, he shews this to be the omnipresence of *God himself*——*If I ascend up into heaven*, THOU *art there*. So that the terms *Thou* and *thy Spirit*, are equivalent; i. e. equally conclusive for the immediate *presence* of the *divine nature itself*.

XXI.

It was said by the Angel——*Luke* i. 32.——*He shall be great, and shall be called the* SON *of the* HIGHEST. But the reason given upon this occasion WHY Christ was called the SON OF GOD, is this, and this only, *viz.* because he was begotten by the *Holy Ghost*——"The Holy Ghost shall come upon thee, and the "power of the HIGHEST shall overshadow thee: THERE-"FORE also that holy thing which shall be born of thee shall be "called the Son of GOD." v. 35.

When *Jesus* is called *the Son of God*, we understand the *supreme* and *true God*, besides whom there is no other. The *Devils* themselves allowed it, and said——"*Jesus*, thou Son of

"God MOST HIGH* !" But the Person in God, whose Son Jesus is said to be in this place, is the *Holy Ghost*, by whose power (called the *Power of the highest*) he was begotten of the blessed virgin, and thence *called the Son of God*.

Therefore, the *Holy Ghost* is *God*, and the *Highest*.

XXII.

The Prophet *Isaiah*, in his 6th Chapter, tells us he saw the LORD OF HOSTS. And at ver. 8. that he heard the voice of the LORD, SAYING——*Go and tell this people, hear ye indeed, but understand not*, &c.

Yet these very words, which the prophet declares to have been *spoken* by the *Lord*, even the *Lord of Hosts*, were spoken by the *Holy Ghost*——*Well* SPAKE THE HOLY GHOST, *by* Esaias *the prophet, unto our Fathers*, saying, *Go unto this people and say, hearing ye shall hear, and shall not understand*,† &c.

Therefore, the HOLY GHOST is the LORD OF HOSTS.

The article of the Holy Ghost's supreme and absolute Divinity being now established in the plainest terms; I shall proceed to answer, from the Scripture, the objections usually made against it from thence.

XXIII.

† *Matth.* xix. 17. There is none GOOD but ONE, that is, GOD.

If this be a good objection to the Divinity of *Christ*, it must be equally strong against that of the Holy Ghost, for it is argued from this passage, that the attribute of *goodness* is confined to the *single person* of God the Father; who therefore is a Being superior to, and different from *Christ* and the *Holy Ghost*. The Error of this argument has been fully shewn above: for it is not *one person*, but *one God*, whom the Scripture has asserted to be *good*; and I now have an opportunity of confirming it, and of proving withal, that in the unity of this one God, besides whom no other is *good*, the person of the Holy Ghost is, and must be included. For it is written——*Thy* SPIRIT *is* GOOD‡——so that if the same inspired Scripture which declares the person of the *Spirit* to be *good*, does also as plainly declare that *none* is *good*, but *God only*; then the Spirit is God, even the only true and supreme God; and we are as well assured of it, as if it had been said, "there is none Good but one, that is the *Spirit*, who is one "with God." The Hebrew in this place is yet stronger than the English. It is not (TOB) *good*, but (TOBH) *Goodness itself*, that is, divine essential uncommunicated goodness, besides which there neither is nor can be any other of the like kind. There is one sort of goodness communicated to men upon earth; as we read, *Psal.* cxii. 5. *the* good *man sheweth* favor, &c. and *Acts* ii. 24. that *Barnabas was a* good *man, and full of faith*, &c. There is another sort of goodness to be found only in heaven, and that is the goodness of God, which is essential; but this goodness is

* Luke viii. 28. † Acts xxviii. 26, 27. ‡ Psalm cxliii. 10.

also an attribute of the *Spirit*; who therefore is proved to be *very God*; and by that argument too, for the sake of which, some have *denied* him to be God.

XXIV.

† *Matth.* iii. 16. The *Spirit* OF God.

The Spirit, say they, is not *God*, because he is only the Spirit *of* God. But so likewise the *human Spirit*, whence the Apostle has taught us to borrow an Idea of the *Divine*, is the Spirit OF *a man*; yet, was it ever pretended, that the *Spirit*, for this reason, is *one* Being, and the *man* another? No, certainly; and the same must be true of *God*, and the Spirit *of* God; as far as the Being of the *same man*, who is *one* person, can be an image of the *same God*, who is *three* persons. But there is the plainest testimony of Scripture, that the Spirit, though said to be the *Spirit* OF *Jehovah*, is also called by the express name of *Jehovah* himself. For it is written, *Judg.* xv. 14. that the *Spirit* OF *Jehovah* CAME upon *Samson*. Yet at Chap. xvi. 20. it is said, that *Jehovah* himself DEPARTED *from him*. Till it can be shewn, then, that the person who *came* upon him was *one*, and the person who *departed from him* was *another*; it is undeniable, that the *Spirit*, though said to be OF *Jehovah*, is strictly and properly *Jehovah himself*.

XXV.

† *Heb.* ii. 4. God also bearing them witness with—*gifts* of the *Holy Ghost* according to his own will.

Hence it is objected, that the *Holy Ghost* is subservient and subordinate to the Will of *another*; therefore he cannot be the supreme and true God. But if this *own will* of *God* should prove to be no other, than the *will* of the *Spirit*, this imaginary objection of the *Arians*, which if it be an *error* must also be a *blasphemy*, will turn to a demonstration against them. And that the *will* of *God* really is the *will* of the *Spirit*, is manifest from 1 *Cor.* xii. 11. *All these worketh that one and the self-same* SPIRIT, *dividing to every man severally as* HE (even *he himself* WILLETH.

XXVI.

† *Rom.* viii. 26. The *Spirit* itself *maketh intercession for us.*

The *Spirit* is not *God*, because he *maketh intercession* with God; and God, as it is imagined, cannot *intercede* with *himself*. But it is a matter of fact, that he has actually done this: therefore it is wicked and false to say that he *cannot*. For God *reconciled* the world TO HIMSELF, and it was done by *Intercession*.

The other Objections I meet with, are all of this stamp: as that the Spirit is said to be *given*, to *proceed*, to be *poured out* to be *sent*; and they argue that it is impossible for God to *give*, to *proceed* from, or to *send*, *himself*. But here the question is begged, that *God* is but *one person*, in which case it might be a contradiction: but the Scriptures demonstrate, as it will be seen in the fol-

lowing Chapter, that *God* is *three persons ;* and then there is no contradiction in any of these things. It is also to be observed, that the *giving*, *proceeding*, *sending*, and *ministration* of the Eternal *Spirit* to *Christ* in Glory, are terms that concern not the divine *nature*, but relate merely to the *acts* and *offices*, which the several *persons* of the blessed Trinity have mercifully condescended to take upon them, for conducting the present Economy of man's *redemption* and *sanctification.*

By this time, I take it for granted, every pious reader must have observed, how copious and conclusive the *Scriptures* of the *Old Testament* are, upon the subject of the *Trinity ;* and that without having recourse to them upon every occasion, it is impossible for me or for any man to deal fairly and honestly by the *Apostolical Doctrine* of the Church of *England.* Our *Lord* himself has told us, that *every Scribe or* teacher *instructed into the kingdom of heaven, should bring forth out of his treasure, things* NEW and OLD. Matt. xiii. 52. It was his own practice. He appealed, at every turn, to the *Law*, the *Prophets*, and the *Psalms*, for the testimony of his own doctrine ; and the Church has followed his example, from the days of the Apostles, *almost* down to the present times. And so far is the Old Testament from being no part of the Scripture, that it is the book, and the only book, the Gospel calls by the name of *the Scripture.* It was this book, which the *noble* and faithful *Beræans* searched every day of their lives, to see whether the Gospel then preached, and afterwards published in the *New Testament*, was agreeable to it ; with the intention, either to receive or reject it, as it should appear to be recommended by this Authority. It was this Book, for his skill in which, *Apollos* is praised as one *mighty in the Scriptures ;* the same Scriptures, of which St. *Paul* was bold to affirm, for the benefit of a brother *Christian*, that they were *able to make him wise unto salvation, through* Faith *that is in Christ Jesus.* As long as *this Faith* flourished in the Church, these Scriptures were much read and profitably understood : but now it is dwindled into a dry lifeless System of Morality, they are become in a manner useless ; and some (it grieves me to say it) even of those who have undertaken to *teach others*, want themselves to be *taught again* this first Element of Christianity, that the *New Testament* can never be understood and explained, but by comparing it with the *Old.*

Of this Error and its consequences, we have a sad example in the celebrated Dr. *Clarke ;* a man whose talents might have adorned the Doctrine of Christ, had not his *Faith* been eaten up by an Heathen Spirit of Imagination and Philosophy. He published a Book entitled, *The Scripture Doctrine of the Trinity ;* a work of great pains and premeditation. In a short preface, he allows the Subject to be *of the greatest importance in religion—not to be treated carelessly*—but *examined by a serious study of the* WHOLE SCRIPTURE. And to convince the world that this and no other was *his own* practice, he affirms in his *Introduction*, p. 17. and prints it in *capitals*, that he has collected ALL *the Texts* relating

to that matter. Yet his whole Collection is finished and shut up without a Single Text from the *Old Testament !* I cannot find that he has even mentioned such a Book. "The Christian Revelation," says he, p. 1. "is the Doctrine of Christ and his Apostles." This he calls, p. 4.—"The *Books of Scripture ;*" and again, p. 5.—"*The Books of Scripture*—not only *the Rule*, but "*the Whole and the only Rule of truth*—the only foundation we "have to go upon" And he proves it thus—"because no man has "since pretended to have any new Revelation." An argument that will prejudice few people in favor of his sincerity. For though there has been no *new Revelation* SINCE the Books of the New Testament, as we all confess: does it follow that there was no *old Revelation* BEFORE them ? and did this author never read, that the same GOD, *who spake in these last days by* his Son, *spake in time past unto the fathers by the* Prophets ? Heb. i. 1. yet he affects to know nothing at all of the matter.

And as to the use he makes of the *New Testament*, who would expect, that a man who has made *Nothing* of *one half* of God's Revelation, should be very nice in his treatment of the *other ?* In the first place, he has not vouchsafed to follow the Apostle's Direction of *comparing spiritual things with spiritual*, thence to collect their true meaning ; but sets down his Texts in such an order, as makes them to be all single and independent of one another ; and that gives all possible liberty to the Imagination to thrust in what sort of comment it pleases. When he refers to any parallel place (which I think is *never* done, but on *one* side of the Question) the Reader is not directed to the text itself, but to the *meaning* he has fastened upon it. At the beginning of every chapter, he sets down his *own opinion* at large, as the *Title* of it : and you are to believe, that all the passages of that Division do certainly prove it ; which if cleared of his comments, and compared with other texts, are found to prove no such thing, but the very contrary. And this he calls *The Scripture Doctrine of the Trinity :* but if we call it by its true name, it is—Clarke's *Doctrine of the Scripture ;* that is, of *half* the Scripture. How came it to pass, that he should thus boldly set down his own resolutions upon the most profound article of the *Christian* Faith, without consulting *all* the Evidence that relates to it, or rightly examining *any part of it : how* this came to pass, God is to determine, to whom all things are naked and open. All I have to do with him, is to rescue the *Word of God* from such *deceitful handling*. And I have prevailed with myself to make these few Reflections, because I find some modern objectors of a lower Class, have used this Book in Conversation and in Print, as the Oracle of the Party, taking the *Scripture* upon trust as his principles would give him leave to retail it. I know it will be accounted an *hard thing*, and called *invidious*, to rake thus into the *Ashes* of a writer, who is not alive to answer for himself. And I confess, I am very far from taking any *pleasure* in it. But is it not much *harder*, that the ashes of this man should be scattered over the land, to breed and inflame the plague of heresy, till the whole *head* is sick and the

heart faint, and the *whole body* full of putrifying blains and sores? *Arianism* is now no longer a *pestilence* that walketh in *darkness*, but that brazens it out against the sun's light, and *destroyeth* in the *noon day*. It is a *canker*, which if it be *encouraged* much longer, will certainly *eat* out the vitals of *Christianity* in this kingdom: and when the *faith* is gone, the *Church* in all probability will soon follow after it; for if the holy oil be wasted and spilt, the Lamp that was made to hold it, will be of no farther use.

Revival of Religion in Kingsborough.

MESSRS. EDITORS,

MANY persons of this society read your Magazine, with great pleasure and improvement. And while they feel themselves entertained and edified with the religious instruction and intelligence contained in the work, it is an additional source of satisfaction and encouragement to anticipate the blessings which heathen tribes, and probably many yet unborn, may derive from the Missionary Society, which is a little supported by the mite, which they, through the liberality of the Editors, annually place in the missionary fund. With peculiar pleasure they hear that the gospel is spreading over the various parts of the earth; that some in civilized, and some in heathen lands are turning to the Lord. Revivals of religion in various places interest them very much, and accounts of them are blessed to revive the same religion in their own souls. Hoping that they may be quickened by being called to remember what they have witnessed among themselves, and that others may be glad to hear that Jesus regards those who live in the borders of our wilderness, I submit the following narrative to your disposal.

WE trust that there has been a degree of true religion in this place ever since its first settlement, which is about 20 years. A few "sighed and cried" over the sins of their own hearts, and the abominations which they saw around them. A small church was gathered about ten years ago, but by unhappy divisions wounded itself, and gave the enemy great "occasion to blaspheme." A minister was once settled "in troublous times," but without peace to himself, or the society. After his dismission time wore away that animosity which neither reason nor argument could remove. At length some degree of union took place between the broken parts of the society: but very little between the broken parts of the church. Their condition was sorrowful: contention soured the minds of the parents, while folly occupied the attention of the children. There were some, however, who could pray, and at various times some pious ministers of Christ were sent to refresh and encourage their hearts. But religion was at a very low ebb. And those, whose eyes were unto the Lord, could hardly hope that they should see his salvation in the land of the living. Yet they were not altogether hopeless. In the year 1802, the Rev. Pitkin Cowles, then a candidate, labored among them,

and was instrumental, as we trust, of sowing much seed, which, with what was sown before, and watered with the tears of saints, has through a divine blessing since been made to bring forth fruit to the joy of many hearts. During that year some were excited to prayer, and induced to believe that the Lord had neither forsaken nor forgotten them. But in the winter of 1803, vanity and folly seemed to be so prevalent, especially among the youth, that saints "hoped" almost "against hope."

On the first day of April, a man between fifty and sixty years of age was seized with a violent disorder, which, on the fourth, ended his days. Having no hope of salvation, the fears of eternity which were manifested by him, were such as filled every Christian's heart with pity, and the hearts of all with terror. He mourned over his own folly, bade others take warning from him, cried earnestly for mercy, and entreated all Christians to pray for him. His horror, in view of an endless state of punishment, which he had sometimes tried to think a chimera, was absolutely unutterable, and more fully expressed by the wringing of his hands, and other violent motions of the body, than by words. The words of the Saviour and Judge, which will be uttered on the last day, seemed to lie upon his mind, for a time, with great weight, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." At this sight the natural unbelief of the human heart seemed to yield and be forced to say, "Truly there is an hereafter,—religion is a reality." Some of the spectators drove away their fears as soon as they could forget such a spectacle, and became if possible, more hardened than before; others received impressions which were instrumental of exciting their attention to the truth, but were for a time concealed; and one, in particular, who did not see, but only heard of these things, was led to ask herself, "what would have been her situation, if she had died in his stead."

At first, however, nothing was manifested but that general concern which appears under remarkable providences: the hearts which were bleeding in secret, were covered with a vail; and Christians who earnestly desired that such an awful providence should be sanctified for the general good, almost concluded that the stroke would be entirely forgotten. But after a few weeks the groans of some whose consciences were wounded, revived hopes that some of the arrows of conviction had taken effect. Some attention, though by no means general, was soon excited to the word of God. One, after having been at the house of God said, that it seemed as though she could not hold up her head, under the preaching of the truth. Another, by attending to the first verse of the 14th Psalm, was convinced that the hearts of all men are naturally full of atheism.

Such anxiety in the minds of some, and a general solemnity on the congregation induced me to think that conferences might be useful. Therefore, towards the end of April, a special meeting was appointed, and attended by an unexpected number of people.

Attention to the word seemed to increase during the months of May and June, but so gradually that it could not be said that there was a general awakening, though the minds of several were deeply impressed with a sense of sin, and the importance of religion. Two conferences were attended in each week.

Several circumstances appeared to have considerable influence on society, and to a spirit of enquiry God soon added a general seriousness and solemnity which had never been witnessed in the place before. Christians began to be more vigorous in their prayers, and animated in their conversation. The sleeping virgins began to awake, and trim their lamps; and some feared that theirs were entirely "gone out," or rather, that they were never supplied with true "oil olive." "A shaking" appeared among the bones which had been "very dry." A third conference was appointed, and all our assemblies were numerous and solemn. The doctrines which are most opposed to the human heart, such as its entire sinfulness, and the sovereignty of divine grace, were frequently urged, and much hated, but generally victorious. Convinced persons would long strive against them. Some, at first, would condemn them as abominable, who would by degrees, acknowledge not only their truth, but their usefulness. And it was truly affecting to see persons, who had once opposed them bitterly, as discouraging, lay down their weapons, and submit to them, freely acknowledging that in themselves dwelt no good thing, and that if they were ever saved, it must be only by the sovereign grace of God. "In that day, the loftiness of man was bowed down, and the Lord alone was exalted."

It was affecting to see heads of families, between forty and sixty years of age, of whom there were many, and some of the most influential characters in the place, attending to religion for the *first time*. They had lived without prayer and without God in the world, all their days, except at times when they could not silence the clamors of conscience, but at length began to feel themselves totally inexcusable and blameworthy. Often have I been exceedingly affected to see those fathers, whose heads were white with age, seeking instruction at the mouth of one who could not but feel himself a child both in years and understanding. But the Lord is marvellous in working, and is certainly able to manifest his great power by the very weakest instrument of clay. He puts his treasure into "earthen vessels."

There were no outcries, or remarkable bodily affections: the exercises of the mind were generally expressed either by the tear which could not be concealed, or by the sigh which could not be suppressed.

The solemnities of eternity seemed to be portrayed upon the countenances of those, who frequently assembled in large numbers to attend religious meetings. The wind which rent the mountains, and broke the rocks in pieces, did not seem to blow upon us; but the gentle breathings of the Divine Spirit seemed to inspire all the happy subjects.

In many conferences I have thought that the dropping of a pin might be easily heard. The voice of God seemed to be still and small, but all-powerful.—Small companies would at times, when they had opportunity, go apart into convenient places, and there discourse of the serious truths of the word of God.—Neighbors frequently visited each other, and instead of worldly conversation, which had been so natural to them, would readily introduce the subject of religion. Often have I entered their houses, when almost the first question would be concerning some difficult, or serious subject, or some passage of scripture. The holy scriptures were much used, and with that reverence which was never manifested before. Indeed there seemed to be a general conviction, that "all scripture is given by inspiration of God," and that "the words of eternal life" can be found only in the testimony of Jesus.

At some conferences it was truly affecting to see the people, who had attended with the utmost awe and reverence, during the time of exercise, disperse in small companies, some speaking of the excellencies of Jesus and of his religion, others groaning because they could not see "why he is to be desired rather than another," and others pensive and sad, as though they were mourning over some dear departed friend.

Persons of all classes and all ages seemed to be thus impressed, at the same time that many of the same classes and ages, of the same neighborhoods and families, seemed to be only slightly moved and ready to ask the meaning of such things. Yet through the merciful providence of God there was not much open opposition.

It could not but be remarked by the attentive observer, that those who had appeared most friendly to religion, in former times, were most animated and engaged in the time of this revival.

Thus things continued during seven or eight months, in which time many were deeply convinced, some slightly impressed, and a number hopefully brought out of darkness into marvellous light.

Towards the close of the year, when the attention among those of middle and more advanced age had chiefly subsided, and when few young persons had become hopefully pious, the Lord was pleased to arrest their attention more generally. A few, at first, assembled at the house where I boarded, and seemed to manifest a desire that young people should have some seasons of instruction designed particularly for them. This was agreeable, and one of the conferences was devoted to the purpose. Numbers crowded together to hear the words of eternal life, and to obtain answers to such questions as anxious minds usually feel disposed to ask.—This was by the special goodness of God. It seemed indeed, that he had "turned the hearts of the fathers to the children, and was turning the hearts of the children to their fathers."—This continued through the winter of 1804, with little abatement; so that many young persons thought it best to forsake their former ways, and turn to the ways of the Lord. They had

heard that wisdom's ways were pleasant, but had never proved it before. Now we trust they can add their experience to that of many others, and assure their companions that the Lord is gracious.

In Feb. the broken parts of the church were united, and have hitherto given evidence that the union was cordial.—Thirty nine members were collected together, like sheep that had been scattered upon the mountains and in the wilderness. They now dwell in the same fold, except one who has died, and another removed, and we hope under the great Shepherd and Bishop of souls.

Fifty four have since been added, mostly of those who obtained hopes during the revival.—Others give evidence of a good work upon their minds, who have hitherto been afraid to call themselves Christians, by a public profession.

Professing Christians have as yet been graciously preserved from apostacy. Some, who, like tender plants, seemed to flourish awhile, now wither away, and disappoint our expectations. And some, who have remained unaffected during the general attention, appear now to be more hardened in sin than they were before. We fear that the judgment of Pharaoh is in part come upon them. And we have reason to fear that some who now stand fair, like goodly trees, may be shaken down, or blighted so as to bring no fruit to perfection. Our request is that the prayers of all God's people may be united with ours, that the deluded may be undeceived, and that those who feel weak and helpless in themselves may be enabled to hold out till the Lord shall graciously receive them to his eternal and glorious kingdom.

I will conclude this narrative by mentioning two things which satisfy us that this is the work of God.

1. There are evident marks of sovereignty in the choice of the subjects of the work. They themselves acknowledge this; because they know that nothing but grace could make them what they are. This is evident to others, because some are taken and others left. Who hath made such a difference, where reason could not find out the cause? This appears to be the "Lord's doing."

2. The subjects of the work seem to have taken a course entirely new. They seem to be fully established in the belief of the truth, and can without difficulty bow their reason to the most humiliating doctrines of the gospel. The total sinfulness of the natural heart, the necessity of Jesus Christ, and of such a salvation as his, the election of grace, and the necessity of a thorough change by the Spirit of God, are the doctrines to which they stedfastly adhere. So the affections which the gospel requires, seem to be in them. They appear to have an affectionate regard for the honor of God, and the salvation of their fellow men. Hence proceeds that practice which may be justly called Christian. They endeavor to avoid all sin of omission and of commission, and to discharge every duty which is incumbent on them in their several places and relations.

They also seem to renounce this world as their portion, and

set their affections supremely on the world to come.

It is worthy of special observation, that the animosity which was once so prevalent and disagreeable is now done away, so that peace and harmony abound. Those families also, who had never heard a prayer in their houses, but by some stranger, are now called upon regularly to worship God through Jesus Christ.

The subjects of the work generally manifest great tenderness and concern for the honor of religion, and the eternal peace of their fellow creatures. And while they feel daily more and more sensible of their own sins, unfaithfulness, and vileness in the sight of God, they at times rejoice in believing, with that "joy which is unspeakable and full of glory." How many will persevere is known only to Him, who is the sole "author and finisher of faith." In him must be all our dependence. "For of him and through him, and to him are all things, to whom be glory for ever."

ELISHA YALE.

Kingsborough,
[Johnstown, N. Y.]
14th April, 1806.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

THE Rhode-Island Missionary Society, agreeably to their Constitution, transmit you for publication, if in your judgment suitable, an account of their proceedings for the present year.

AT the annual meeting of the Society, holden, Newport May 3, A. D. 1805;

The meeting was opened with prayer by the Moderator. After which the following *Votes* were passed:

Voted, That the Secretary be requested to write, in the name of the Society, to the Massachusetts Missionary Society and request their assistance to furnish a Missionary, to itinerate in those towns in this State, which are destitute of the preaching of the gospel, as the funds of this Society are inadequate to the necessities of the people, and the prospect of usefulness among them.

Voted, That the Committee be authorized to procure a number of pamphlets for distribution in this State; and that the description, number and price be referred to their judgment.

Voted, That the Rev. Otis Thomson of Rehoboth preach the sermon at the next annual meeting, (the sermon to be delivered on the evening of the day of Election,) and in case of his failure, that the Rev. Caleb J. Tenney perform that service.

Voted, That the officers for the ensuing year be as follows, viz.—

Rev. Wm. Patten, President. Rev. Caleb J. Tenney, Secretary. Mr. Jabez Denison, Treasurer.

Rev. Mase Shepard, William Patten, Caleb J. Tenney, Messrs. John Mein, Jabez Denison and John Bailey the committee to transact the business of the Society.

On Thursday evening a sermon was delivered before the Society by the Rev. Mase Shepard, from Psalm lxxii. 6.

Voted, unanimously, That the thanks of the Society be made to the Rev. Mase Shepard, for his excellent sermon delivered this evening.

The first vote was communicated to the Trustees of the Massachusetts Missionary Society. In consequence of which they appointed five ministers of the Trustees to itinerate, in this State, a month each. Last fall one performed his tour. Another is expected this spring, but from unknown causes the others have failed.

At the annual meeting, the ministers of this State agreed, that one of them would, yearly, and in his turn, itinerate three weeks in this state. Accordingly, the Rev. William Patten, the last season, performed this service. Several Missionaries have this year, been employed by us in different parts of the State; all of whom have been gratefully received and evidently serviceable. Mr. Thaddeus Osgood, a candidate for the ministry, performed the service of three weeks; the Rev. John Davenport, of four weeks, and the Rev. James Davis, an ordained evangelist, has already been employed five months. He has itinerated in Tiverton, Fall River, and Westport, and in each place, especially in the first, has been attended with great success. In this place, twenty, or more, have joined themselves unto the people of God. A *general* seriousness also prevails in the place. Those neighboring ministers, who have occasionally visited the people, have been not a little gratified by the evident appearances of God's power among them. The work has been free from irregularity—has been solemn and evidently genuine. Mr. Davis has also united his labor and influence with the Rev. Mase Shepard, of Little Compton, and among *his* people has been of great and acknowledged benefit. In this place, under their labors, often united, an unusually great, general and solemn revival has been prevailing since the first of last January. The towns, mentioned in this communication, lie contiguous in the South Eastern part of this State, and for six months past, have been remarkably blessed with the descent of the divine Spirit. Yet, when we lift up our eyes and look over the State, in general, we are constrained to say, Behold, the fields are white already to harvest. But, though the harvest be great, the laborers are few. We hope, therefore, that the friends of Zion will unite with us in praying the Lord of the harvest to send forth laborers into this, his harvest.

By order of the Rhode Island Missionary Society,

CALEB J. TENNEY, Sec'y.

Newport, April 15, 1806.

As a correspondent the writer would add, that at Tiverton, a young man, who, to the age of nineteen, had passed a very ignorant, stupid and vicious life was of late, greatly alarmed by the observation of a young, well instructed female, who said to him, "I fully believe, that infants are depraved and that, unless cleansed by the blood of Christ, they can never be saved." From this, said the young man to himself, "If *infants* need cleansing by the blood of Christ, *how much more do I*, who

have spent *nineteen* years in stupidity, profanity and awful impiety." His attention was solemnly arrested. His sins rose before him. He trembled and saw himself on the verge of endless perdition! When seen by the writer, he was asked, and answered the following questions; Do you believe God's law just and good in requiring *perfect* obedience? "I do" said he. And do you believe, you have, all your life, broken and trampled upon this law? "I do" he returned. Are the condemning sentence of this law and the wrath of God now upon you for *every* sin? "They are," was his answer. Are you now going to endless destruction. "I am," said he, "in the broad road to hell and *deserve* to lie down in eternal sorrow!" If so, it was asked, how do you expect to escape ruin? He returned, "I have no expectation of it! I see nothing, but hell must be my portion; and I believe, I am but one step from it?"—When asked, if he did not view Christ able and willing to save him, he replied, "I fully believe Christ both able and willing." Why then do you not apply to him for salvation?—"My wicked heart will not let me," said he, "my heart is opposed to Christ—and really chuses to perish rather than submit to him—and unless God, *by his power, make* me willing, I *must* perish—and that he will do this for such an awful sinner, is no way probable." Though he was past weeping, he added, I feel as though I should sink into the very earth, and as though I were *now sinking* down into hell under the load of my sins!—Such was the state of rational and deep conviction in which the writer saw and left the young man.—How different and unlike this to his former state, and to that of every stupid and secure sinner! How strong the bonds of every sinner's blindness, stupidity, self flattery, and sin! Verily, *they are stronger than the bars of a castle!* In their view, all is well, even when they stand, *in fact*, upon the very brink of the bottomless pit! The above mentioned young man, however, *soon* obtained relief of mind.—And now, as a Christian, he appears no less rational and agreeable than he lately did as an awakened sinner. Is any thing too hard for the Lord! By his spirit he can, in a moment, teach an ignorant, impenitent sinnner, more than they, who have remained stupid, have ever learnt under all the light and benefits of the gospel! This instance may serve in the room of many others who appear to have been brought, from an ignorant, secure and sinful state to that of the enlightened and humble disciple of Jesus Christ. The revival in Little Compton is great, and apparently genuine. And it is hoped and presumed the religious public will, in due time, receive an account of *this work of the Lord.*

From the Christian Observer.

Testimonies to the wretched Inanity of a Worldly Life.

LORD Chesterfield's remarkable testimony to the wretched inanity of a worldly life has been repeatedly quoted: it is not therefore merely for its own

sake that I propose to you to bring it forward once more. I offer it as the most suitable companion that imagination could conceive, to another picture of precisely the same subject, drawn by a no less masterly hand, but under the influence of as opposite feelings as could exist in a being of the same species.

The name of RICHARD BAXTER is, doubtless, known to all your serious readers. With natural powers of mind far superior to LORD CHESTERFIELD, he was not seduced by their splendor either to over-estimate or misapply them. His truly great soul bowed low before his Saviour, and therefore he was enabled to rise high above the world. From a safe and happy eminence (the true *sapientum templa serena*) he looked down on the ways of men and saw, at once, that "all was vanity and vexation of spirit." Like a pitying angel, therefore, he deplores and commiserates in others the delusions from which he himself was rescued. Lord Chesterfield laments the same delusions; but with the consciousness of being a victim to them, and without the least hope of any advantage from having discovered their wretched fallacy.

"It is," says Richard Baxter, "a dreaming and distracted world. They spend their days and cares for nothing; and are as serious in following a feather, and in the pursuit of that which they confess is vanity, and dying in their hands, as if indeed they knew it to be true felicity. They are like children, busy in hunting butterflies; or like boys at foot-ball as eager in the pursuit, and in overturning one another, as if it were for their lives, or for some great desireable prize: like, to a heap of ants that gad about as busily, and make as much ado for sticks and dust, as if they were about some magnificent work. Thus doth the vain deceived world lay out their thoughts and time upon impertinences, and talk and walk like so many noctambulos in their sleep. They study, and care, and weep, and laugh, and labor, and fight, as men in a dream; and will hardly be persuaded but it is reality which they pursue, till death come and awaken them. Like a stage play, or a puppet-play, where all things seem to be what they are not, and all parties seem to do what they do not and then depart, and are all disrobed and and unmasked; such is the life, of the most of this world who spend their days in a serious jesting, and in a busy doing nothing."—*The Reasons of the Christian Religion*, p. 244, 245.

Let us now hear the melancholy but wonderfully concurrent, evidence of Lord Chesterfield.

"I have run," says he, "the silly rounds of business and pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scenes; I have seen all the

coarse pullies and dirty ropes which exhibit and move the gaudy machine. I have seen and smelt the tallow-candles which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of the world had any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions, and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it because I must bear it whether I will or no. And I think of nothing but killing time, now he is become mine enemy. It is my resolution to sleep in the carriage the remainder of the journey."

Donations to the Missionary Society of Connecticut.

May	7.	Ezekiel Williams, Esq. of Wethersfield,	200	00
	9.	Female Association in Litchfield,	31	54
		Ladies' Society in Norwich,	12	31
		Friend of Missions of Woodbury,	1	00
	19.	A Stranger from Berlin,	5	00
	20.	A Friend of Missions of Cheshire, not to go to account of permanent fund.	104	00
			$ 353	85

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